



It is certain that one of the trophies of our civilization is the introduction of philanthropic means and money...

The prospect of an invasion of cholera or of yellow fever will frighten any country or community...

ANANIAS, Pa., is the building place of a man who has lived in Susquehanna county all his life...

To increase upon the members of the militia regiments the burden of meeting expenses...

It requires pretty large numbers to exhibit the condition and growth of the public schools in this country...

"OUGHT our daughters to be dowried?" is a question and lately under full discussion in the North American...

As a man who has doubts as to the stability of the United States...

The power to discriminate in rates of transportation is one that can make and unmake cities, states and individuals...

The advocates of the admission of women to the general conference of the Methodist Episcopal church...

Even then women would not be admitted to the highest court of Methodism unless they could rally to their cause...

SENATIONAL CHARGES.

MANMOUTH FRAUDS ALLEGED AMONG OUR CONSULS.

Manmoutb Undercharges of Goods Permitted by United States Consul in Canada...

Highly Sensational Honor. WASHINGTON, Dec. 30.—Frauds which have robbed the government of over a million dollars...

The process of fraud has consisted in the appropriation of illegal fees and the unremittance of exports by the exporters...

Disgraceful Efforts to Procure Lymph. New York, Dec. 29.—The supply of Koch-lymph for the New York hospitals was augmented yesterday...

Dr. Berlin Dr. Ellison and Dr. Dixon occupied a suite of rooms in the Hotel Continental. They kept in their rooms the property they had packed...

It was a degrading business. Kansas City, Dec. 29.—For daring boldness and cunning, two burglars last night probably broke all previous records...

An ill-fated Boston merchant. MAINE, Dec. 29.—A merchant, Joseph Lalloo of Dodge county, was serving through the civil war...

Chronic Toxicity. Chicago, Dec. 29.—The second son of the late President Garfield was married last evening to Miss Helen Nowell...

Chicago, Dec. 29.—Another order has been issued by William Kirk, superintendent of the Lake Shore & Michigan Southern...

Deserts Vite. DENVER, Dec. 28.—Charles McDonald, a hawker employed by the electric light company...

A Marvel of Creativity.

New York, Dec. 19.—The funeral of Wanda Oriskany, who was killed in the explosion of a dynamite mine...

It is now strongly believed that Krenlich himself was the man who shot the dog...

General Inver in Dresden four years ago, when an aged couple named Scheibler were brutally murdered in their homes...

Philadelphian in London. Philadelphia, Pa., Dec. 28.—James Larkner, working in Oxford avenue...

A Bold Theft of Handicrafts. Chicago, Dec. 26.—Jean James' wild exploits at Feather's restaurant has been continued in Chicago...

The feat today was a desperate bank robbery. The robbers were armed with pistols and revolvers...

Waterbury's Hint. FORTSMITH, Ky., Dec. 24.—David, the Baltimore sharpshooter, has just purchased a new rifle...

Conspiracy to Murder. CHICAGO, Dec. 29.—A strange conspiracy to murder one of the leading citizens of this city has been exposed...

Boomers Must Move Out. WASHINGTON, Dec. 28.—The boomers who entered and settled in the Cherokee strip...

FOR THE LADIES.

SOME ITEMS FOR MARRIED AND UNMARRIED FEMINITY.

Spenders or Saver—Given for Business Girls—Entertaining and Entertained.

We sometimes see statements to the effect that wives, instead of being help-meets nowadays, are only help-pests...

A certain banker says: "My observations are that the conclusion is that women who are thrown upon their own exertions manage better than men..."

"I don't have much time to read, but I do not believe there are any such stores in the city as I have seen you if it were proper to us..."

A busy girl, one who is out in the work-a-day world, writing and writing to keep the accounts of a great firm...

We can learn some lessons from men, and did you ever hear of a man taking a shabby dress suit for office wear...

Probably the most useful business gown is a dark-blue serge. It does not show the stains of a quickly changing life...

Probably the most useful business gown is a dark-blue serge. It does not show the stains of a quickly changing life...

Whenever a kindly or considerate act is shown you, my dear, be always careful to say that magic line to good effect...

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MISSOURI NEWS.

Labor Commissioner's Month with a copy of the report to the Bureau of Statistics to each labor organization...

A petition has been circulated asking for a new county road from the little town of Lincoln to the line of the Central Missouri Railroad...

A Hannibal pioneer bases his claims to fame on the assertion that he thrashed his own grain with a horse...

A Hillsdale in Liberty, the offspring of an collier, having Christmas and her papa's pastime in her mind, astonished her in-laws with his go-to-bed prayer...

A Keokuk woman party bargued 102 rabbits in one day last week near Warsaw, and left thousands behind...

The puritan people of Lexington are horrified because Ash Patton, a blacksmith, killed his boss on Thanksgiving...

There was a meeting of the special committee of the Missouri Press Association held at St. Louis to make arrangements for the next general meeting...

A Hillsdale has been taken out among horses in Verona county which is proving barren in many cases...

Kansas City dispatch: Charles T. Peavy, the well-known lawyer, several of the horses were cut open and the food was found wadded and perfectly dry in them...

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SUNDAY READING.  
AN HOUR'S INSTRUCTIVE CHAT WITH THE RELIGIOUSLY INCLINED.  
The Blessings of Giving—God's Care Over Their Pastimes—Original and Selected.  
Only a Tiny Vest.  
Only this vest hangs between the separate parts we tread;  
The one that keeps our feet  
The same force sheds its fragrance sweet,  
And God waits where the two ways meet.  
So in his voice we read,  
"This vest will keep thee warm,  
So in each vest we wear,  
And God waits where the two ways meet.  
So in his voice we read,  
"This vest will keep thee warm,  
So in each vest we wear,  
And God waits where the two ways meet."

Keep a store of richer jewels than the heathen king; and, unlike the crown regalia, these jewels are our own, given to us by our Father.  
No true life was ever a failure.  
It may not have been spent in the performance of what the world esteems the great and noble ends, according to the world's estimate, it may not have been a success. But any life spent in the faithful performance of the duties of his position in which God has placed it, and in which he will receive from him the highest commendation. It is not the kind of work we are called to do, but the spirit in which we engage in it, and how faithfully we perform it.

God's Promise.  
While on earth the disciple learned, in dark days of misunderstanding and perplexity, he is patiently waiting on God, and to all eternity he realizes the truth of his promise: "He that waiteth on his Master shall be honored."  
Paraphrase.  
A pure heart at the end of life, and a loving mission well accomplished, are better than to have filled a great place in the world, and have a stained soul and troubled destiny.  
Do the Best You Can.  
It is no man's business whether his genius or not, whether he must achieve it, or whether he can be quietly and steadily; and the natural and enforced results of such work (says Ruskin) will always be the things that God meant him to do, and will be his best.

Take 1000 people to buy Dr. Sage's Catarrh Remedy, at 50 cents a bottle, to make up \$500.  
One failure to cure would take the profit from 4000 sales.  
Its makers profess to cure "cold in the head," and even chronic catarrh, and if they truly pay \$500 for their over-confidence.  
Not in newspaper words but in hard cash! Think of what confidence it takes to put that in the papers—and mean it.  
Its makers believe in the Remedy. Isn't it worth a trial? Isn't any trial preferable to catarrh?

After all, the mild agencies are the best. Perhaps they work more slowly, but they work surely. Dr. Pierce's Pleasant Pellets are an active agency but quiet and mild. They're sugar-coated, easy to take, never shock nor derange the system and half their power is in the mild way in which their work is done. Small, soft, cheapest, easiest to take. One a dose. Twenty-five cents a vial. Of all druggists.

Five Words Express Somehow the quality and glory of his one. Rest in it, under it. Rest and rejoice. Rest and grow. Rest your soul—rest and plume your wings for flight to his arms.—Western Advocate.  
Count Over Your Mercies.  
A southern woman who died lately of cancer and who expired in the last days of her life a happy heart and a singularly gay temper, thus explained the mystery of her unflinching cheerfulness.  
"I was taught by my mother when a child to reckon each morning before I rose the blessings God had given me with which to begin the day. I was not simply to say:  
"With all thy mercies, O my God,  
I praise thy name,  
Through all thy visitations,  
I wonder, love, and praise!"

Paris is accounted the most beautiful city in the world. It is not a barren spot, but contains 81,456 abodes.  
The Blessings of Giving.  
There must be something good in human nature, or people would not experience so much pleasure in giving. There must be something very good in human nature, or more people would try the experience of giving. Those who do try it become enamored of it, and get their chief pleasure in the act of giving, and so on, and so on, that there is some basis for the idea that it is ignorance rather than badness which keeps so many people from going generous. Of course it may become a sort of discipline, more than that, a devastation, as many men who have what are called "good wives" have reason to know.

When the average man says frankly, "I can't do better," it is usually because he has never tried to do better.  
A Pleasant Occupation.  
Little Johnny—"You ought to have seen Mr. Herritt and sister make lemonade."  
Mrs. Brown—"How did they do it?"  
Little Johnny—"Corah hold the lemon. White Mrs. Merritt squeezed Corah—Scottish American.

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St. Jacobs Oil  
The Great Relief  
PAIN  
BLESSED RELIEF  
Cures Rheumatism, Neuralgia, Gout, Sciatica, Headache, Toothache, Earache, Backache, Stiffness, Sprain, Bruise, Burns, Scalds, Frostbite, Wounds, Swellings, Itch, and all other pains and ailments.

SCOTT'S EMULSION  
Pure Cod Liver Oil with Hypophosphites of Lime and Soda.  
This is the most valuable and nutritious food for the system, and is especially adapted for the cure of all diseases of the lungs, such as Tuberculosis, Consumption, Bronchitis, Asthma, Emphysema, etc.

PENSIONS.  
JAMES TANNER  
Late Commissioner of Pensions, Washington, D. C.  
A Pension for every disabled Soldier or Sailor since the war of 1861-1870. Review of all cases of disability. Pensions for all widows, orphans, and dependents of fallen soldiers and sailors who were killed in action. Pensions for all widows of fallen soldiers and sailors who were killed in action.

With High Prices! THIS SEWING MACHINE ONLY \$10.00  
The Sewing Machine  
This is the best sewing machine ever made. It is simple, durable, and easy to use. It is the only sewing machine that will sew any fabric.

BORE WELLS - MONEY!  
A Bore Well Driller  
We drill wells for water, oil, and gas. Our equipment is the best, and our work is done to the highest standard. We have a large number of men and horses, and can do any amount of work.

MOTHERS' FRIEND  
MAKES CHILD BIRTH EASY  
If used before confinement.  
This is the best medicine for the relief of all the troubles of pregnancy and childbirth. It is simple, safe, and effective.

TAR-OD  
SURE CURE FOR BRONCHITIS AND ALL AFFECTIONS OF THE THROAT AND LUNGS.  
This is the best medicine for the cure of all diseases of the respiratory system. It is simple, safe, and effective.

IGURE FITS!  
This is the best medicine for the cure of all diseases of the skin. It is simple, safe, and effective.

MEMORY  
This is the best medicine for the cure of all diseases of the brain. It is simple, safe, and effective.

EVERY WATERPROOF COLLAR OR CUFF THAT CAN BE RELIED ON  
Is Not to Split!  
Not to Discolor!  
Bears this MARK.  
TRADE MARK.

PURIFY YOUR BLOOD.  
This is the best medicine for the cure of all diseases of the blood. It is simple, safe, and effective.

PENNYROYAL PILLS  
This is the best medicine for the cure of all diseases of the stomach and bowels. It is simple, safe, and effective.









ZION'S ENSIGN.

JOHN A. ROBINSON, Editor. FREDERICK G. PITT, Editor.

Published at the Post Office Independence, Mo., as Second-Class Matter.

Independence District Directory.

- I. N. WHITE, Missionary in Charge. F. G. PITT, President. A. A. WATSON, Vice President.

Independence Branch Directory.

- F. G. PITT, President. ROBERT M. WATSON, Pastor.

Sunday School.

- H. R. MILLS, Superintendent. W. W. CLOW, Assistant Superintendent.

ITEMS

The temperance workers are busy organizing. Bro. H. R. Mills' little girl is recovering. Bro. E. L. Kelley left us on the morning of the 5th.

Bro. H. R. Mills, our popular merchant, says: I am greatly pleased with the ENSIGN, my success attend the effort.

Independence has expended between thirty-five and forty thousand dollars this fall and winter in macadamizing and curbing South Main street.

Bro. Thomas James, our genial post master, claims the honor of being the first subscriber to the ENSIGN. He says it will fill a long fell want.

The Sisters Aid Society will give a nice social in the church on next Monday evening, the proceeds to help defray current expenses of the branch.

Word was received here Friday that Sr. K. S. Salyards, daughter of Pres. Joseph Smith, who had been very low for some time had passed away on Thursday night.

If you are in possession of church news of value, send us the items. We want all to feel that the ENSIGN is your paper and that you have an interest in it.

Bro. John McMullin, of this city, united with the church by baptism January 2d. Elder W. T. Bozarth officiating. This places the membership of the Independence branch at 721, being a tie with Lamoni.

The Young Ladies Hawthorne Society held its annual election of officers Thursday, January 8th, 1891. Sr. Jennie Newton was sustained as president and Sr. Tessie Williamson as secretary.

"Zion's Ensign" is the name of a new paper published in Independence. The proprietors are J. A. Robinson and F. G. Pitt, both gentlemen being prominent members of the Latter Day Saints church.

The annual meeting of Mount Zion Sunday School for the election of officers was held on the 30th of December. The officers were filled as follows:

Bro. George E. Harrington conducted preaching services at Centropolis Sunday evening.

Bro. George Bartholomew is building a large barn to house his trained horses in during the winter.

Sister Lottie Webster is fortunate, she has been awarded \$2,000 back pension and \$12 per month.

Bro. A. J. Mapes, of Westport, Missouri, sends us \$1.00 for the ENSIGN, also an encouraging word.

Bro. A. M. Newberry, of Panama, Iowa, is spending a few days in Independence looking over our city.

Bro. A. McCallum and family left for Lamoni Friday morning to attend the funeral of Sr. R. S. Salyards.

On motion, a committee of three, consisting of Mrs. F. G. Pitt, Wm. C. Clow and It. May was appointed to formulate a plan by which our reports can be made out.

Moved that when this convention adjourns it does so to be held in the district conference hall next, on the Friday evening before the next conference.

After considerable discussion a committee of three, consisting of Bro. Pitt, Sr. Horton and Bro. Bozarth, was appointed on program to entertain the ladies.

It was moved that the secretary be instructed to notify the several superintendents of the amount expected of them in order to liquidate the same.

On motion Bro. Wm. Clow proceeded to method of teaching and leading a class. He said: "Those engaged in Sunday School work should have a most sincere love for it."

The brother's address was met with general approval; and, on motion, the meeting adjourned to 9:30 Sunday morning, when the session opened by singing, a responsive reading of the Scriptures and prayer.

Schools in Independence District, quota, two cents per member. -Rich Hill, (no report); Mt. Zion, (no report); Independence #269.

MASS MEETING.

The upper court room was well filled Thursday evening with the leading citizens of our city, met for the purpose of taking active steps toward enforcing the local option law.

The assembly was called to order by Rev. Ward and Rev. R. K. Maudsloni was appointed chairman, and D. E. Allen secretary.

Bro. W. S. Flournoy was then called upon and made some very pertinent remarks. At this juncture the committee on resolutions announced their readiness to report, and Rev. Hawkins read as follows:

Whereas, it is a fundamental principle of our government that government is "of the people, for the people, and by the people"; and

Whereas, it is also a fundamental principle of our government that laws are made and executed in agreement with the legally expressed will of the majority; and

Whereas, faithful execution and administration of law by its officers, and observance of the same, is a necessary condition to the highest interest of society; and

Whereas, the Legislature of the State of Missouri gave to Independence the power to adopt the local option law, which law was duly adopted, and said law was properly "ratified by our City Council; and

Whereas, it is a notorious fact that said local option law has been continuously, openly, defiantly and flagrantly violated;

After the reading of the resolutions the following gentlemen made addresses favoring their adoption: Dr. Godley, J. G. Paxton, G. St. Clair, N. Dickey and Rev. Ward.

A motion that the resolutions be adopted was then put, and carried without a dissenting voice.

The New Year has opened favorably for the Exposition. The future looks most promising thus far.

General Handley has gone to New York to ferret out the source of false European reports about the Fair.

The South American Steamship Company has taken a step which will give the Fair a start in the right direction.

The Illinois State Board has finally settled on a tract of 8 acres in Jackson Park and plans for buildings for the Fair.

An English Government commission is to be appointed at once to secure privileges at the World's Fair. Mexico has made arrangements to exhibit \$1,000,000 in making Grand exhibit of her products and industries.

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Wash Goods at 8 1/2 Cents a Yard. FOR MONDAY, And Continuing During the Week. 500 Pieces Assorted Wash Fabrics at the Uniform Price of 8 1/2 CENTS A YARD.

Our Entire Stock of Above Goods. On the counters and will sell them at a figure never before known for this class of Merchandise. A. J. BUNDSCHU.

THE ONLY COMPLETE LINE OF BLANK BOOKS, POCKET BOOKS, AND Pocket Memorandums. In Town is Stationed at the POPULAR BOOK & STATIONERY STORE OF H. R. MILLS.

Nichol Hardware Co., The Oldest, Largest and Leading Hardware, Implement Company in Independence. Call on or write us for estimates on Building or Farm Machinery, Wagons, &c.

INDEPENDENCE CLUB HOUSES. Write Expressly for the Gazette. Once there was a pleasant city, built upon a lovely site, all her citizens were happy, and her future prospects bright.

IF YOU WANT A Smooth Shave or Your Hair Cut, GO TO ARTHUR BRAKENBURY, Merchants' Hotel.

R. R. TIME TABLES. CHICAGO & ALTON. EAST ROUTE. No. 51 - Chicago Flyer, 8:40 pm. No. 48 - Chicago Local, 7:42 pm.

MISSOURI PACIFIC - MAIN LINE. TRAINS WEST. No. 3 - St. Louis to St. Joe & Omaha. No. 41 - Grand A. & W. Accommodation, 7:00 pm.

LIBERTY STREET DEPOT. No. 61 - Grand A. & W. Accommodation, 7:00 pm. No. 183 - St. Louis to St. Joe and Atch. No. 62 - Grand A. & W. Accommodation, 7:00 pm.







THE FARM AND HOME.

SOME SUGGESTIONS TO SMALL SHEEP RAISERS.

Every one who has been to the ...

Stock Raisers at Necessary.

Health of Sheep.

In this country, the same system of sheep raising is practiced that was in vogue since the discovery of America, and any attempt to influence a departure from the present is not with opposition, while the system in sheep is the most important animal on the farm, and is kept in an entirely different manner.

The sheep that are raised in this country, all unprofitable localities being used for this purpose, and so-called in America wool is the principal object in sheep raising, while in Europe mutton is made a specialty.

In this country the mutton breeds have shown themselves profitable when the proper system has been given, and as this may be essential it should be practiced.

The Colt's Feet. An experienced sheep raiser claims that most ill-shod horses in the first time the horse was taken to the shop.

Keep your stock in the best farming implements. These should have the best of care.

Every day a hog is off his feet there is a dead loss. Healthiness is a chief item in raising swine, and it is almost impossible to ascertain the importance of cleanliness in the dairy.

Don't think because you happen to be a farmer that you or your children do not need an education. This is a mistake.

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FOR THE LADIES.

INSTRUCTIVE ITEMS FOR THE GENTLE SEX—ORIGINAL AND SELECTED.

How to Make a Wife Unhappy—Home

As a Bachelor's Pointed.

Returning home at the close of day, Who gently chide my long delay.

How to Make a Wife Unhappy—Home

As a Bachelor's Pointed.

See your wife as seldom as possible, If she is warm-hearted and cheerful in temper, or if she is cold and unloving.

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KEELER'S DISCOVERY.

Observations of the Earth's Nearest Neighbor—Views of the Planet Mars.

Receipt observations of the planet Mars have been made by various astronomers, and their reports are treated in the following.

"My observations of that planet extend over the past year. It has been having been made in the opposition of 1877, the year in which the two minute satellites of that planet were discovered.

"Two or three of the larger so-called canals of Schiaparelli were seen, while other markings such as Sinus Meridiani, Mare Erythraeum, and others of the more prominent markings came out with great beauty.

"In a beautiful drawing of this planet, sent to me recently by him, the markings are shown in a more detailed manner than I have ever seen.

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ENGLISH WEIGHTS AND MEASURES.

The Periods at Which They Were Lasted and Defined by Law.

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How to Make a Wife Unhappy—Home

As a Bachelor's Pointed.

See your wife as seldom as possible, If she is warm-hearted and cheerful in temper, or if she is cold and unloving.

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ROBINSON & FITZ, Publishers.

DR. TALMAE PREACHES OF BABYLON AND ITS SIN.

MATTERS PERTAINING TO THE SPIRITUAL WELFARE OF MANKIND.

The Kitchen of the Church.

LESSON - FEB. 11 - ELIJAH AT HOREB.

INDEPENDENCE - MISSOURI.

The venerable Neal Dow has been thinking it over... the world on the whole is growing better.

There is not a harder-working, more faithful set of men than the life-saving crews in the public service...

It is with frontier settlements pretty much as it is with raising children. In families where the mother wears slippers...

Quite a persistent effort is being made to break up gambling, which was an apparent evil in the institution in most of the larger places.

A STREET car company in Indianapolis has placed smoking cars on its electric motor trains...

HOW WELL the boy knows him, the boy does. No need to tell him this much. How long. It shows in all his actions.

MR. STANLEY delivers this October opinion: "All the Indians should be corralled and disarmed and furnished with most complete and given a start."

THE scientists are threatening to drive a useful and desirable kind of business out of us.

THE good old state of Maine has seen the "submerged farm" situation of its sister state, New Hampshire.

OF course some of us have more reasons for gratitude and appreciation than others.

LAST year's sugar crop of Louisiana was the largest ever raised in the State.

IT has long been claimed that each nation has its peculiar mission and excellency.

THE United States are working out practically the most of self-government with the utmost possible freedom for the individual.

THE total length of the streets, avenues, boulevards, bridges, quays, thoroughfares of Paris is estimated to be 11,000 miles.

A brilliant description of the story of the Ancient City and the Jews held there...

BROOKLYN, Jan. 23. - Dr. Talmae preached the following sermon this morning in the Academy of Music in this city.

After the site of Babylon had been selected, two millions of men were employed for the construction of the city walls.

There were twenty-five gates of solid brass on each side of the spacia city. Below the gates were the streets.

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THE total length of the streets, avenues, boulevards, bridges, quays, thoroughfares of Paris is estimated to be 11,000 miles.

I go on to learn that when God writes anything on the wall, a man had better heed it. It is not foolishness to expect a man to heed it.

Who are the sinners? Who are the sinners? Who are the sinners? Who are the sinners? Who are the sinners?

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SUNDAY READING.

THE BATTLE OF LIFE--WHY NOT WE? How to Find Rest--Other Matters.

Thagelond fingers of the stars. Who are the sinners? Who are the sinners? Who are the sinners? Who are the sinners? Who are the sinners?

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The Kitchen of the Church. The mission chapel has become a busy place. It is a busy place. It is a busy place. It is a busy place. It is a busy place.

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SUNDAY SCHOOL LESSON

ELIJAH'S victory on Mt. Carmel was complete. The people were convinced. The famine was ended, and the power of God was manifested.

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I feel completely prostrated. I think I was dead. Sir: Well, you don't let me send for a doctor—Brooklyn, N. Y.

The Galveston Herald-Examiner, February 5, 1910, says: "It will be the grandest celebration ever held in the south."  
The first glass is the most dangerous glass because it opens the door for all the others.

# "German Syrup"

**A Cough For children a medicine should be absolutely reliable. A mother must be able to pin her faith to it as to medicine, her Bible. It must contain nothing violent, uncertain, or dangerous. It must be standard in material and manufacture. It must be plain and simple to administer, easy and pleasant to take. The child must like it. It must be prompt in action, giving immediate relief, as children's troubles come quick, grow fast, and end fatally or otherwise in a very short time. It must not interfere with the child's spirits, appetite or general health. These things suit old and also young folks, and make Boecher's German Syrup the favorite family medicine.**

## SCOTT'S EMULSION

Of Pure Cod Liver Oil and HYPOPHOSPHITES of Line and Soda

is endorsed and promoted by leading physicians because it gives direct relief and Hypophosphites are the recognized remedy in the cure of Consumption, Scrophulous, Chronic Coughs and Colds. Ask for Scott's Emulsion and you will get it.

Wife—Definitely married you said I was an angel, but you never say so now.  
Husband (tenderly)—No, darling, but I wish you were one.—Washington Post.

## TIPROD

SURE CURE FOR PILES, SALT RHEUM AND ALL THE PAINFUL AFFECTIONS OF THE RECTUM AND ANUS. It is a powerful, non-toxic, and reliable remedy. It is a powerful, non-toxic, and reliable remedy. It is a powerful, non-toxic, and reliable remedy.

## PENSIONS

A special form of early disability or retirement pension for men and women. It is a powerful, non-toxic, and reliable remedy. It is a powerful, non-toxic, and reliable remedy.

## BIRD'S MANNA

For the cure of all ailments of the throat, lungs, and chest. It is a powerful, non-toxic, and reliable remedy. It is a powerful, non-toxic, and reliable remedy.

## MEMORY

For the cure of all ailments of the brain and nerves. It is a powerful, non-toxic, and reliable remedy. It is a powerful, non-toxic, and reliable remedy.

## LADIES

For the cure of all ailments of the female system. It is a powerful, non-toxic, and reliable remedy. It is a powerful, non-toxic, and reliable remedy.

**DECLUSIVE NECHOMASERS.**  
New Modern Machine Work Their Many Miracles.

Magnolias and magic have been popular since the mediaeval times. The "Magnolia" by calling scientific appliances to his aid, and at the present day it is well understood by intelligent people that the majority of the so-called "magical" tricks are really mechanical devices, and that the confederates in the audience. When the unwilling man or boy is deceived on to the stage it is more of a deception than the trick to be performed. A mother must be able to pin her faith to it as to medicine, her Bible. It must contain nothing violent, uncertain, or dangerous. It must be standard in material and manufacture. It must be plain and simple to administer, easy and pleasant to take. The child must like it. It must be prompt in action, giving immediate relief, as children's troubles come quick, grow fast, and end fatally or otherwise in a very short time. It must not interfere with the child's spirits, appetite or general health. These things suit old and also young folks, and make Boecher's German Syrup the favorite family medicine.

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**SKINNEER RESTORED.**  
For the cure of all ailments of the skin. It is a powerful, non-toxic, and reliable remedy. It is a powerful, non-toxic, and reliable remedy.

Next to getting married probably the most important duty the ordinary man has to perform is to get a good Syrup when he has the cough.

If you do not know a Syrup do not let him know or you will lose him. He will come back for another one.—Minnicopa Sentinel.

I cheerfully recommend Salvation Oil for chilblains and sprains. We have tested it in the most difficult cases, and it has cured every entire relief in each case. It is the best remedy for chilblains and sprains. It is the best remedy for chilblains and sprains.

"Your name is Julia!" "Yes, your honor." "Well, how are you?" "Well, now that you have given your age, we will administer the oath."—Pittsburg Blatter.

We have received "No True Struggle to Freedom" and find it to be a very good book. It is a very good book. It is a very good book. It is a very good book.

Whether on a pleasure trip or business, should take on every trip a bottle of Syrup of Figs, as it acts most pleasantly on the bowels, and it is a very good medicine. It is a very good medicine. It is a very good medicine.

Particularly the Regrets—Maid: Miss Little couldn't get the mail, and she said I was an angel, but you never say so now.

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**Sweet Potatoes for Stock.**  
A farmer who has experimented with sweet potatoes as stock food, claims that they cannot be beaten by any food that he has tried. It is a very good food. It is a very good food.

The Philadelphia idea of progress.—Another backward step has been taken in South American progress.—Philadelphia Record.

From the Herald of Faith, St. Louis, Missouri, August 1887.  
Referring to Shallenberger's Antidote for Malaria, the business manager of the Herald of Faith would say that he has used this medicine a personal trial and was greatly benefited. It is a very good medicine. It is a very good medicine.

"Habit makes the man," but the sixth power of man makes the habit.—Boston Courier.

I have been cured of blood poison in its worst stages after six doctors failed to give me relief. I simply used Dr. Bull's Sarsaparilla and it cured me. It is a very good medicine. It is a very good medicine.

How to get well is a question of vital importance, but it is equally important that you use some harmless remedy; many people completely wreck their health by taking mercury and potash mixtures, for pimples and blotches, or some other trivial disease. S. S. S. is purely vegetable containing no mercury or poison of any kind. And is at the same time an infallible cure for skin diseases.

**THE SWIFT SPECIFIC CO., Atlanta, Ga.**

**PURIFY YOUR BLOOD.**  
EVERY WATERPROOF COLLAR OR CUFF THAT CAN BE RELIED ON. Not to Split? Not to Discolor? BEARS THIS MARK.

## PRICKLY ASH BITTERS!

Prickly Ash Bitters is a name everyone can remember, and to the present day nothing has been discovered that is so beneficial for the BLOOD, for the LIVER, for the KIDNEYS, for the STOMACH, and for the entire system. It is a powerful, non-toxic, and reliable remedy. It is a powerful, non-toxic, and reliable remedy.

## PENNYROYAL PILLS

THE ORIGINAL AND GENUINE. The only safe, reliable, and effective remedy for all ailments of the female system. It is a powerful, non-toxic, and reliable remedy. It is a powerful, non-toxic, and reliable remedy.

## MOTHERS' FRIEND

MAKES CHILD BIRTH EASY. It is a powerful, non-toxic, and reliable remedy. It is a powerful, non-toxic, and reliable remedy.

## FREE LANDS

For the cure of all ailments of the land. It is a powerful, non-toxic, and reliable remedy. It is a powerful, non-toxic, and reliable remedy.

## ASTHMA CURED

For the cure of all ailments of the lungs. It is a powerful, non-toxic, and reliable remedy. It is a powerful, non-toxic, and reliable remedy.

**A peculiar fact with reference to Dr. Pierce's Golden Medical Discovery is, that, unlike sarsaparillas and other blood medicines, which are said to be good for the blood in March, April and May, the "Discovery" works equally well all the year round, and in all cases of blood-taints or humors, no matter what their name or nature.**

It's the **cheapest** blood-purifier sold through druggists. Why? Because it's sold on a **peculiar plan**, and you only pay for the good you get.

Can you ask more? "Golden Medical Discovery" is a concentrated vegetable extract, put up in large bottles; contains no alcohol to inebriate, no syrup or sugar to derange digestion; is pleasant to the taste, and equally good for adults or children.

The "Discovery" cures all Skin, Scalp and Scrofulous affections, as Eczema, Tetter, Salt-heum, Fever-sores, White Swellings, Hip-joint disease and kindred ailments.

**HOW TO GET WELL**  
is a question of vital importance, but it is equally important that you use some harmless remedy; many people completely wreck their health by taking mercury and potash mixtures, for pimples and blotches, or some other trivial disease. S. S. S. is purely vegetable containing no mercury or poison of any kind. And is at the same time an infallible cure for skin diseases.

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**\$5.00**  
**\$3.50**  
**\$2.50**  
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**CENTS**

**W. L. DOUGLAS**  
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The Chicago Times: "An enterprising contemporary informs us that a ton of gold is worth...

It has been noticed that the good story tellers in congress are from the West and South. The Eastern man has evaporated a good deal in the process of refinement and is a rather dry specimen of the race.

There is no greater cause to young men in this country than the influence of such men as Jim Fisk or Jay Gould. Their example induces the belief that there is a short cut to wealth, and thousands crowd to the stock exchanges, where their chances are no better than they are at Monte Carlo.

The number of women students in the hearing art increases almost daily, and their achievements in the profession are constantly gaining in dignity and importance. A large hospital for women in London, which is ministered to only, is crowded to its fullest capacity all the time.

There are many old hard heads among the moneyed men of the metropolis, but Russell Sage, who would aid to be the prince of the class, has prospered and is now said to be the largest individual owner of money in New York. He always takes all the precautions against loss. He is what bankers and brokers call "a safe man."

The cob pipe industry is growing. It commenced in Missouri and the smokers often call the pipes "Missouri meerschaums," but Michigan and Kansas are now manufacturing large quantities. A market has lately opened up in England, and the cob is increasing so rapidly in popularity that the days of the porous gray pipe may be said to be numbered.

When a man has a gift that way it is easier to talk than to write. Judge Holmes, son of the "Autocrat of the Sunshine," is a case in point. He is the justly called of the Massachusetts supreme court bench who enjoys writing out an opinion. His associates prefer oral utterances. There are some men who ought never write; while others would do better if they never talked.

Men who profess so much should try to do something, and this is why the Chicago News says "the inventors and builders of air ships are now occupying columns at a time telling what wonderful changes they are going to effect in the way of transportation." All of it is exceedingly stirring, but it is not half so convincing if they should demonstrate their claims by doing just a little bit of flying.

It is announced that a company of capitalists are about to commence the erection of a factory for the production of olive oil in Sonoma county, California. If successful this will save the cost of transporting twice across the ocean the cotton-seed oil from our southern fields, and to that extent make the resultant product cheaper. It saves money to transport the seed oil to Mississippi, to be there mixed and branded for this market.

The first goldfish brought to Europe, from this country received its first supplies of food in the poorest and commonest bread; they were in a golden color, hence the name for the entire genus; and it will thus be understood why people speak of black, white, red or blue goldfish. The old-fashioned goldfish lives now in a wild state in some of the streams in the mountain country, and is, in fact, among the native fishes of North America.

The ruler of Montenegro has at least one queer notion that would be beneficial if put in force in America. He has ordered that every colonial must plant 2,000 cherry trees during the present year, every European must plant 5,000, and others according to the rank of their titles. It would be a grand scheme to make America one vast vineyard, but the chances are that Kentucky would have to be encouraged.

EUROPEAN skylarks, nightingales and finches are to make music in the forests where rolla make the Oregon and the sound of the waterfalls. The Oregon society for the introduction of the Oregon singing birds two years ago imported from Germany 270 pairs of singing birds, including nightingales, skylarks, linnets, green finches, tree toads, etc., and the society's example has induced California to take steps to provide shelter for their woods also. The climate of Oregon, Washington and California is one of the best in the world, and the Italy of our western coast will be rendered still more attractive in the future by the greatest of bird notes.

WHAT LACK YE?

DR. TALMAOE'S SERMON UPON LIFE'S ESSENTIALS.

To be a Christian the All-potent Powerless

The Poverty of the World Without Christ—An earnest appeal to Young Men.

Brothers, Feb. 1.—The deep religious feeling manifested in Dr. Talmaoe's sermon last Sabbath has received an appropriate response. It has apparently encouraged him to continue preaching discouraged evangelistic sermons. Today he delivered another sermon of the same type, both of the morning and evening.

The young man of the text was a splendid nature. We felt in love with him at the first glance. He was tall, well built, and earnest, and educated, and refined, and poetic, and moral, and so on.

Neither are you lacking in worldly success. You have not made as much money as you would like to make, but you have an income. While others are false when they say they are not rich, you are rich in the things of the world.

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Why, you, you, to New York? Walk down the street where you were in business fifteen years ago, and see how all the things have changed.

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FOR THE LADIES.

AN HOUR'S PLEASANT CHAT WITH THE CHARMING BEB.

Advice to Young Women—Controllable Habits and Temperamental Traits.

Hundreds of thousands of girls live a great deal to make a little money, and I don't know whether to call it a mistake or a folly.

With only the hope of making money, work will be worth little, and certainly not be worthy of consideration by noble minds or by the good God who watches over you day and night.

As a rule, grown-up girls have more spare time than is good for them. Many of the occupations they are accustomed to look on as the tolls of life.

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BESTING A KICKER.

No Argument or Force Necessary to Defeat a Stubborn Fellow.

"Struck a queer old fellow up-country and told him that the telephone poles for a new telegraph company to a Louisiana sugar plantation.

"He first came across us about two miles from his home as he was driving home from the village.

"I called the girl to the side of the road, and he rode away swearing bloody murder. Well, we got up to his farm to the next day, and if it wasn't a dirty, mean piece, then I'll eat a cat's liver.

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# FOR YOUNG FOLKS.

## INSTRUCTIVE AND INTERESTING READING MATTER.

The Snow Bird—The School System in Germany—What He Accomplished

When all the ground with snow is white, And merry snow-bird comes, And hops about with great delight, And sings the sweetest of all notes.

How glad he seems to get to rest A piece of cake or bread! He wears no shoes upon his feet, He keeps his feet warm in the snow.

What He Accomplished by Reading.

I do not think it is very serviceable to make a list of books for children to read. No two have exactly the same aptitudes, tastes, or kinds of reading to which the world. And one story or bit of information may excite the interest of a class in one school, or the children in one family, which will not interest another.

When I go in the Davids' Half-Acres I've got to know what the dogs are running.

What Makes a Boy Popular? Manliness says Hookish. Butterworth in his book on the subject of the boy, tells the way how schools and colleges followed popular boys? These young leaders were the many boys whose hearts could be trusted.

The President's Good Habits. Lincoln's good habits, as his sleep was light and crisp.

What I Tell You How to Become a Popular Boy. The most agreeable way of getting information is by conversation.

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# FALSE CHRISTIANS NUMEROUS.

They Have Appeared in All Ages and in Many Countries.

The queen of the Indians of the Northwest conceiving that the Messiah had appeared, raised interest in the subject of Jesus Christ, which she expressed to her husband, also, especially just at the beginning of the year 1862.

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# VOUDOO DOCTORS' METHODS.

The Signatures by Which Swamps Get Money from Southern Negroes.

A white man who claims to be a hoodoo doctor of unlimited ability, and calls himself "Dr. Johnson, and sails under the name "Sam De Leon," has been seen in the swamps of the Florida who lives on the Waters road, near DeLia's store, for a long time.

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# BITTEN BY A GILA MONSTER.

He Thinks It Is the Only Man That Ever Recovered from a Bite.

Two months ago the doctor that was bitten by a gila monster in Arizona, and miraculously survived the accident, was telegraphed all over the country. Discussed at the time. Mr. Vail is at present in the city, and was seen by a reporter recently. He is a middle-aged man and has every appearance of a tried frontiersman with iron nerves and a cool head.

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# MARGARET IS MYSTERIOUS, VERY.

A Reporter Knows All About Her Except Why Her Eyes Are Blue.

Margaret is the name of a girl who has lived her three lives, and her eyes are always solemn, and her blue, spiritual eyes tell, it seems to me, that she is not a stranger to suffering.

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# THE ORIGIN OF DEATH.

Locky, the Historian, Says Geology Has Conclusively Disproved What Was Once the Universal Belief Concerning the Origin of Life.

Locky, the historian, says geology has conclusively disproved what was once the universal belief concerning the origin of life. It is now generally accepted that life was not created by a divine being, but that it evolved from a common ancestor.

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ZION'S ENSIGN.

JOHN A. ROBINSON, Editor.
FRANKLIN G. PITT, Jr., Editor.

Independence District Directory.

- L. N. WATTS, Missionary in Charge.
J. A. ROBINSON, President.
F. G. PITT, Jr., Vice President.

Independence Branch Directory.

- H. R. MILLER, Superintendent.
W. O. WOOD, Assistant Secretary.
F. G. PITT, Jr., Secretary.

Sermon by Elder E. L. Kelley.

Delivered at the Saints Church at Independence, Sunday evening, Jan. 4th, 1891.

In the 34th verse of the gospel as recorded in the 11th chapter of the Acts of the Apostles, it is found that this language...

It has been taught, evidently by the Jewish hierarchy, as may easily be gathered from the language of the Apostle Peter, that there were certain tribes or lines of people who belong to the class known as Jews...

The Spirit had said through the Prophet, that it will give the children of men the same kind of revelation as it has given to the fathers...

The great wrong as a rule apply to the wrong instructor when they undertake to learn true religion. When they wish to know of God, what heavenly things...

to find out what the Creator of the heavens and the earth, of the home and the people, you must not seek it through some one who has the title of being Christian...

It is the truth, however, whether we learned with reference to the languages of the world, either the ancient classic or those termed modern classic. It is not necessary in this regard to have any special knowledge...

It is a man who had the language of the common people of his time, so were John and James; but Paul although he was learned in the language of his time...

When we take the ground that our father Adam must have been in the light of bondage, so far as light and intelligence is concerned, and that the children were created by our parents...

It is said by the Psalmist that "the law of the Lord is perfect." This law that was to be applied to the children of men in order to deliver them from their bondage...

of the Apostle Peter, the opportunities were excellent for learning the truth. He had been taught under the instruction of the Lord himself. He had received instruction from the Lord in the temple...

Now, if there is one thing today of which the saints are criticized more than any other, it is for believing this statement in my text, of the Apostle Peter...

I presume that we would not have been the first to have taken up the banner for the last sixty years, had it not been for this claim that God was equal to the task...

So it may possibly be, that if God spoke to the human form, that He spoke to those of the family on the western continent...

Many of our congressmen declared that it was the freak of a crazy brain, the idea of pretending to talk in Greek and Latin with people in Washington! Yet you can see in Washington today and talk with men on the Pacific Coast...

lects cast accidentally here from some of the islands of the sea, or visited by the mariners of Norway and Sweden, Denmark or Iceland, had when they came to talk to the people of Central America and Peru...

These discoveries by Archeology have all been made since 1840; but when this book sixty-two years ago was put in the hands of the people, it was not until the year 1840...

THE FUNDAMENTAL PRINCIPLES OF THE GOSPEL.

Or a Series of Short Lessons in Positive Theology.

WRITTEN BY THE ENSIGN BY AN APOSTLE.

LESSON IV. FAITH—CONTINUED.

Ques.—How is faith in the gospel obtained?

Ans.—Paul says it comes by hearing, and through hearing the word of God.—Rom. 10: 17.

Q.—What is the "word of God" that is here referred to? Does it mean all the Bible, for that is called the word of God?

A.—No, for if a person could not obtain faith until he heard all the Bible explained, or taught, many would never obtain it.

Q.—What is the "word of God" that is here referred to? Does it mean all the Bible, for that is called the word of God?

A.—No, he did not say that man should live by every word that has proceeded from the mouth of God. Is not that what he said?

Q.—What is the "word of God" referred to by Paul, which is the basis, or foundation of faith?

A.—Peter said, it was preached by or through the gospel. He said, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

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GEORGE LEMMON, DEALER IN Coal, Wood, Hay, Feed and Flour. Also Pratt's Food for Cattle and Poultry. 36 West Lexington Street. Independence, Missouri.

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J. W. BRACKENBURY Real Estate Rental AND NOTARY PUBLIC, Independence, Missouri.

R. R. TIME TABLES. K. C. & IND. RAIPD TRANSIT RY. In Effect on and After Nov. 22d, 1891.

Table with columns: WEEK DAYS, SUNDAYS, Leave K.C. Va. Ind, Leave K.C. Va. Ind. Rows include times for 5:59 a.m., 6:00 a.m., 6:05 a.m., etc.

EXTRACTS. Bro. David Garner writing from Santa Rosa, Cal., says: "Your 33 issue has reached me. I am well pleased with its contents."

CHICAGO & ALTON. No. 51—Chicago Eastbound. No. 52—Chicago Westbound. No. 53—Chicago Eastbound. No. 54—Chicago Westbound.

MISSOURI PACIFIC—NAIN LINE. No. 31—St. Louis to St. Joe & Omaha. No. 32—St. Joe & Omaha to St. Louis.

THE HOUSE THAT RUM BUILT. The alone-house: This is the house that rum built. The drunkard: This is the beast that lives in the house that rum built.

Intoxicating drink: This is the serpent in flowery guise, with the artful tongue and dazzling eyes, that wolds the chain that binds the beast that lives in the house that rum built.

The rum-seller: This is the monster that holds the rein over the serpent in flowery guise, with the artful tongue and dazzling eyes, that wolds the chain that binds the beast that lives in the house that rum built.

LIBERTY STREET DEPOT. No. 31—Grand Ave. Accommodation. No. 32—Grand Ave. Accommodation. No. 33—Grand Ave. Accommodation.

LIBERTY STREET DEPOT. No. 31—Grand Ave. Accommodation. No. 32—Grand Ave. Accommodation. No. 33—Grand Ave. Accommodation.













Sermon by Elder F. G. Pitt.

Delivered at the Saints Church, at Independence, Sunday evening, Feb. 1st, 1891.

(Reported for the Ensign by Sr. Belle Robinson.)

Our text this morning you will find in 2 Cor. 13th chapter, 5th verse, "Examine yourselves whether ye be in the faith; prove your own selves."

The term, "faith" in our text, evidently has reference to that form of doctrine that Christ instituted for the salvation of man, sometimes called the doctrine of Christ; in another place called "The perfect law of liberty" and "who faith once delivered to the Saints," all having reference to the same thing, the plan of salvation. Putting these words in our own language then they would read, "Examine yourselves and see whether you are in that plan of salvation that Christ instituted." The necessity for this is evident; we are living in a day when we hear the invitation, "Come for lo, here is truth!" "Lo, there is truth!" and nearly every kind of means is set forth to invite men to come to Christ. One believing, or professing to believe one kind of doctrine, and another, another kind, and many of these doctrines are contrary one to the other, in the midst of all this confusion, there is an uncertainty of mind, and men hardly know which way to turn, many of them, because of the variety of ideas presented. Hence it is possible for us to "prove ourselves," we see the necessity for so doing.

This statement or commandment to prove ourselves, pre-supposes that there must be a means of so doing. It would be useless for God or his Apostles to command his people to prove themselves unless a means were furnished by which they could prove and demonstrate that which he wished them to understand, and were it not for this fact, I would not attempt to speak upon this subject this morning, if I did not believe that each one of you had the means in your own hands, as it were, to prove whether or not you are in the right way.

One means used anciently to test the people of God was, whether or not they possessed the Spirit of God. The Apostle Paul in his letter to the Romans says, "If ye have not the Spirit of Christ, ye are none of his." Now that was a sweeping statement and may have greater effect than we could wish it to have, but the statement is true, nevertheless—"If ye have not the Spirit of Christ, ye are none of his." We find an application of this test, when the Apostle Paul on his way to Ephesus met what he called "certain disciples." This word "certain" is doubtless used for a purpose; (I once heard a brother refer to them as uncertain disciples). Paul evidently desired to test their claim to being disciples, so he put this question to them: "Have ye received the Holy Ghost since ye believed?" and they answered him, "We have not so much as heard whether there be any Holy Ghost." Now, this evidently satisfied the apostle that these people had been imposed upon by someone for he said unto them, "Unto what then, were ye baptized?" And they said, "Unto John's baptism." Paul knew that had John baptized them they would not have been ignorant of the Holy Ghost, so he answered them, "John verily baptized with the baptism of repentance, saying to the people, that they should believe on him who should come after him, that is, on Christ;" and when they heard this, they were baptized in the name of the Lord Jesus, and when Paul laid his hands on them, the Holy Ghost came upon them and they spoke in tongues and prophesied—Acts 19: 6. We believe this a good test; and it would be very easy therefore to understand what ye were in the faith, if it were not for one difficulty. If there were truly this spirit then it would

be safely said that all who had a spirit after they were baptized were in the faith, but here is the difficulty. We are warned in God's word that there are many false spirits gone out into the world. These will deceive men, therefore we are warned not to believe every spirit, but to TRY the spirits, whether they be of God or not. Now the trouble is, that the false spirit so often very nearly imitates the true Spirit that it is difficult to tell the difference, and there must be some standard to go by, so that we can demonstrate, which is the true and which the false, and it will not do to say, "because I have received of the spirit I am correct, because of this warning, but we must try the spirits, whether they be of God or not; therefore we see the necessity of a standard. To illustrate; we have in the United States a standard of weights and measures and when there is a question concerning the measurement or the weight of an article, we can apply the standard, and this will demonstrate the weight and measure of the article. If it were not for this all would be uncertainty as to the weight and measure, but with a standard, which we can apply, there can be no question regarding the truth of the matter.

So it is with God's plan of salvation; there is a standard given by which it can be so demonstrated that you need not be in doubt. One of the tests that the Apostle gave to try the spirits was, that no spirit that is of God, calleth Jesus accursed; that they would not deny the Lord Jesus if they were of God, but they would confess Him. There are two ways of confessing God. Jude speaks of certain ones who confessed Him in words, but in works denied Him, I think the best tests by which to try the spirits, is given by Isaiah 8: 20. "To the law and to the testimony, and if they speak not according to this word, it is because there is no light in them." Now, no spirit that is of God, will contradict the plain teachings of God's word. Jesus while being tempted defounded His position by "it is written."

The Apostles were directed by the Spirit to speak as they were led. The Scriptures, wherever they are inspired, are inspired of the Spirit of God, and there is a unity of expression, and a unity of thought and of doctrine, wherever the Spirit is present. Now then if this be true, we can easily understand the word of life: If we will accept God's word and the Spirit that comes with obedience to this word, the Spirit of Truth, we can readily understand the means that God has provided for our salvation. If we have obeyed a form of doctrine, and there is a Spirit connected with that gospel or doctrine which we have received, and that Spirit is in harmony with God's word, taught in former ages, then we can believe that we are in the right way. If, however, the spirit we receive by reason of our accepting a certain form of doctrine is in opposition to the word as revealed anciently, we ought to set it down as a fact that we are not of "the faith;" but if we are in the form of doctrine or in the "narrow way" that Christ has provided, we will receive the same Spirit that he promised and we will teach the same things that He taught, accept the same words that he accepted; hence, "To the law and to the testimony, and if they speak not according to this word, it is because there is no light in them."

If we had the power this morning to listen to what is going on in the world, we would hear hundreds of representatives of God's word, or men claiming to represent God's word, who teach directly opposite to what the word says, for instance, one man says that all you have to do is give your-off to Christ, that is, simply believe that there was such a being as Christ, that he was the Son of God, and you are saved. This word teaches that one came to Christ anciently and confessed him to be of God, "We know that thou art a teacher come from God." This was faith. Jesus taught him the next principle, to

"Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God," and explains this birth to be of the water and of the Spirit, without which they cannot enter the kingdom of God.

There are hundreds of men today who say they can enter the kingdom of God and that these outward ordinances are simply for the outward sign, and do not amount to anything as far as salvation is concerned, and that the great object of the gospel is to make man believe; but we believe that the great object of faith is to cause men to obey. It is not faith alone, but obedience that will secure for us our salvation. There are others who teach that these things taught in God's word were for a former generation; where the word says in 1 Cor. 12: 7-10, "The manifestation of the Spirit of God is given to every man to profit withal, to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith, by the same Spirit; to another the gift of healing, by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; that all these different manifestations were given for a certain age, while the word says in contradiction to these teachers that the manifestations were given to every man to profit withal. Some tell us to day that the Holy Ghost was only intended for one age of the world, but in this word, the Apostle tells us that it is promised to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Anciently, or in this world of God, the statement is made, "If any are sick among you—you read it in James 5: 14—let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick and the Lord shall raise them up." In this age, the word taught by these opposite spirits—is that they shall not call for the elders, because the Lord will not raise them up; they are very opposite from what the word teaches.

In this word, same chapter 28th verse, it is said that God set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues; but the spirit that some have to day teaches that these things are not necessary; they were only given in the first age of the world to establish Christ's church and now that his church is established, they are no longer necessary. Now the word tells us that they were for the perfecting of the Saints, for the edifying of the body of Christ, Eph. 4: 12. If God has set these for that purpose, will he remove them until these things are accomplished? Can any of us say to day that the Saints are perfect? How long were these blessings to continue? "Till we all come in the unity of the faith and the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fullness of Christ." Are we all perfect? If not, this means of perfection must continue until that condition is arrived at. And the reason that all who profess Christ are not of a unity to day, is because they have rejected the means that God has devised to bring about this purpose. They have sought to go in their own strength and accomplish in their own way, God's work, and they have proved it to be a failure. Now if they will come back and accept the Lord's means, then they will accomplish the work as He has desired it to be accomplished and the result will be victorious. It ought not to be very hard then to accept this truth, when we have accepted a form of doctrine, to answer for ourselves the question, "Have we received the Holy Ghost since we believed?" Is there something we have received that we can believe is the answer to the promise—God made, that those who obey his

I should receive the gift of the Holy Ghost? If you have received this something that you believe is in harmony with his promise, then examine that something and see whether it is the same Spirit as was received by the ancients, and if it is that same Spirit, it will not only give you help, but it will manifest itself with the same kind of manifestations as were enjoyed anciently.

I do not mean, however, that every one who obeys the gospel of Jesus Christ will receive all of these manifestations; but the promise is that the manifestation is given to every man to profit withal, to one is given the word of wisdom, to another the word of knowledge and so on, giving to every man severally as He will. Therefore there should be in that system of truth, or that system that you believe to be true, that spirit which will give to the body of people whom you believe to be the body of Christ, these manifestations of the Spirit of God. And then you are to try the spirit and see whether it is in harmony with God's word; whether it teaches according to His word. If it is in harmony with it, from beginning to end, then you may set it down as a fact, that it is the Spirit of truth, and that is the only standard by which we can prove ourselves, whether or not we be in the faith.

I believe, however that those who have never had access to the true way, but who have lived up to the best light they had, in being truthful and honest, faithful in their service to God according to their understanding, may receive and enjoy a portion of God's Spirit. Here is where some have stumbled in rejecting the truth, supposing that because God had kindly blessed them with His Spirit, because of their faithfulness in doing the best they knew, that nothing more was required of them. Hence when the greater light came they rejected it, and as a result lost the light that they had already received in fulfillment of the words of Christ, as recorded in the Inspired Translation, Mark 4: 29: "To those who continue to receive more shall be given but he that continueth not to receive, from him shall be taken that which he hath."

The Lord declares in John 3: 14: "This is the condemnation that light is come into the world and men love darkness rather than light, because their deeds were evil." This has been my experience in this great latter day world, that individuals who have been in the right way, and then have stopped and refused to go any farther when the true light has been presented to them, have lost the light that they already had received and have wandered in darkness.

There is another test to which I wish to call your attention, or rather the most complete test of all, as to whether we are in the truth and that is this: Does the spirit that we receive enable us to produce the fruits of the Spirit? There are two kinds of fruits spoken of one is of the flesh, the works of the flesh, and the other the fruits of the Spirit. If we receive the true Spirit and we do not live up to the light that we have, the fruit of that Spirit cannot be made manifest, but on the other hand, there is manifest in us the works of the flesh. Now the works of the flesh are, hatred, envy, strife, malice, covetousness, murders, drunkenness and all these distressing things that cause us to suffer and that lower us in our condition, and make us unfit to dwell with God. The apostle directs the Saints that if they live in the Spirit, to also walk in the Spirit that they may bring forth the fruits of the Spirit and shall be able to manifest these fruits which are, "love, joy, peace, long suffering, gentleness, kindness, meekness, faith, temperance, goodness; against such there is no law, and these virtues will lead us up to God.

Now then as Latter Day Saints, let us apply this rule to ourselves. We have some of us lived in this church for years and have received the manifestations of God's Spirit, and know that the way was right, because God had revealed that way unto us; but can we now apply that test to ourselves individually and say, "I know that I am in the faith because the fruit is made manifest?" Jesus said, "Herein is my Father glorified, that you bear much fruit, so shall ye be my disciples." If we have been obedient, first to God's word in coming into the right way then have received in return for that, the Spirit by which we were sealed his children, then, as His children, have been made to bring forth the fruit of that Spirit, we may set it down that we are in the true way. If on the other hand, we have been content to simply become obedient to the first principles and not gone on unto perfection, but to-day are just as quick tempered, impatient, selfish, envious and controlled by our appetites as when we entered the church, then set it down that we are not in the right way, although we may have ever so much faith, even though we could remove mountains, and although we may be able to do miracles in his name—here we may come to the fulfillment of that statement;—"Some will come to me in that day and say: Lord, Lord, have we not prophesied in thy name and in thy name cast out devils, and done many wonderful works?" Yet He will say to them, "Depart from me, ye never knew me." And so I think we can each one of us set to our seals as to where we are standing in this work, whether we are bringing forth the fruits unto righteousness or whether we are manifesting the works of the flesh unto death, and just as truly as drinking poison brings death to the body, just so truly do the works of the flesh bring death to the soul. "The soul that sinneth, it shall die," and also, "The wages of sin is death," not shall be: When we take these things of the flesh unto us, we are taking the elements of death. When we are manifesting that which is the fruits of the Spirit, we are taking unto ourselves the elements of life, and the time will come when we shall be able to attain to the fullness of life; that is the time to which I look forward when man shall be free. Free from this body of sin; free from that which now hinders us from intercourse with God, and every evil shall be removed, then it shall be that we shall be in that joy and peace with Jesus Christ and with the holy ones.

Q.—But what is the meaning of some of the "creeds of men," and the opinions of some of the "Johannitators on the Bible," on this subject? A.—They virtually teach that there is no God at all. "That he does not, and cannot exist as a conscious entity, a personal being, and a substantial existence." Q.—Why, how do they teach that? A.—They teach that God is without body, parts, or passions. That he is "incomprehensible," and of course he cannot be understood or known. He is to them therefore an "unknown God," such as Paul found the Athenians of Greece worshipping. The difference however being that they merely worshipped a god that they did not know, while many so called Christians worship (or what they call worship) not only a god that is "unknown," but one which according to their creeds, never can be known, because, so they say, he is "incomprehensible."

Q.—But does the Bible teach that God can be known? A.—Yes, it declares that not only can He be known, but He must be known, in order that we may have "eternal life." Heb. 8: 3: "And they shall not teach every man his neighbor, and every man his brother, saying, know the Lord; for all shall know me, from the least to the greatest." John 17: 3: "And this is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent." Q.—Does the Bible teach that any one has known God? A.—Yes, Paul says in Rom. 1: 21: "Because that which may be known of God is manifest in them, (for to them) for God has showed it unto them. For the invisible things of Him from the creation of the world, are clearly seen, being understood by the things that are made, even His eternal power and Godhead so that they are without excuse, because when they knew God they glorified him not as God." 1 John 2: 3, 4, 13: "And hereby we know that we know Him if we keep his commandments. He that saith, I know Him, and keepeth not His commandments is a liar and the truth is not in him." "I write unto you, little children, because ye have known the Father."

Q.—Does the Bible agree with the doctrine of the "creeds" that God is without body, parts or passions? A.—Far from it; it teaches exactly opposite doctrine. The Bible shows that God has both body, parts and passions.

Q.—In what way does it teach that God has a body? A.—It teaches that God made man in his image after his likeness. Not all men, but the first man that was made, even Adam. For as there is scarcely any two men who are precisely alike in form, features, complexion, size, weight, &c., but all are more or less different in these particulars, so that all cannot be made in the image and likeness of God; but the first man, Adam, was made in the image of God, and was Read Gen. 1: 26-27. "And God said, Let us make man in our image, after our likeness." \* \* \* So God created man in his own image, in the image of God created he them;" James said that men are "made after the similitude of God," Jas. 3: 9. "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man."—Gen. 9: 6.

Q.—But may not this "image" and "likeness" refer to a "moral image," or a "mental likeness"? A.—If so, then Adam lost his moral or Godlike character almost as soon as it was created, for he disobeyed his Creator, and became a sinner; and as for the rest of mankind, we are told by the Savior that, "None is good, save one, that is God." And Paul said, "There is none righteous, no not one."—Rom. 10. That is, none are good, absolutely and none are perfectly righteous save God; and mankind are therefore not in possession of the "moral image" of God; and as for a "mental or intellectual likeness," it is absurd if not blasphemous to claim this for man, as Paul says, "Hath not God

THE FUNDAMENTAL PRINCIPLES OF THE GOSPEL

Or a Series of Short Lessons in Positive Theology.

WRITTEN FOR THE ENSIGN BY ASTOR T. W. S.

(CONTINUED SIXTH WEEK.)

LESSON VII.

FAITH—TOWARD GOD.

Ques.—Does not Paul teach us that one of the first principles of the gospel or doctrine of Christ, is "faith toward God?" Ans.—Yes, and he teaches us in Heb. 11: 6: "For he that cometh to God must believe that he is; and that he is a rewarder of them that diligently seek Him;" and he also says in the same verse, "But without faith it is impossible to please Him."

Q.—What is meant by believing that God "is"?

A.—It means that we must believe that he exists, that he has a being, and that he is not a myth, an idea or a mere principle, but that he is a personality, an intelligent entity, a real being.



ZION'S ENSIGN.

J. A. ROBINSON, Editor. FRANKLIN G. PITT, Jr., Associate Editor.

Entered at the Post Office at Independence, Mo., as Second-Class Matter.

Independence District Directory

J. N. WHITE, Missionary in Charge. J. A. ROBINSON, Editor. FRANKLIN G. PITT, Jr., Associate Editor.

Independence Branch Directory

P. G. PITT, President. H. R. MILLS, Superintendent. Wm. C. LOSE, Asst. Superintendent.

Sunday School.

There have been times in the history of the world, when men could occupy middle ground with referents to truth and error.

What is true in this regard, concerning Christ and his followers, is rather concerning a people known as Latter Day Saints, in our day.

There is no chance for this people to occupy middle ground; from the fact that they make the most positive statements concerning their knowledge of certain events that they claim have taken place.

At the beginning of this work Joseph Smith made the claim that God and Christ appeared unto him and conversed with him, not while he was asleep, nor in the dark, but in the broad light of day.

That the great body of people called Christians to day are sincere, and have for their object the good of their fellow man, none but the most bigoted and narrow minded can doubt.

There are times however when no such claim as middle ground can be urged for a class who assume a certain position.

When a man makes a positive statement that he knows certain things, he either tells the truth or a falsehood and in this occupies very different ground from the one who simply says, "I believe."

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who adopt the form of belief that he was the means in the hands of God, of instituting, especially those who occupy positions as ministers who claim to be called by the divine appointment and that the spirit directs them in their ministerial labors evoking to them in their own language as it speaks to the apostles in days of old.

We note in the HERALD an appeal by Bishop E. L. Kelley for means with which to do needed work on the Kitland temple, to fit it for general conference.

It is stated that an effort will be made to purchase the Kitland Temple, at the next General Conference of the church, by a committee formed for the purpose with a view of removing it to Chicago to be one of the attractions of the Columbian Exposition.

There seems to be some misunderstanding regarding prices for free distribution of the ENSIGN, the prices quoted, are for copies of one issue. Namely 100 copies 6 months at the price given means, that price for 100 copies of each issue if taken for six months.

In another column is a short article on the Independence, others will be published soon in all of which it will be our purpose to tell only the exact facts so that while our readers may become acquainted with our City, they will also form correct ideas regarding it, and its surroundings, and not form erroneous ideas from reading flowery descriptions such as are usually written by speculators or real-estate agents.

SISTER R. A. COATES writing from her home Dorchester, Neb., says: "I enclose \$1.00 for one year's subscription to the ENSIGN and four copies of No. 7, containing Bro. Kelley's sermon. I heard the Braden-Kelley debate and also heard Bro. Kelley preach one sermon. I always feel more interest in reading a sermon or communication from one I have met. Every ENSIGN is a little treasure. It is just such a paper as I wish to encourage my friends to read."

ATTLEBORO, MASS., ITEMS. Elders E. C. Briggs, J. F. McDowell, Gomer Griffiths, F. M. Sheehy, U. W. Greene, Thomas Whiting, M. H. Bond, W. H. Kelley, and Joseph Luff were present at Providence, R. I., last week to attend an Elders' court.

Last Sunday Elder E. C. Briggs preached to the Providence Saints. Elder F. M. Sheehy preached in the Plainville, Mass. chapel Sunday February 15th and had quite an audience in the evening.

The Attleboro and Plainville Saints would be glad to have the Elders call and preach to them it will be more convenient to entertain such appointments on the Sabbath. Elders coming will please kindly notify Elder C. A. Coombs, Plainville, Mass. or A. H. Pierce Attleboro, Mass. not later than Thursday before the Sunday they intend to call, so that we may give due notice in our local papers.

Sunday Services at Independence. Sunday School at 9:30 a. m., preaching at 11, prayer and testimony meeting at 2:30 p. m. and preaching at 7:30.

At the last quarterly conference of the Independence District, a resolution was passed requesting the Secretary to notify all branches in the district that no branch report will hereafter be received unless sent in upon the proper blanks.

A few of the members have been able to pay their district advance for the ensuing year, but let the notes come in or not, the society solicits a full attendance of all its members, for there is always work to do, and a general welcome to.

Ask professed ministers of the gospel if they believe the Lord reveals His will and commandments to His people as He did in all ages we have a history of in the Bible.

The Bible has numerous examples that the friend of sinners, often talks to His people; sometimes as a man talks to his friend, as in the case of Abraham and Moses, in much energy teaching them knowledge for their benefit and salvation.

The Savior's Personal Appearance. The following is description of the person of Jesus Christ as it was found in an ancient manuscript sent by Pabbus Lentulus, President of Judea to the senate of Rome.

There lives at this time in Judea a man of singular character, whose name is Jesus Christ. The barbarians esteem him as a prophet, but his followers adore him as the immediate offspring of the immortal God.

He is endowed with such unparalleled virtue as to call back the dead from their graves and to heal every kind of disease with a word or a touch. His person is tall and elegantly shaped—his aspect amiable and reverend. His hair flows in those beautiful shades which no united colors can match.

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Independence District Directory

- J. N. WATTS, Missionary in Charge. J. A. ROBINSON, President. F. G. PITT, Vice President.

THE CONVERSION OF SAUL OF TARSUS

And Other Conversations, So Called. WRITTEN FOR THE ENSIGN BY T. W. ENNIS.

It is always well to define the terms used in a proposition before entering upon a discussion of the question at issue; and here we may inquire, "What is meant by the word 'conversion'?"

We know that we were, even in a moment, changed from nature to grace; we realized the forgiveness of sin; we were born of God, or born again; and were sanctified, and redeemed by the blood of Christ, and we were made new creatures in Christ Jesus.

Now a most serious question, demands an answer right here, and that is, are these people who so humbly and so sincerely believe that they have had this experience, and who indeed claim that they know, they have received an enjoyment of all these great and unquestionable blessings mistaken? If they are not, what have received in truth, the Spirit of God unto the renewing of their minds; unto their regeneration, their purification, sanctification and redemption; and have become the children of God, and have received the remission of all their sins, at the moment they were converted or received a change of heart, through the exercise of faith in the cleansing power of the blood of Jesus Christ, and all this, before they were baptized, and that this was Saul's experience, then we are most exceedingly puzzled to know how to reconcile this experience with certain plain teachings of Scripture.

INDEPENDENCE.

Independence is one of the oldest cities in western Missouri. In 1823 a commission who had been appointed by the General Assembly of the state, selected the site as the location of the county seat.

The first railroad connecting Independence with the rest of the world was built from the south in 1862 and finally extended to Kansas City. The next was built in 1870 a narrow gauge, the Chicago and Alton soon after, and the Rapid Transit in 1883, so that three lines of railway connect it with its next neighbor, Kansas City, which owing to its proximity to the river became the western metropolis, although not located until about eight years after Independence.

Bro. JAMES KEN of Hutchinson, Colorado, writes under date of February 27th: "Please allow me to congratulate you for publishing such a grand and valuable paper as the ZION'S ENSIGN. I think it is one of the best papers that I have ever seen."

March 7th and 8th at Armstrong, Kansas. Elder A. White was appointed to represent the Clinton Sunday School at the Sunday School Association to be held March 6th at Armstrong, Kansas.

Bro. M. G. Maudsley occupied part of the time at the Saint's Chapel Sunday evening in presenting the word.

We would like to see some of your "surplus" elders down this way. Plenty for them to do, if preaching is what they want.

Unbelieving Worshipers. An advent minister once said to me, I believe you are a Christian but I don't believe Joseph Smith ever saw an angel in his room.

McGOWN—ELDER DIED. McGOVERN—ELDER DIED. McGOVERN—ELDER DIED.

Sisters Prayer Union. On February 25th, twelve members met at Mr. Lydia L. Torrance's residence on Roberts avenue.

The ENNSON sent to any address in the United States or Canada six months for 50c, one year \$1.

Sisters Aid Society. The number present at the last meeting was thirteen. The usual work was taken up and Sr. Gracie Fowler was extended a vote of thanks for donation of quilt blocks.

Kansas City and Independence Air Line. The maps showing the proposed route of the Kansas City and Independence Air Line, arrived during the week and they are in the hands of the committee, who will at once set about securing the right of way.

It is expressly understood that the right of way must be free or held by the property owners as favorable to the project.

MARRIED. FRANCES—SCOTT—At Linn, Iowa, on twelve o'clock noon, March 5th, 1891, at the residence of the bride's parents, in the presence of a few relatives and neighbors.

DIED. McGOVERN—ELDER DIED. McGOVERN—ELDER DIED.

An Angel in Disguise. A thrill of tenderness passes through the being of even the hard-collared man of the business world, when an event occurs out of the common and of the nature of the following:

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THE WEEK'S NEWS CONDENSED.

Congress has adjourned. The remains of Emma Abbott have been cremated according to her desire. The Kansas Legislature has voted a bill of \$20,000 to western Kansas farmers to buy seed wheat.



# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOL. 1.

INDEPENDENCE, MO., SATURDAY, MARCH 14, 1891.

NO. XI.

## ZION'S ENSIGN.

A Literary and Religious News Paper, published in the interest of social, scientific and religious truth, every Saturday at Independence, Jackson Co., Missouri.

Price, \$1.00 Per Year.

J. N. ROBINSON, FREDERICK G. PITT, EDITORS.

INDEPENDENCE, MO., MARCH 14, 1891.

Make all remittances and address all communications to Zion's Ensign, Box 174 Independence Jackson County, Missouri.

**BRETHREN JOHN KALER and Gomer Wells** reported at conference as having baptized quite a number south of Knob Noster, Mo., where a Rev. Lewis has been lecturing against the Saints. They expect to return there and hope to add others to the fold.

Owing to the sickness of sister Wells, Bro. J. H. Wells was not in attendance at conference. Sickness of sister White also prevented Bro. I. N. White from attending. We missed them.

Bro. Gomer T. Griffiths informs us by letter, that the Cleveland Plaindealer proposes to publish cuts of leading men in the church as well as a full report of the coming conference. Any one can secure the paper by writing Bro. Griffiths, Temple, Lake county, Ohio.

A brother writing from the east orders thirty-five copies of the Ensign, enclosing the pay for them and says: "I will admit I was a little suspicious of it at first, but my fears have vanished and I want my friends to read one of the best religious papers published."

Sister Jane Manning of 323 Buena Vista St., Los Angeles, Cal., writes: "I have read one copy of the Ensign very carefully, and I like it very much, and as I have had a taste of a good thing I want more, so I will send you a dollar. I must have it, for I have some friends I must convince to the faith, before I go back to Iowa, and I think the Ensign will help me to do it."

Complaints come in that some do not get their papers. We think the fault is not ours, we know it is not in a number of cases. Be sure and ask your post master for your paper for it is the rule in some places, not to look for papers when mail is asked for unless the parties asking will name the paper wanted. Therefore unless you have a box be sure and ask for your paper.

## THE CONFERENCE AT ARMSTRONG.

A very pleasant, peaceful and harmonious conference of the Independence District was held at Armstrong, Kansas, on Saturday and Sunday last, (March 7th and 8th). We were favored with the presence and counsel of Bro. T. W. Smith of the Twelve, who also preached two able, instructive and interesting discourses on the Atonement, which will appear shortly in the Ensign.

The weather was unfavorable being cold, and stormy; and in consequence there was not so large an attendance of Saints from Independence and other branches.

The question of selling the Kirtland Temple was freely discussed and all who spoke were decidedly opposed to any disposal of the building to outside parties, for any monetary consideration whatever, unless the Lord who had commanded its erection, should authorize its sale. It was decided to not instruct the delegates to General Conference in the matter, but to leave them at liberty to act as the circumstances may warrant when the question comes up. It was the unanimous wish of the District Conference that the General Conference shall select Independence as the place to hold the Conference for 1892.

## GOD'S WAYS NOT MAN'S WAYS

An objection is sometimes urged against Christ's church, that it is too insignificant in numbers, and that its members are too deficient in education to entitle them to such a claim. To most men it would seem that when God intended to reveal His will, He would do so in a general manner, and not in a private or limited way; just as the rain and sunlight are universal so ought the knowledge of God to be, they assert. Hence it would seem more like the nature of God, or rather our nature, if we were God, to manifest ourselves to all mankind in an open and general way, so that there could be no misunderstanding concerning the matter. It would also seem reasonable, that in choosing representatives, He would choose the brightest minds, the most intelligent to enable them to be more successful in their work and influence.

In His word however we read, "My ways are not your ways, as high as heaven is above earth so are my ways above your ways." His choice of representatives is right in harmony with this statement. Instead of choosing the great men of earth as His ministers, it has been His custom to choose the weak and unlearned; hence Christ in prayer thanked his Father that he had hid these things from the wise and prudent and revealed them unto babes.

Paul declared concerning the ministry, "Not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the mighty." 1 Cor. 1: 20-27.

Would it not be wise therefore instead of expecting God to do as we think He ought, to be governed by what he has declared, and expect him to continue to act as He has acted in the past. If in the past He has passed by the learned, and those considered great in the things of this life and preferred to choose those unlearned, it is certainly reasonable to believe that He will continue so to do; it is by no means a proof that those calling themselves His people, are not His people, simply because they occupy only a small portion of the earth and are not, in the eyes of the world, looked upon as being great.

## SPIRITUAL OR NATURAL, WHICH?

In a recent issue of a sheet published at Leon, Iowa, after referring to a statement found in the Inspired Translation, concerning the creation of things spiritually before they were created naturally, the editor says, "Just here a question arises, Which is right about this matter of spiritual and natural creation, the Apostle Paul or Joseph Smith, the Mormon prophet?" Paul declares, "And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which was spiritual, but that which is natural."—1 Cor. 15: 45, 46. Joseph Smith declares, "All things were first created spiritually," Paul says, "First that which is natural."

According to this astute writer, Paul is made to virtually deny the pre-existence of Jesus-Christ. And that Jesus existed in some form before he came in the flesh is taught by Paul in the same connection with

the verses quoted from 1 Cor. 15, for he said in verse 47, the first man is of the earth earthy; the second man is the Lord from heaven. And he says of himself, "I came down from heaven," and he prays the Father to glorify him with the glory that he had with the Father "before the world was." Paul says he was "before all things, and by him all things consist."—Col. 1: 17. And that he was created, John shows thus, "These things saith the Amen, the faithful and true witness, the beginning of the creation of God."—Rev. 2: 14. Paul says, He is "The first born of every creature."—Col. 1: 15.

Now did he exist first naturally, i. e., in the flesh, or spiritually? When did he take on the nature of men? when was he "born of woman made under the law," or "before the world was." Not until he was born of Mary could he be said to have had a natural, i. e., fleshy body or a human nature. "He existed as a personal being, 'before the world was,' and of course before 'Adam was made a living soul,' and he was a spiritual being, and was 'created.' Therefore of the two Adams, that which was the first born, or first created was the spiritual one. And so Joseph Smith, 'The Mormon prophet,' was not wrong in the matter, but was Paul? Not if we understand that he was endeavoring to show, that the natural man exists first and the spiritual man after, that is, "That as we have born the image of the earthy, we shall also bear the image of the heavenly."—Verse 48. The first is the natural body, born of the flesh, and therefore flesh. The second will be the spiritual body, born of the Spirit, in the resurrection. Paul certainly never designed in his argument, to show that human bodies existed before spiritual ones did, or else he must have thought that there were no angels—nor the Son of God either—until after Adam was made of the dust of the earth. And it might not be amiss to call this writer's attention to the fact, although of course it is contrary to his doctrine, that Paul shows that somebody else than Christ, took on flesh and blood as he did, for we read, "Forasmuch then as the children are partakers of flesh and blood, he himself likewise took part of the same, &c."—Heb. 2: 14. Who were these children?

Paul says that Christ was "The first born among many brethren." Who would then be his brethren, in view of the fact that he was "The first born of every creature?" Angels are said to be "ministering spirits."—Heb. 1: 13, 14, and that being the case, we can comprehend that when God is called the "Father of Spirits."—Heb. 12: 9, that the "brethren" among whom Christ was the "first born" were the angels of God. But in as much as the word of Gal asserts that the Lord "formed the spirit of man within him," i. e., he formed the spirit of man that is within him; and in as much as we read, "there is a spirit in man," and also, "What man knoweth the things of a man save the spirit of man which is in him?" so we understand that God is the Father of these "spirits" also, and if he is their "Father," they are his "children," and these "children" took on "them flesh and blood" or were made partakers of "flesh and blood." If Christ pre-existed before he took on his "flesh and blood," or became a "natural" body, so these "children," or the "spirits" of whom God is the Father, also pre-existed; and if so they were spiritual before they were natural. But as these things are not to be discerned by a "natural" man, we cannot expect the writer referred to, to comprehend them. They only who are "spiritual" are able to comprehend "the things of the Spirit."

## PROPERTY CHEAP AT INDEPENDENCE.

Parties who have any idea of making their home in Independence in the near future, would certainly do well to take advantage of the present low price in lots. Several of the brethren have bought here lately, and were surprised to learn how cheap lots are at present. It is hardly likely this condition of things will continue very long. The North Side railroad will be built, at least it is so stated by those who claim to know, and when completed proposes to make Kansas City from Independence in 18 minutes. As we have said before, we are not in the real estate business, nor do we expect to be, but call attention to this purely for the benefit of those who may be looking this way. But as a brother has just said in reference to this subject, "Who ever heard of Latter Day Saints exercising temporal wisdom, by taking advantage of such opportunities."

## AT NAUVOO.

Attend Joseph Smith's visit to Nauvoo, the home of his childhood, to attend the funeral of his step-father, Major I. C. Bidamon, was fraught with good. Messrs. W. D. Hibbard, a leading lawyer of the city, and Samuel Nimrick an old time acquaintance and friend, on behalf of themselves and others, secured the use of the Presbyterian church in which Bro. Joseph preached, Friday the 13th and Sunday the 15th, wit. Both of the local papers made favorable comment. We quote from the Independent:

"Joseph Smith delivered a fine sermon at the First Presbyterian church last Friday evening and also one on Sunday evening. The church was well filled on the former night, but on Sunday it was literally jammed. Mr. Smith is a fluent and logical talker and whatever he said was heartily smothered by a majority of the audience. Mr. Smith was raised in this city, and he has many friends here who regard him in the highest sense as a man. Whether he again concludes to speak in Nauvoo he will be welcomed by everybody and will draw good audiences to hear what he has to say."

And the Rustler says:

"Joseph Smith, of Lammont, Iowa, son of the Mormon Prophet Joseph, preached at the Presbyterian church last Friday and Sunday evenings. Whenever it is good fortune fate is able to hear Bro. Smith, we do so, for we never go away without hearing good, practical talk. What he has to say is always boiled down and given in a manner which impresses all with the fact that if he wants a treat he might as well go to hear him as a lecturer. Bro. Smith's sermons were perfect and full of thought. Sunday night the church was crowded. He told his hearers about the Mormon Church and himself; how, when he had walked along the thoroughfares, ladies would pass to the opposite side in order to not meet him, simply because he was the son of the Mormon Prophet; how he had seen the heavens; they were pleased, and they went away saying that the sermon was excellent. He gave them new ideas which, if followed out, will make them happier. He said that a warm place in the hearts of our people."

A DECIDED sensation has been caused in Jerusalem by the introduction of an electric light into a new and flourishing hotel lately started there. The proprietors, who are Germans, are to be congratulated on this new development. The building in which the light has been introduced is near the supposed site of Calvary and close to the Damascus Gate. It need hardly be said that the Arabs and Jews are much puzzled to account for a light in a lamp in which there is no oil; and up to the present time, while gazing with wonder, they have been keeping at a respectful distance.—Sol.

The Hawthorn Society's entertainment on Friday evening was a success in every way. Much credit is due those in charge for their excellent work. By request the society has consented to repeat the entertainment on next Tuesday evening. That the children and others may have the opportunity of attending. The price of admission will be reduced to 50 cents the program will be somewhat changed and improved.

## LOCAL NEWS.

Elder T. W. Smith arrived at Independence on Monday.  
Elder John H. Thomas preached at Blue Springs on Sunday.  
Bro. J. C. Foss started for Independence on the 12th and will reach here the 19th.  
Bro. A. White, A. H. Parsons, H. H. Robinson and J. H. Thomas are still with us.  
Bro. H. E. Goff reports everything in the newly organized Nevada branch in good order.  
Elder H. H. Robinson preached at Independence Sunday, both morning and evening.  
The Ensign sent to any address in the United States or Canada six months for 50c, one year \$1.  
We call attention to an announcement of business property for sale in this issue. It is said to be a bargain.

Have you sent the Ensign to your friend not of the faith? If not order the last and let him read a sermon on faith.  
Bro. F. G. Pitt has put in most of his time the last two weeks in Kansas City as jurymen in the United States Court.

A good degree of the Spirit was manifested at the social meeting on Sunday afternoon at conference, and all were encouraged.

Bro. Swen Swenson of Eldorado Spring, Mo., reported having baptized nine persons during last quarter. Thus the good work goes on.

Bro. M. S. Frick arrived home from Webb City, Thursday evening. He is thinking of making Webb City his home in the near future.

Three sessions of the Sunday School Association were held before and during conference at Armstrong, Kansas. A good interest in the work is established in the district.

The young people of the Kansas City branch will give an entertainment on March 19th for the purpose of raising funds to pay for an organ. All who are able to attend should assist them by being present.

The Kansas City, Kan., Saints entertained the conference people in royal style, all were well cared for. The next chapel had been newly papered, painted and carpeted for the occasion and their efforts were rewarded by a good attendance.

In the GAZETTE of this date a mistake occurs in the advertisement of M. R. Wright & Son, viz, "Choice of men's suits \$21.85 should read \$12.85. The publishers of the Gazette ask us to make this statement in justice to M. R. Wright & Son.

The young people's prayer meeting was well attended on Monday evening. A pleasant and profitable season was enjoyed, made all the more enjoyable by the presence of Bro. John Kaler and Gomer Wells, two promising young men of the ministry.

Elder T. W. Smith of the Twelve, who for the past six years and over, has been absent on a mission to the South Sea Islands and Australia, and who has during that time traveled over 20,000 miles, is now in Independence, and is stopping for the present with Elder H. H. Robinson and family. Sister Smith is expected here next Monday; she is now visiting with relatives near Lawrence, Kansas. Bro. Smith intends to locate permanently in Independence, having obtained satisfactory evidence that such a step is his duty. He will probably secure a residence near the Temple lot, in exchange for his property in the South-side Addition.

## LAMONI NOTES.

President Joseph Smith addressed the Lamoni Saints on last Sunday morning and Elder A. S. Cochran in the evening.  
At the annual school election it was voted to issue bonds for the erection of a new school-house. E. J. Robinson and Lyman J. Frick were elected directors.  
Elder James Whitehead preached at Davis City on Sunday.  
Word has just been received that Ebenezer Robinson, Editor of the Return is dead.  
Sister Cazaly is visiting at St. Joseph.  
Bro. I. N. W. Cooper is going to sell his farm implements and stock at auction soon.  
Elder I. N. Roberts addressed the Leon Saints on last Sunday.  
Sister W. W. Blair returned home from St. Joseph on Wednesday.  
The elevator was put in the addition to the Herald office during the week.  
The snow storm blockaded many of the roads and in some places the drifts are over three feet high.  
Some of our young people have improved the opportunity and have been taking sleighrides.  
Bro. D. E. Nicholson has prospects of falling heir to some valuable property in New York.

## CLINTON ITEMS.

Rain, sleet and snow has been the condition of the weather for some days past.  
Sr. J. N. White was quite ill last Friday and Saturday, but is around again.  
Mr. William Custard has accepted a position at the M. K. & T. depot, as night-operator.  
Bro. S. Swenson preached at the Saints chapel Sunday evening.  
Bro. George Feshler of Deepwater, Mo., died last Friday.  
Elder I. N. White preached the funeral on Saturday at his house. Bro. Feshler was hurt some two months ago by falling in front of a hand car as it was running and received injuries that resulted in his death. He united with the Latter Day Saints church some time last summer. He leaves a loving wife and a little daughter, Adahel, which we had the pleasure of baptizing three years ago. May He who cares for His children, bless and comfort sister Feshler and daughter and make friends to minister to them in their trials of life.

Elder E. Curtis, who was left in charge of the meetings at Schell City, was called home by telegram on the account of sickness in his family.

Sabbath morning Elder I. N. White went to Schell City to continue the meetings through the week, we learn by card from him that there are some to be baptized next Sunday.

For Sale at a Bargain.  
Some business property near the square at Independence, Missouri, fronting on two of the main streets of the city, and will guarantee to party buying 12 per cent. per annum. Address E. Bismarck, Independence, Mo.

SPECIAL NOTICE.  
The Young People's Social and Literary Society, of the Kansas City branch, will give an entertainment at 2324 Wabash avenue, Kansas City, on Tuesday, March 19th, at 7:30 p. m., for the purpose of getting funds to help pay for an organ for the use of the church and Sunday School. A cordial invitation is extended to all.  
F. KORHILA, Pres.

JOHN A. ROUSSEAU, EDITOR. Published at the Post Office at Independence, Mo., as Second-Class Matter.

Sermon by Elder F. G. Pitt.

Delivered at the Sabbath Church, at Independence, Sunday evening, Feb. 23d, 1891.

(Reported for the Ensign by St. Marie Robinson.)

I will read for you evening lesson a portion of the 21st chapter of Revelations.

And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, New Jerusalem, coming down out of heaven, from God prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God; and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away.

And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof.

I invite your attention this evening to the 14th verse of the 23d chapter of Revelations, "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city."

There is a great variety of ideas in the day in which we live concerning life, both the life that now is, and that life that is to come. Some believe that our life originated here, by slow processes from lower conditions of life, and through the law of evolution, man has come upon the face of the earth, in his present condition. Others believe that God created man as man, that He created him a little lower than the angels, instead of creating him as an animal beneath him; and that He provided for the life that now is when He first created him.

From these two extremes, there are a great many ideas entertained to-day, depending upon how men have been educated as to what they believe concerning this matter. But what ever your belief may be to-night, whether you believe in God's word or whether you believe in the sciences, so called, in the present day, there must be some thoughts that have agitated your minds, as they have others, concerning our existence here—how we came here.

I have often thought of this, and outside of all religion, outside of all science, I have sometimes paused, as it were, and stood still, and thought, how is it, what are we here for, and who placed us here? Why is it that we are placed in such peculiar conditions, peculiar because man was evidently created for a different purpose, for a different condition from what he is able to attain to here. In the first place he has desires that never can be gratified here. Some times people strive to gratify these desires and to become what man can't be happy through certain means, and find when these means have been attained, they are just as miserable as before.

Some men imagine that they can be happy if they have wealth, and they sacrifice all that is near and dear to them for this, and when they have obtained it, they are miserable still. Some seek for position, thinking that will bring them happiness, but when they have attained to the very highest position, they are still unsatisfied. One man was fortunate enough, so we read, to have all, apparently, that this world could grant unto him, not only riches, not only honor, but wisdom; and all that wisdom, honor and riches could bring to him, and he was then led to say, "All is vanity and vexation of spirit."

There is little happiness to look forward to, then, so far as entirely satisfying man here below, and why is this? We naturally ask the question, why are we so constituted that we cannot obtain that which will make us absolutely happy here? Now, I can find no answer to this in nature; in fact, I have never yet found a scientific man who pretended to answer this question. It is different with man from what it is with any other animal on the face of the earth, for it seems to me that most of the creations of God are just in their proper element. The birds of the air seem to be happy, they are apparently perfectly content; so it is with the beast that roam the forest, and the finny tribes of the streams and ocean—not so with man. Hence, I say, man is in a strange condition here; from his birth till his death man has to pass through sorrow and trial continually. Not altogether unhappy, yet there is sorrow mixed with his joy; hence, from his birth to his grave there is sorrow for him, and why is this? Why did not God place man where he could be perfectly happy? Why is it that even the elements often appear to be against him? Why is it that he has to suffer pain, distress and sickness, and so often the pangs of hunger during this life? Why is it that he has to be tormented on either hand, that he has to endure the cold of winter, that which is so unsuited to him, and the heat of summer, so distressing to him; that he has to work under such adverse circumstances, and the things the most precious to him must be secured at such a terrible price. As I said before, I can find no answer to these questions in science. It is only when I turn to God's word that I am able to find any explanation given. I here find that man was first created amid pleasant surroundings, that which would please the eye, gratify the heart, make him happy; he was placed in a position to be free, not bound. If God had circumscribed him either in intellect or otherwise then God might have forced him to occupy a sphere where he must continue to be in a degree, happy, but in order that man might have the largest degree of happiness in the time to come, he placed him where he could be perfectly free. When man transgressed, it was not in ignorance of the results, for the Lord had told him the consequences that should follow, and when he did transgress, the consequences followed just as he had been told they would. Then all his pleasant surroundings had to be changed, to correspond with his changed condition.

I do not believe the idea many have advanced, that God grew angry with man because he chose a certain path. I do not believe he grew angry as we sometimes grow angry with our children, even though he said, "Cursed be the ground for thy sake." Man in his previous condition had been in a state where he could enjoy the presence of God, and the society of angels, and all that was beautiful and grand; but when he transgressed, all this was changed, and immediately we see him shrinking from God, hiding himself from God's presence. The fact that he had transgressed, caused this to take place; hence when God spoke to man and asked him concerning the matter man answered, I was afraid, and confessed his wrong, and then came the curse; then it was that thorns, thistles and obstacles were placed in man's way; then it was that he had to labor, and by the sweat of his brow should he earn his bread, and all this for a purpose. Man chose to go into that way by which he should understand good and evil, and in order to understand or comprehend or know good and evil he must pass through good and evil, and must have good and evil set before him, that by this means he should know what good and evil were.

Then, then, in God's word, give us to understand that we are living under a broken law. This accounts for the variety of conditions in which we find man to-day. It is not God's will that they should continue thus,

It is not pleasing to him to see his children groveling in wickedness and vice and surrounded with that which makes them unhappy here below; his arms are stretched out calling them toward him, but instead of giving heed to his voice many are going in ways of sin, thinking there to obtain happiness, but His word tells us that there is but one source of happiness and that is in coming to Him.

And it is a pleasure, it is to me to-night, to read, that that which we come in contact with daily—vice, and sin, and suffering humanity—to think there will be a time when all these things shall be changed, to think there is a time when this beautiful world of ours shall not bring forth the thorn and the thistle; shall not be inhabited by men and women who weep and toil and pass through poverty and distress, but to know that there is a time coming when these things shall be regarded as "the former things," and it is said, "The former things shall be done away." To know this fact is something grand; to know that there is a time coming when our present surroundings shall be changed, is something worth living for. The great question with us then, should be, how can we prepare ourselves that we may enter into that beautiful state when it comes? A great variety of answers are given, and one of the most misleading preached in our pulpits to-day, preached nearly everywhere, is that man can come to this condition without obedience. I say it adversely, without obedience—simply to believe on Christ. Now I read, in God's word; "Blessed are they that do His commandments, that they may have a right to the tree of life." I read also that those that hear His sayings and do them, are like a man that built his house upon a rock and the rains descended and the floods came and the winds blew and beat upon that house, but it fell not because it was founded upon a rock. On the other hand, they that bear His sayings and do them not, are like a foolish man that built his house upon the sand, and the floods came and the winds blew and beat upon that house, and it fell, and great was the fall of it. I read in another place where Jesus said, "Why call ye me Lord, Lord, and do not the things that I command you?"

These, with other statements, all go to show to man, that belief has for its object obedience, and although a man may believe, and as Paul says, "Though I have all faith so I could work miracles, and have not charity, which is the love of God, I am nothing." Again this is the love of God that we keep his commandments. This is one great difference between the people of God in all ages and those that are not the people of God, the first teach implicit obedience in Jesus Christ and the others do not. As the fall was by disobedience, so must the restoration from that fall be by obedience. Jesus is our Mediator, he has set an example for us to follow, and those that follow his example shall become perfect as he was perfect.

In order to dwell with God, I read that man must be pure in heart, "Blessed are the pure in heart, for they shall see God." Again the commandment is, "Be ye perfect even as your Father which is in heaven, is perfect." I read again, that no man can dwell with God, and that the cause of our being separated from him to-day, is because we are unclean, because we are unworthy, because we could not dwell in his presence and be happy; and the only way by which we can regain that position and come back to God, is by obedience to that perfect law of liberty; without this, man cannot be perfect; without leading pure lives, men cannot become pure. Hence the gospel comes to man direct from God, not mixed with the things of man, God will not allow it to be mixed with the things of man. He says, "In vain do ye worship me, teaching for doctrine the commandments of men." And whenever the doctrine of Christ be-

comes mixed with the theories of men, it becomes polluted. Hence the necessity of God revealing his will to man, and man accepting that will, as it has been revealed to him, not mixing it with his own theories and his own ideas, but keeping it pure as God is pure. By this means we hope that man shall be prepared for that world which is to come. How beautiful the thought! "That he shall be worthy to partake of the tree of life! I know the theory exists with a great many to-day, that if man is saved it will not be because he is worthy or for anything he has done, but by that which Christ has done for him. If this is so, then man is saved not because "good and truthful," not because he has "well done," not because he has "washed his robes and made them white," but because Jesus paid it all; hence man would not deserve salvation, but would enter as a slave. Christ does not want his followers to be slaves. He says, "I will not call them servants for a servant knoweth not what his master doeth, but ye are my friends, if ye do that which I command you." Therefore he calls them friends, and in some places his followers are called the brothers of Christ, and Christ is spoken of as "our old brother."

Now the gospel of Christ is not merely to make man acquainted with God, but to make him acquainted with the ways of God, so that he might live in that way which leads to life, and there is this great comfort that if we follow in the way which God has marked out, man is not left to himself. If he was, then he would be subject to his own passions and to that which entices away from God; for he has, on the one hand to be influenced by the world and the flesh and the adversary; but he has to help him in the other direction, Christ and God, and the ever blessed Spirit, and this Spirit is given to help him out of his infirmities, if he is addicted to certain appetites and passions; or if he is liable to go in sinful ways, by the help of the Spirit he can be released from this condition and grow up higher, and higher until he finally reaches that degree of perfection that shall entice him to a dwelling place with God and the pure and the true.

"This is, I think, far in advance of the thought that man shall go there as nothing. I never could enjoy that song, "Oh to be nothing, nothing." I could not accept the principle, but I can enjoy the thought that when God saves man, he saves him as a man, and when God shall bring man to Himself he shall come as a man purified, when he shall enter His presence, he shall go there purified and prepared to meet God; and God will not allow man to come into his presence, until fitted and prepared to meet him. When man has so perfected his nature, so developed as to reach that condition which God has intended man shall occupy, then this earth in its present condition can retain him no longer; then his condition will have to be changed. Instead of having trial and difficulty and pain and death to pass through, these will have accomplished their work for man, and by these processes man will have developed up to the highest condition of life, and then his life will have to be changed in proportion as man is changed. If he has overcome his selfishness, his appetites, his inclinations to do wrong, then all these inclinations to do wrong will be taken from him and he shall enjoy the love of God in its highest degree. If man has only partially developed in this connection, he shall not receive a fullness of joy, he will only receive a partial degree of happiness. It is still lower, then a lower degree of glory. These that have become thoroughly like Christ, shall occupy the same glory that Christ occupies. Those that have lived beneath that, cannot hope to gain that inheritance, because they have not attained unto it; they have refused to work for it; hence they are in a lower condition. The statement is made very plain in the Doctrine and Covenants, "Those

that abide a celestial law shall inherit a celestial glory, and those that are not able to abide a celestial law cannot endure a celestial glory."

As our works, so shall our reward be. It will not be because we have loved Christ, simply, but because we loved him to that degree that we have been willing to obey Him, and obey Him in all our actions, not only on Sunday, when we come to church to worship God, but in our every day walk and conversation. Our language shall be pure and all our ways shall be as he has ordered them. Under the direction of that Spirit, we will walk, and thus develop a spiritual character, and when the time shall come for our departure, instead of going in the ways of death or having attached to us that which shall lead us to death, we will have the means of eternal life. The wages of sin is death, and the gift of God is eternal life, whenever we are walking in the paths of righteousness we are accumulating the elements of life, and whenever we are walking in the path of unrighteousness, we are accumulating the elements of death. And so it is every day of our lives, we are either accumulating life or death; how careful then should we be in this world as to how we live.

The statement is that they shall have a right to the tree of life. There is something more in this than having simply a privilege, but they shall have a right there. In another place it says that to those who do those things which God has commanded, an abundant entrance shall be ministered unto them in the kingdom of our God. There is no promise in God's word that fills my soul with more delight, than this blessed assurance, that which is in our power, no matter how weak we may be, and I have it in our power to so live that there shall be given to us the right to enter in; not a privilege, but the right. You have the right to go into your own house to-night; you turn the key and walk in. There are other houses where you have not this right, where you have no right to enter unless permission is granted; so there is given to those that obey Christ, not simply the privilege, but the right to enter there, and when you go there, you must have become pure, to that degree, that you can meet your Father—our Father, and meet him not as servants, not as slaves—but meet him as man to man, and then shall the joyous acclamation ascend from our lips, "Blessing and honor, glory and power, be unto him for ever and ever."

May God help us so to live that we shall not be content with simply having the name of being God's servants, and living beneath our privileges, but that we shall not rest until we shall have accomplished all that God has designed us to accomplish, and then it may be said unto us, "Well done thou good and faithful servant, enter into the joys of thy Lord." May God help us so to live, is my prayer.

Paper from Spider Webs. George West, of Bulltown, is in possession of a curiosity in paper, sent him by a friend in Hong Kong, China. It is a sheet 11 by 14 inches, made from the web of the "spider white spider" of the Florentine Kingdom. It is as light as air and almost as transparent, but is also beautifully printed, containing about the color of matter, giving it English the story of how "Mitsushigima Captured" was presented at the Court of Peking. Americans know much about paper making but it is safe to say that there is not a spider web paper factory outside the island named Kangin-St. Louis Republic.

A Deep Lake. In the Cascade mountains, about seventy-five miles from Jacksonville, Ore., is to be found the Great Sunken lake, the deepest in the world. It is said to average 2,000 feet down to the water on all sides. The depth of the water is unknown. It is about fifteen miles long and four and a half wide.

Two well located lots, 50 x 125 feet, for sale, located on north Osage St., one block north of Ott school, will sell for \$250 each if taken at once. Will sell either, or both. For further particulars call at Excelsior office or address A. White, Clinton, Missouri.

Or a Series of Short Lectures in Positive Theology.

WRITTEN FOR THE ENSIGN BY APOSTLE T. W. B.

(CONTINUED NEXT WEEK.)

LESSON IX.

FAITH CONTINUED—GOD AS A "REWARDER."

Q.—What else are we to believe concerning God?

A.—Paul teaches that besides believing that God "is," we must believe that "He is a rewarder of them that diligently seek him."—Heb. 11: 6.

Q.—What does this comprehend?

A.—It includes an understanding of what the reward is, that is offered, and the time of its bestowment, as well as the manner in which we shall "illicitly seek" the Lord.

Q.—Is it not a somewhat selfish, or mercenary or sordid idea, for us to seek the Lord for the sake of reward?

A.—If it is, then Abraham, Moses, Paul, and Christ himself were actuated by the prospect of reward for well doing, and all the prophets were influenced in that manner, and Christ often presented that motive before his disciples.

Q.—Why! does the Bible sustain your position?

A.—Yes, most abundantly, for instance, we read, "by faith Abraham, when he was called to go out into a place which he should hereafter receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, heirs with him of the same promise. For he looked for a city that hath foundation, whose builder and maker is God. \* \* \* This all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them and confessed that they were strangers and pilgrims on the earth for they that say such things, declare plainly that they seek a country."—Heb. 11: 8-14.

Q.—What is said about Moses?

A.—"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter choosing rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of reward."—Heb. 11: 23-26.

Q.—What about Paul?

A.—He says, "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting the things that are behind and reaching forth unto those things that are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus."—Philippians 3: 13, 14.

Q.—What is said of Jesus as to his being influenced by hope of reward?

A.—Paul said, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy set before him, endured the cross, despising the shame, and is set down at the right hand of God."—Heb. 12: 1, 2.

Q.—Did Jesus teach and encourage the idea of serving him for the sake of reward?

A.—Yes, when Peter said to him, "Behold we have forsaken all and followed thee; what shall we have therefore?" And Jesus said unto them, "Verily, I say unto you, that ye that have followed me, in the regeneration when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel."—Matt. 19: 28. Again, "But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just."—Luke 14: 13.

14. —Again, He said, "But love





# ZION'S ENSIGN.

"OUR CRY: ALL TRUTH."

VOL. I.

INDEPENDENCE, MO., SATURDAY, MARCH 21, 1891.

NO. XII.

## ZION'S ENSIGN.

A Literary and Religious News Paper, published in the interests of Social, scientific and religious truth, every Saturday at Independence, Jackson County, Missouri.

Price, \$1.00 PER YEAR.

JOHN A. ROBINSON, EDITOR.  
FREDERICK G. PUTT, EDITOR.

INDEPENDENCE, MO., MARCH 21, 1891.

Make all remittances and address all communications to Zion's Ensign, Box 115 Independence Jackson County, Missouri.

If perchance a copy of the Ensign should reach you please read it carefully and see whether it is not worthy of your support.

BRO. ANDREW HALL of Council Bluffs, Iowa, sends us two more subscriptions, and says, "I will do all I can for the ENSIGN."

On another page will be found a sermon by Elder H. H. Robinson, who has recently returned from his mission field, Northern Illinois.

"Who causes two seeds to grow where only one grew before is a benefactor of mankind." This is our endeavor, the seeds are thoughts.

THE ENSIGN is not published in the interest of any man or set of men, but for the purpose of heralding the gospel of the Son of God to a dying world.

Let no one think he or she is too weak to do anything, that was the sin of the unfaithful servant which resulted in the Master demanding that the talent be taken from him. Be faithful in little things and the big things will take care of themselves.

In order that our readers will be enabled to get the ENSIGN earlier we this week go to press two days earlier than heretofore, consequently our Lamon, Ia., and Clinton, Mo. items are not in this issue as we failed to notify our correspondents in time.

It is not our desire to force the ENSIGN upon any one, but that all may have the opportunity of seeing it and subscribing if they choose, we send out a number of extras, or sample copies, each issue. If you get one and think it worthy of your support send us your name.

BRO. D. C. WHITE of Clinton, Mo., feeling confident of the good mission of the ENSIGN, is doing all in his power to advance its interests in the southern portion of the district, for which we sincerely thank him and hope others will also render valuable aid in this direction by assisting in extending its circulation.

We shall have a reporter at General Conference to take the sermons, which will appear in the ENSIGN, so that our readers will be able to get the word as presented by the ablest elders in the church. This will be a feast of good things for those who are unable to attend, and to the isolated Saints, or to distribute to those not of the faith they will be invaluable.

The first number of the ENSIGN was issued on January 31st of this year. It was a patent inside on common news paper; since then, in less than three months, the support it has received has warranted us in the additional expense of having it all printed at home and also upon a better quality of paper. We shall continue to improve it as rapidly as the support it receives will warrant, and are thankful to those who have contributed to its success so far by their subscriptions, by articles contributed for publication and kindly encouragement, and shall endeavor to make it deserving of the support of all who are really interested in the cause of Christ.

It is not always the Saint whose voice is heard the most in prayer meeting or who bears the longest testimony that is valient in testimony; but it is the humble one, though perhaps slow of speech, yet who in word and action bespeaks the inwelling of the Spirit of the Master.

Go WHERE he will, the Christian is never without his influence. He can not do an indifferent action. There are eyes upon him. He is being scanned and read often when he is not thinking about it—one noting his weakness of temper, another his tenderness of conscience, a third his large-hearted charity, a fourth the marks of spiritual mind. Therefore, the Christian should exhibit much of the mind of Christ, and be a remembrance to many of His blessed examples.

We desire to present the thoughts of the best talent of the church, and therefore solicit contributions from the Eldership to the columns of the ENSIGN. With one or two notable exceptions we have received very little in this line so far. Whether it has been because of the newness of the venture or a lethargy in this direction we cannot say. If it has been the former then we can assure you that the support it has already received assures its permanence. If the latter, we have this thought to offer, that an article in the ENSIGN will be read by more persons not members, (a large part of our subscribers are not of the faith) than could ordinarily be reached in a dozen sermons. Send us short pithy articles full of noble, elevating thought and doctrine.

Did it ever occur to you, dear reader, that many of your friends not of the faith, think you somewhat selfish and narrow minded in some things, and also, that to some degree they are right, at least in this that you ask more of them than you are willing to grant them; for instance, you tell them to prove all things and hold fast to that which is good, yet when they invite you to attend their church you refuse or excuse yourself from doing so, but think them prejudiced, when upon your invitation to hear some noted speaker, of your faith, they decline to attend. You denge them with literature which is the exponent of your belief, expecting them to pursue it and learn doctrine; yet you frankly tell them there is nothing of interest to you in their periodicals, refusing to be like Paul who was as he stated, willing to be, "All things to all men that he might bring souls unto Christ." "Prove all things and hold fast that which is good" may have a broader application than many are aware.

### A RARE TREAT.

The next issue will contain a sermon by Elder T. W. Smith, delivered at the Armstrong Conference, on the "Atonement." Those who have heard Bro. Smith on this subject will know what to expect, and to those who have not, we will say, that it is a very able discourse, worthy of careful perusal. Many thoughts are advanced in it that will be new to our readers, as Bro. Smith is a close student and advanced thinker, and has given this subject much thought. You can not afford to miss it.

In the issue of April 4th we will publish a sermon delivered by Bro. J. J. Cornish, on March 8th, 1891. Subject, "The Resurrection." It will be a feast of good things as those who have heard him on this subject can testify.

Those desiring extra copies of these issues should send in their orders at once.

## ARE WE DOING OUR DUTY

Nearly all who have tasted the sweets of divine truth feel an intense desire that others should be permitted to enjoy the same, and at the first opportunity they begin their work of explaining the doctrine, or testifying to that which they have received, and sometimes become as earnest in the work of proselyting as an ordained minister. Hundreds have been led to obey the truth because their attention was first directed to the work by a sister or a friend. This is just as it should be, for the command is that, "They who have been warned should warn their neighbor." Again, "Let him that heareth say come"

It is not necessary to be a minister to enable us to work for Christ. The ENSIGN is presented to this very class as a help. You may not have the time to write to your friends, all that you wish them to know about this glorious work or even to answer all the questions they ask you. You may not be able to get them out to hear the preaching, but can you not send them the ENSIGN, filled as it is with fresh religious truth every week and at so little cost. It must be apparent, that any one who will read the ENSIGN for one year will have learned more of this Latter Day Work than many of us knew when we first united with it. Therefore let the good work go on. Sow the seed. See to it that we each do our duty to those around us.

## WHERE SHALL IT BE?

A question that will recur to the minds of many of the Saints within the next few weeks if it has not already arisen, is where will the next General Conference be held.

There are really only three places practical; they are Lamon, Kirklund and Independence, and there are many reasons in favor of the latter place. First, it is so located as to nearly divide distances from east to west and also from north to south. Second, having close connection with Kansas City (half hourly service) it is in direct communication with 18 railroads running into Kansas City from every point of the compass, thus making ingress and egress easy. Third, having the largest branch of the church, at present 731 members, it is better able to accommodate the attendants, among the families of the Saints. Fourth, its church building being the largest in the church, it can accommodate a larger general assembly. The basement will accommodate a thousand and if that should not prove adequate the upper part could be utilized, which will easily accommodate fifteen hundred, and though not yet completed we have no hesitancy in giving the assurance, that should conference adjourn to meet here, it will be in readiness for their reception. Fifth, Lamon and Kirklund each having had a conference since one was held here, it should properly come to Independence next.

There are many other reasons which could very properly be urged, but these will suffice for the present.

## HINTS TO THE MINISTRY

It is not the eloquent speaker, who always has the most influence over his congregation, but it is the one whose example is as good as his precepts.

A brother was once heard to remark, that the great design of the preaching of the gospel was to condemn the world. This is a mistake, the great object is to save, not to condemn. Let us therefore labor to that end.

Do not blame people for being blind. Remember you were in the same condition once yourself.

Do not complain that you are not appreciated, you cast reflections upon yourself.

In preaching the narrow way be sure that your mind is broad. A narrow minded man cannot do other than misrepresent Christ.

Before you find fault with the work of others inquire of yourself, whether you are doing as much for the Master as the one with whom you find fault. If not, keep still till you catch up.

Do not make a show of the ordinances of God's house. Let all things be done in modesty and in order.

Henry Ward Beecher once compared man to a pail of water, the one nearest full is the most liable to slop over.

Sermons, to be good must be boiled down. But this is no hint that the ENSIGN be a boiler.

Never expect your hearers to follow your advice until you are the first to lead the way.

Do not run down other denominations. Give them credit for all the good they do; prove to them that you have something better than they already have, and if they are honest in heart they will accept the good you offer them. If they are not honest in heart the truth will do them no good.

## THE GOD WE WORSHIP

A great variety of ideas exist to-day concerning God, both as to his being, and attributes, and while men do not make gods out of wood and stone to-day as they once did, images are just as truly made now as then even among Christians, so called, the difference being that then they were made visible; but now invisible or images of the mind.

Some worship a God of spirit, whom they imagine is every where in general, but no where in particular, who has no form, no body, parts or passions. Others worship a God, whom they locate in heaven and believe him to have a form similar to the form of man, man being created in his likeness. Between these two extremes quite a large number of ideas exist concerning God, and the God worshipped, corresponds to the different ideas of the mind concerning Him.

The most varied ideas exist however concerning God's attributes some worship a God who loves the good, but hates the wicked to that degree, that he has prepared for these unfortunates a never ending place of torture, where they are to be tormented day and night for ever and ever, only for the purpose that He may manifest his wrath upon them. Others worship a God who is all love and will not rest content until he shall have saved all the works of his hands, and between these extremes men worship God according to the peculiar imaginations of their minds. But how shall we know which is the true God? Why says one, the God of the Bible is the true God. Then why do not all worship the God of the Bible, especially those who profess to believe the Bible? The God of the Bible is represented by the Bible as having a form, a body, hands, feet, head, eyes, and in fact all the members that belong to the human body, and is located, not every where, but in a place called heaven; has been seen by some and whom all the pure in heart are promised to see, which they could not do if he was every where present as a universal spirit. Therefore men who worship this universal spirit that has no form or body do not worship the God of the Bible neither do they who worship a God of hate, worship the God of the Bible, for he is a God of love, and love is the opposite of hate; therefore all that God does must be done in the spirit of love. The Bible makes one claim for God that may of itself demonstrate

whether or not, we are worshipping the true God. It claims: God to be the Father or creator of all living. If one passes to another an article which is claimed to be gold we are not left altogether to the testimony of the person concerning the truthfulness of the claim, for gold has certain characteristics which belong to nothing else by which the truthfulness of the claim can be demonstrated, especially if the characteristics of the article are directly the opposite to what we know those of the true metal to be. For example gold is yellow and if the article is white, then we know it cannot be gold; gold is heavier than iron, if the article is not, then we know it cannot be gold.

Now if God is the parent of all living we must expect him to possess the peculiar attributes of a parent or else set it down that we are worshipping a false God. Now the strongest attribute of a parent is love. Not merely toward those who are able to return this sentiment, or those who are naturally the most lovable, irrespective of all conditions, the parent loves his child even though its condition be such that others may see nothing to be admired; but in proportion as others may pass it by and even despise it, the parent will cling to it with all the more devotion. To such an extent is this characteristic of the parent manifest that the wise man, Solomon, was able to test the matter of parentage when two women claimed a child, each one claiming to be its mother, by testing this love element of the parent. The true parent stood the test just as completely as does the gold when the acid test is applied. The true parent will suffer rather than cause its offspring to suffer, and the more weak or helpless its condition the more devoted is his love toward it.

Just so is the God of the Bible represented to act toward His children. When His Son was sent, he was sent more especially to the weak than to the strong; the poor, the sick, the lame and the blind received his special care and protection; thus showing the God whom Christ revealed to men, to be the true God or parent of the race. If we will apply this test to-day it will help us to determine whether or not the God we worship is the true God.

If the God we worship has no care for any except those who prove themselves worthy of his affection, then be assured that this is not the true God. If the poor and frail, not only physically, but mentally and spiritual, do not receive the especial care of the God we worship, then be assured that our God is not the true God. If the God you worship has prepared nothing but a never ending torment for his poor child, who has inherited the sins of his forefathers, and been educated from his earliest infancy in wickedness and crime, and provided a place of never ending bliss for another one of his children who has been more fortunate in its parentage, being born amid surroundings available for its development in both mind and body, hence is a good child, then this God does not manifest the attributes of a true parent in the slightest degree.

This of itself ought to be sufficient proof that this God, although He may be a being of ever so much power, is not the true God. On the other hand, if the God you worship manifests his especial care toward those unfortunates, and makes allowances and provisions for these conditions, that God certainly manifests the characteristics of a parent, and this together with the other attributes, universally ascribed to Him, such as unchangeability, wisdom and power, prove Him to be the true God.

As a church, we are pleased to be able to present such a God to the human family. A God who not only provided for his good children by rewarding them for being good and enabling them to attain the very highest perfection and be fitted for the very highest stations in the life to come; but who has made provision for his erring children, those who have to receive punishment for their wickedness, not in anger but in love, and for the purpose of their reformation, just as a kind father must correct his son if need be, by the things he suffers.

This is the God that is revealed in this latter days. And the promise to His children is, that those that obey him in this life are made worthy to dwell with him in the life to come. Those who have not been altogether obedient, but in the main have been honorable men, just in their dealings, kind and benevolent to the poor and distressed, shall receive rewards for all the good they have done, while the immoral, the wicked and those who will not be drawn toward him by the influence of love must be punished until they learn obedience, after which they will be brought in a condition of happiness commensurate with their station.

Thus we worship a God who will eventually save all the works of his hands, not however in the same condition, but as the Apostle Paul declares every man in his own order.

## ATTLEBORO, MASS., FEBRUARY.

Elder M. H. Bond spoke to the Saints of this place, at the residence of Bro. John M. Robbins, last week, Wednesday. There was a good attendance. Elder U. W. Greene, of Lisbon Falls, Me., was also present and assisted. A number of the Plainville Saints was in attendance. Elder Bond spoke again on the following evening in the Plainville chapel.

Sr. Julia Glover, of Hyde Park, was visiting with the Saints at Providence, R. I., last week. She expects to attend General Conference at Kirklund and may possibly locate in some part of the West. She will be missed by the Boston branch.

Bro. F. M. Sheehy ably defended our position as to the divinity of the Bible, against Mr. Kirkwood, a representative of Ingels' Secular Society, in Paine Memorial hall, Boston, last Sunday. Surely Latter Day Saints ought to prize the fact that they have a position worthy of support and such able defenders as Bro. Sheehy.

Bro. John M. Robbins, of this place, has been confined to his home, for two weeks or more, with rheumatism.

Sr. Orella Sheehy, of Maine is visiting in Providence, R. I.

Elder Charles A. Coombs, of Plainville, has been confined to his home with quinsy.

The Boston L. D. S. Sunday School has purchased new singing books called the "Wreath of Pines" for the use of the school. Their Book of Mormon class is quite interesting. Bro. George W. Robley is the superintendent. Bro. A. B. Pierce and wife, of Attleboro, were visitors at the school last Sunday.

The Christians in Ceylon have four methods of giving for the support of the Gospel. First, tithing of their earnings. Second, the offering of a tree—the setting apart of each family of a cocoa-nut tree, the produce of which they sorely devote to benevolent purposes. Third, the offering of labor—devoting a certain amount to the church. Fourth, they reserve a handful of rice from every day's meal.

JOHN A. ROBINSON, 1 EDITORS
FRANCIS G. PITT, 1

Entered at the Post Office at Independence, Mo., as Second-Class Matter.

Sermon by Elder H. H. Robinson

Delivered at the Statute Church, at Independence, Sunday morning, March 14, 1909.

(Reprinted for the Ensign by St. Belle Holmstrom.)

I feel this morning as though I were needing your faith and prayers, in order to prepare me for the duties that are made incumbent upon me as a minister for Christ.

There is something in our nature necessary to be subdued? And if this be the case, is it not a means in the hands of God in removing that which is not right; through this we receive of His Divine favor and are blessed, prospered, and made to rejoice.

When we look at the world in its present condition, we sometimes think that men have never stopped to consider the purpose for which they were created, and the possibilities of the future.

Jesus Christ, we are told, was the Son of God, and of course it was possible for him to be obedient because he was the Son.

John the Revelator suffered in the flesh, he passed through trials hard to be borne, had suffered a long time and was finally banished to the Isle of Patmos.

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Or a Series of Short Lessons in Bible Theology.

WRITTEN FOR THE ENSIGN BY ALFONSO T. W. ...

(CONTINUED NEXT WEEK.)

LESSON X.

FAITH IN THE REWARD THAT GOD SHALL GIVE.

Ques.—What reward has God promised those who have faith in him?
A.—There are a number of rewards promised, some, which pertain to this life, and some, which pertain to the world to come.

Q.—What are they that pertain to this world?
A.—Among the promises made of rewards that we may in this life receive, is the remission of sins, or the forgiveness of sins.

Q.—We obtain that through the "blood of Christ" do we not?
A.—Yes, we read of Christ, "In whom we have redemption through his blood, the forgiveness of sins.—Eph. 1:7; Col. 1:15, &c.

Q.—Does the blood of Christ wash away our sins unconditionally?
A.—No, John writing of the light of God, i. e., the gospel, says, "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin.—1 John 1:7. So you see that it is on condition of walking in the light of God that Christ's blood cleanses us from sin.

Q.—But is there no other condition through which God has promised forgiveness of sins?
A.—Yes, faith is a condition, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.—Acts 10:43. "That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Acts 26:18.

Q.—But is faith the only condition of forgiveness of sins?
A.—No, for repentance and baptism are also necessary to the remission of sins. Said Peter, "Repent and be baptized every one of you in the name of Jesus Christ for remission of sins." Again, Ananias said to Paul, "And now why tarriest thou? arise and be baptized and wash away thy sins, calling on the name of the Lord." "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins.—Acts 2:38; 22:16; Mark 1:4.

Q.—What other reward is promised, that we may receive in this life?
A.—The gift of the Holy Spirit. Said Peter, (as before quoted), "Repent and be baptized every one of you in the name of Jesus Christ for remission of sins, and ye shall receive the gift of the Holy Ghost, for the promise is unto you and to your children, and to all them that are afar off, even as many as the Lord of God shall call."

Q.—Is any other reward offered, or promised?
A.—Yes, Jesus said, "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following."—Mark 16:17, 20.

Q.—Through what instrumentality was the Holy Spirit received in those days?
A.—Through the laying on of hands of the ministry. As we read, "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them that they might receive the Holy Ghost, (for as yet he had fallen on none of them, only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through the laying on of the apostles hands, the Holy Ghost was

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given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost."—Acts 8: 14-19: "When they heard this, they were baptized in the name of the Lord Jesus. And when Paul laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied."—Acts 19: 5, 6.

Q.—Is the Holy Spirit given to us to enable us to become the sons of God, or because we are already his sons?

A.—Paul said, "And because ye are sons, God hath sent the Spirit of his Son into your hearts, crying, Abba, Father."—Gal. 4: 6.

Q.—What are some of the rewards promised us pertaining to the world, or life to come?

A.—Among others the resurrection of the dead, or a resurrection from among the dead; or a part in the "first resurrection."

Q.—Is this a conditional promise or a conditional reward?

A.—It depends upon our being Christ's disciples. "For as in Adam all die, even so in Christ shall all be made alive; but every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming."—1 Cor. 15: 22.

Q.—Anything else required to insure a part in the first resurrection?

A.—Yes, it depends on our possession of the Holy Spirit. Said Paul, "But if the Spirit of him that raises up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. 8: 11. Peter said that Christ was "put to death in the flesh but quickened by the Spirit." So then if the Spirit of God dwells in us, he will quicken or make alive our bodies, as he did the body of his Son; and as Jesus was really and truly raised from the dead, through the operation of the Holy Spirit, so those who have received the Holy Spirit through the laying on of hands, of the ministry, after they have heard, and believed the gospel, and repented and were baptized for remission of their sins, if they retain the Spirit after having obtained it, shall also be raised from the dead by the Spirit at Christ's coming.

RELIGIOUS CREEDS OF THE WORLD.

REV. J. T. CHERRY.

There are now in the world 301,000,000 Mohammedans, 310,000,000 Buddhists, 175,000,000 Brahmans, 14,000,000 Sintoos, 80,000,000 Followers of Confucius, making a total of 810,000,000 heathens now in the world.

Over against this world of darkness, superstition and misery, we have in the whole world only 388,000,000 Christians, including Roman Catholics and our Jewish brethren. We have, therefore, in this boasted age three heathens for every Christian. How painful the thought that a population equal to more than six times that of the United States is enslaved by superstition or is howling down to wood and stone.

There are 201,000,000 Catholics in the world and 108,000,000 Protestants. So the Catholics are nearly two to one outnumbering all the Protestant denominations combined. According to the Catholic Directory of 1889, the Catholics have now in the United States 3,886 churches, 7,506 priests, and 7,300,000 adherents. So while the Catholics in the world outnumber nearly two to one the Protestants; the Protestants, on the other hand, in the United States outnumber the Catholics about ten to one.

Coming to the Protestant religious denominations of the United States, composed of fifty or more separate organizations, we find that we have all the way up from 1,000 to 2,000,000 or more communicants each. It is the moral state of the Protestant denominations of our country that we propose to discuss in the following articles without being denominational.

The religion of the Bible and the religion of the Churches are two different things. We do not believe that there has been a full Gospel preached since the days of the Apostles. We do not say a pure Gospel, but a full Gospel. The dogmatic interpretation and application of the Gospel by the religious denominations have ever been too narrow. The Gospel in its fullness was intended to reveal every duty and relation of man possible to this life. If this is not true, then it is an imperfect Revelation. Hence, we find it as we might have expected, pronounced, upon the duties of citizenship as upon spiritual culture; upon the dangers and deceptiveness of riches as upon the atonement.

The Gospel was intended as a solution of every social or financial difficulty possible in time. It deals with the duties of citizenship, with taxes and obedience to law, with oaths, with every accident or feature of social life, love, mercy, justice, poverty, richer, industry, oppression, landlordism. If any doubt its dealing most directly with the last-named commodity, just let him read the first six chapters of the Book of Nehemiah. The Gospel in its fullness has features, which, if just now preached from American pulpits, would produce the "perilous times" of Apostolic day. Yet it holds this as the only key to the Christian millennium. A full Gospel, universally preached, means the beginning of that long wished for time.

It is the narrow application of the teachings of this wonderful book by the different religious denominations that is the occasion of so many organized reforms outside the Church looking to the accomplishment of the very work that the Church should have been doing with its own might.

"Anthony Comstock's society has been made necessary by the Church's neglect to fight impurity in books and pictures and the gambling issue." "The Young Men's Christian Association and the Woman's Christian Temperance Union means that the Churches have neglected their duty to young men and temperance. There had been no need of a temperance organization if the Christian Church, armed as she is by the Divine Word, with 300 distinct denunciations against drunkenness, had accomplished the work for which she was instituted.

"The Evangelical Alliance is a union of Christians, not of Evangelical Churches." "Other outside organizations are fighting intemperance, just, gambling, Sabbath breaking, poverty, political corruption, divorce and other deadly sins of to-day, which threaten our destruction.

When the Christian world finds out that the most dangerous heresies are those of conduct rather than of creed, then will it begin to realize that it was impossible for the Churches of the Bible, or the great Church of the future, to stand on a few narrow, ant and dried dogmas, as it is a great political party to succeed upon one idea in politics. Let all Churches and political parties take warning. Any political or religious organization that would succeed and meet the demands of the future must avoid narrowness, guard against seeking the redress of some special grievance as its sole object, and take on broad, comprehensive political or moral principles, which alone can give cohesion to any Church or party for a number of years.

No Church can stand upon ordinances. Its body was given it for conflict, and also ought, therefore, to be one "organized go." "As terrible as an army of hangers." It is the dogmatic tone of the Church, the inconsistent lives of many of its members that has caused her to lose her leadership, the respect of sensible sinners, and fail to deliver her force fully upon the morals of the State. The Church is too much given up to individualism. The prophets preached a full Gospel. They denounced civil rulers for their wickedness; taught the people their duties in their civil relations. Christ and the Apostles delivered themselves upon the social relations, as well as

taught the doctrine of repentance and regeneration. O, for a full Gospel, as the only hope and salvation of the world.—Central Methodist.

ECCLESIASTICAL SEMYON.

Some men choose their religion like they would choose a horse. 1. They look into its mouth to see how old it is. They don't want an old fashioned religion any more than they want an old horse. They want a modernized religion with hell left out and all the worldly pleasure stuffed into it that it will hold.

2. They want a religion of style; they don't want a plain religion any more than they want a away-back horse. They want a religion that will give them social standing. They look about them to find a church where they will have the greatest social standing. They look about them to find a church where they will have the greatest social advantages and recognition; and there are some churches that profess to be this kind of an ecclesiastical horse.

3. They want a religion that will go all the gates. A kind of a pack horse; one that prances and dances; one that paces to all the social follies in the country; one that trots all over the country to any form of worldly amusements; a kind of a social fair premium, eighteen year old and upwards.

And now if the style, the age, the gait, and all other things suit, the next question is what will this ecclesiastical horse cost him? This is an important item; what will it cost him? And if not too much, the bargain is sealed. He mounts his steed, and speeds away. A man on the back of a church goes to hell.

God pity the man who chooses his religion for its style. God pity the church that has sunk to the level of a social guild or a general admiration society, whose standing bid and greatest inducement is social distinction, and the countless follies of that hydra-headed and rotten old thing commonly called society.—Rev. G. H. Means.

"It Is Not Natural"

"I don't like so much talk about religion," said a rude stranger in a city boarding-house, to a lady opposite, who had been answering some questions with regard to a sermon to which she had been listening. "I don't like it. It's something that nobody likes. It's opposed to everything pleasant in the world. It ties a man up, hand and foot. It takes away his liberty; and it isn't natural."

"Oh, no!" answered the lady, "it isn't natural. We have the best authority for saying so. The natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned." True religion is rowing upstream; it is sailing against wind and tide. A pause for a few moments followed; then the stranger began again.

"People who speak and think so much about religion are queer, any how. I wish they could only know how people speak and think about religion; nobody likes them, for they are so very peculiar."

"Allow me to interrupt you again," said the lady; "but I am so impressed with the manner in which your language accords with Bible language, that I shall have to introduce another question from that blessed book. 'Ye are a chosen generation, a royal priesthood, a peculiar people.'"

"Does the Bible say they are peculiar people, then? That's odd! That book, somehow, has got a dose for everybody. Yet, ma'am, you must allow that the commands that book lays upon us poor sinners are hard. It's upon us, and thou shalt not, all the time. Why, its precepts and views of things are not only systematic tyranny, but they are narrow, very narrow."

"Yes," replied the lady, "they are narrow, for the Bible says they are. 'Strait is the gate, and narrow is the way that leads to life! We have to struggle hard to keep in this narrow way; if we once get in it. It is too narrow for pride, worldliness and sloth. It is too narrow for

covetousness, envy, and all other evil passions. It is too narrow for place for so much as the sole of its foot in the narrow way! Good deeds, kind words, faith, hope and charity, occupy all the ground, and will continue to hold it to the end.

The stranger listened, surprised and annoyed and at last arose and left the room, apparently a more thoughtful, if not a better man.—Selected.

THE WORLD'S EXPOSITION.

(From our Special Correspondent.)  
Chicago, March 18, 1891.

World's Fair matters are progressing favorably. During the past week a number of little differences have been reconciled and several novel and valuable suggestions put into practical shape. Among them was one from the public schools of a Kansas town which put in a plan for a reproduction of the Tower of Babel. Their plan was placed on file. As your readers already know by direct dispatch, France is the first foreign government to accept an invitation to participate in the Exposition. An official notification couched in the most cordial terms has been placed in the hands of the American Minister to France, Mr. Whitlow Reid. In a private letter to Minister Reid, one of the Ministers says, "The government of France is already occupying itself with the measures necessary to insure the participation of the French artists and manufacturers in this international exhibition."

Rules have been formulated regarding the scale of privileges on the Fair Grounds. The policy protecting the public at any cost has been determined on. No "takes" will be allowed upon the grounds. Merchants will be compelled to give bond that the quality of their goods is exactly as represented and any deception practiced on the public will render their bond liable to forfeiture. An several millions of dollars are expected to be realized from this source, such interest is attached to the action of the Executive Committee. The question of granting money premiums on live-stock exhibits which has been agitating the live stock interests of the country has at last been settled in the affirmative. The Executive Committee has agreed to appropriate \$150,000 for this purpose. The Cattleboys' Club of Denver, Col., has signified its intention of attending in a body 250 strong.

One of the most important changes in the water approach to the Exposition that has been suggested in the building of a Venetian village in Lake Michigan at the end of the ornamental pier leading out into the lake. The houses will be built in the exact style of those common in Venice and will be used as restaurants and resorts. Steamers and gondolas will ply between the shore and the little village.

Prof. Tomalis has accepted the invitation to direct the grand chorus at the dedicatory exercises in October, 1892, and will at once organize a chorus of 1,200 voices.

A relic of the great fire of 1871 in the shape of a mass of melted iron, brass and copper will be one of the exhibits. The intention is to have the Exposition machinery started by the only living descendant of Columbus, The Duke of Sarraga of Madrid claims this unique distinction. The Duke is a literary man and has perhaps the finest collection of Cuban relics in existence. Nothing could be more fitting than that the last of the men of the great discoverer should touch the lever which sets in motion the machinery of the Columbian Exposition.

Two well located lots, 50 x 165 feet, for sale, located on North Osage St., one block north of Oll school, will sell for \$250 each if taken at once. Will sell either, or both. For further particulars call at Express office or address A. White, Clinton, Missouri.

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Make all remittances and address all communications to ZION'S ENSIGN, Box 175 Independence, Jackson County, Missouri.

NEXT issue will contain a sermon by Elder J. J. Cornish on the resurrection.

Will any one knowing the address of Sr. Mary Elwood please send it in to the ENSIGN.

The virtues of a man ought to be measured, not by extraordinary exertions, but by his every-day conduct.

Bro. John S. Roth has moved his family to Grinnell, Iowa, which place will now be his permanent address.

We have still a few extra copies of the ENSIGN containing Bishop E. L. Kelley's sermon on the Book of Mormon, for distribution. Price 2 1/2 cents each.

In a letter relating to other matters, Bro. J. J. Cornish states that sixty have been added to the church in the District over which he presides by baptism since January 1st and that the work is progressing.

We acknowledge the receipt of paper from Bro. C. H. Luther Honolulu, Sandwich Islands. Among the events noted is the appointment of a successor to the late King Kalakaua. As it may be interesting we give the new queen's name: Her Royal Highness Victoria Kewekiwi Kaiulani Lanalilo Kalaninuihihalapala.

"If thy brother shall trespass against thee go and tell him alone, if he shall hear thee thou hast gained thy brother."—Matt. 18: 15.

The observance of this simple rule would save the officers of the church much unnecessary labor, the members much unhappiness and bitterness of feeling, and make unnecessary the appointment of many an elders' court.

By letter from Bro. Ensley Curtis we learn that he was called home from Schell City, Mo., by the sickness of a son, who is now convalescent. Bro. Curtis and I. N. White have been preaching at Schell City for some time, two have been baptized. Bro. Curtis will shortly enter into a debate at Rich Hill. The Saints should remember him in their prayers.

How are we as individuals building? Have we cast away from us any of the selfishness acquired in the past, if not then we have failed to comprehend one great aim of gospel work. Are we simply obeying the law in words and form, while in fact, or at heart, rebelling against it by crowding out those generous impulses that should actuate the motives of every truly devoted follower of the meek and lowly Son of God. If we are, then our individual foundation will not stand when the testing time shall come.

A beautiful promise is made in Dan. 12: 3, latter part of the verse; read it, and ask yourself if you, dear readers, have ever done any thing to merit this blessing. Which will not be for a little season merely but forever and ever. Opportunities are within your reach, if you cannot get them to come out to hear the truth, send it to them. And many in that day "shall call the blessed."

### CHURCH MEMBERSHIP ESSENTIAL.

We often hear the remark, "It does not make any difference, as to the church to which I belong, so far as salvation is concerned, if I believe in Jesus Christ and am sincere."

The commonly accepted idea seems to be, that the "all important" principle is, faith in Jesus Christ. By accepting this principle, a person becomes converted, after which he can join any body of believers that may suit his fancy, or remain aloof from all. If his trust is in Christ his salvation is assured. The church being regarded as merely of human origin, with about the same relationship to the Christian as a temperance association is to temperance people, or the Young Men's Christian Association to the believer, these institutions not being absolutely necessary as a help on account of organization, association, etc.

Salvation is a matter of the most vital importance to us all. If it pertained merely to this life, there would not be so much at stake, but when we consider, that the consequences of being right or wrong are eternal, we cannot afford to be other than right, no matter what it may cost. From a Bible standpoint the proposition laid down at the beginning of our article is a false one as well as every theory advanced to sustain it. Christ never organized by one church and for which, he gave himself, Eph. 5: 26, "Therefore it does make a difference as to what church we belong."

The all important principle is not faith; James says, "Faith if it hath not works is dead being alone."—James 2: 17. A person is not converted when he believes in Christ until he has by the means provided by Christ wrought out a change in his nature, from a bad condition to a good one: Or putting it into Scripture language, being translated out of the kingdom of darkness into the Kingdom of God's dear Son.

The church of Christ is not of human origin but is an organization by divine appointment, whose laws originated with God, and whose officers are authorized by divine authority; by reason of which their work receives the sanction of the Almighty. A church claiming for itself anything less than this cannot be the true church, and while it may be able to accomplish much good in the way of helping the poor and distressed by deeds of charity, it cannot effect for man the work of the true church. The Lord placed in His church first apostles. There is an especial work for an apostle to do that cannot be done by any other officer, and what is true in this regard concerning an apostle is true of prophets, all of which the Lord placed in His church when he organized it. See 1 Cor. 12: 28; Eph. 4: 11.

The apostle points out four reasons why these officers were necessary: 1st, "For the perfecting of the saints." 2d, "For the work of the ministry." 3d, "For the edifying of the body of Christ." 4th, "That we henceforth be no more children tossed to and fro and carried about by every wind of doctrine by the sleight of men," etc. If the Lord has determined upon this plan to bring about these results; we must not expect them to be brought about by any other means than the means that God himself has provided. In other words, if we desire the saints (his people) to be perfected, the work of the ministry carried on, His body (or church) edified and saved from "being tossed to and fro by every word of doctrine," it must be by the means of these officers in the church. That God intended them to remain in His church is evident, from the

statement "I will be with you in all the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of Christ." If there officers are in his church, then the gospel will be preached in its purity as it was in the first century, there will be no uncertainty as to the ways, for God will continue to reveal his will as he did to his first apostles. They will therefore teach with authority; instead of telling the people that they must decide for themselves which is the right way, his servants, as in days of old, will be able to tell them definitely what is truth. Being sent of Christ, Christ will honor their words, and when they act in his name the effect will be the same as though Christ himself performed the work.

It does therefore make a difference whether or not we belong to this church. Whether you, dear reader, will believe it or not, His church is again upon the earth, organized as at the first, and the invitation now is to all, "Come out of her, (spiritual Babylon) my people that ye be not partakers of her sins and that ye receive not of her plagues."—Rev 18: 4.

### HOW ARE WE BUILDING?

Our church is laying foundations that will either sustain the weight of the religious future, or be crushed to atoms by the development of succeeding generations. The wreck, should it occur now, would not be so very serious, but should one occur in future it would be very much more serious in its consequences. And this thought should always be kept clearly before us, that no one lives, or can live entirely for the present, but that what he does has an effect on his entire future existence, and that this life is but a single chapter of our existence in the great book of time.

The thought that what we do now effects our entire future, and that the character we are now forming will be the capital for future life, should cause us to be very careful of our work, of the foundations we are now laying, upon which to build.

We should so live and work that in the hereafter we shall have no regrets, and that those coming after us may be constrained to say, well done good and faithful builders. We should carefully survey the past, and finding the pits into which others have fallen, carefully avoid them, at the same time our faces must be set steadfastly toward the future with a view to the ultimate result. "The one great object of our work is to make men better and unless we can show a man improved and elevated by our instructive work we have failed largely in our mission.

Having shown the need of carefulness in our church work, it would be well to examine our foundation and the rock upon which we build.

Jesus said.—Luke 6: 47, 48. Who-soever cometh to me, and heareth my sayings and doeth them I will show you to whom he is like: He is like a man which built an house, and digged deep and laid the foundation on a rock: He says in Matthew 16: 18. And I say unto thee, thou art Peter and upon this rock will I build my church; and from the above, we learn that the master builder not only looked well to the foundation, but saw that it was solidly lain on a rock.

Should we use the figure "to dig" it implies, a removal of earth or rubbish, matter that is not substantial. In his day he complained against the teachings of the Elders saying, "In vain do you worship me teaching for doctrine the commandments of men.—Mark 7: 7. From this we learn that mankind may be

earnest and zealous in keeping what has been taught to them as just the proper thing to do, yet in the sight of God, it is all vanity, and such worship is not acceptable with Him.

A question has been raised by different schools of thought, uninspired of course, else they would have arrived at the same conclusion, "What is the rock?" Some teach it is Christ, others that Peter was the rock, again others of a latter day school, that it was the confession of Peter, "thou art the Christ the son of the living God." Let us consider this carefully, as it is an all important matter to the Christian. It could not be Christ for Christ depended upon something besides himself for the establishment of his work. Instead of saying this is my doctrine and my works, therefore ye must obey, we declare, I do nothing of myself, but as the Father hath taught me, I do these things.—John 8: 28. Was it Peter? This cannot be, for Peter was one of the foundation stones of the apostles and prophets; of which Christ is said to be the chief corner stone, Peter being an apostle was a foundation stone, laid upon the rock. The rock was established, and the foundation stones were "laid" or "cemented" on the rock; therefore Peter could not be in the nature of things be the rock. We will have to look further, dig deeper, throw away still more of rubbish if we would find it, was it the confession of Peter, "Thou art the Christ, the son of the living God." Let us look very carefully at this, as it is a very popular teaching of to-day that it was.

What was Peter blessed for, because he had guessed correctly? No. Because Jesus had prophesied to him that he was the Messiah? No. Because the prophets had foretold of his coming? No. Because the times indicated, and his miracles attested his divinity? No. Because of being sent out to preach that the kingdom of heaven was at hand, and at the same time clothing them with authority to cast out devils and heal the sick? No. Because John the Baptist had testified that he was the Son of God? No. Well what was Peter then blessed for? It was because he had received from God the Eternal Father a revelation that Jesus was the Christ. Blessed art thou Simon Barjona for flesh and blood has not revealed this unto thee but my Father which is in heaven. His Father in heaven had given Peter a revelation, that Jesus was the Christ, and the reception of this revelation was a blessing to Peter, far above any thing flesh and blood could impart. Now, Peter no more "believed" that Jesus was the Christ, "he knew it" and would continue to know it as long as the power to think was in him. He might fall, but he could not forget the revelation he had received. This was the way that God ordained he would establish his church.

In 1 Cor. 12: 3, we read, "No man can say that Jesus is the Christ but by the Holy Ghost." The Holy Spirit was to take of the things of the Father and reveal it unto the disciples, and the individual who could obtain such blessings as here described, would be built upon a rock. Faith would be banished, positive knowledge would take its place. Therefore we see that the rock spoken of was nothing else than knowledge by the revelations of the Spirit of God, to the devout Christian. He who can say that Jesus is the Christ by a positive knowledge must have had this knowledge revealed to him by the Spirit, "For no man can say that Jesus is the Christ but by the Holy Ghost."—John 15: 26. "When He,

the Spirit of Truth is come he shall testify of me." Thus the office work of the Spirit was to be a comforter in testifying to the believer, that Jesus was the Christ the Son of the living God, and when a revelation like that is received, Peter like, they can testify truly.

This is not brought about by any evidence, other than the Spirit of God. How can any man say he is a disciple, and deny to man that blessing, saying it is not for you to-day, you must believe on what others have had. God in his infinite mercy decreed that, no man was preferred above another in this matter, in any age of time, so this knowledge is for the saint today. His building must be on the rock of knowledge by present revelation.

### QUESTIONS AND ANSWERS.

A gentleman in Arkansas desiring to be a member of the Christian church, in a letter of recent date asks the following questions:

- 1st. If the Old Bible is of any profit to us why did Christ change the mode of worship? and added, Christ finished the whole thing before he made his ascension, he said he was the way and the light and commanded all to follow him.
- 2d. Was any one following him before he came?
- 3d. Please show me three places in the scriptures that were mistranslated.
- 4th. Please give the name of the history that gives an account of the man that lived on the American continent over fourteen hundred years ago.
- 5th. If Latter Day Saints can do miracles why don't they prove it. Christ proved his power by healing the sick, raising the dead and a great many other things.

### We answer:—

1st. The Old Testament is of profit to us, because of its historical information. 2nd. Because it contains prophecies, the fulfillment of which is yet in the future. 3rd. Because of the command of Christ to "Search the scriptures for they are they which testify of me." The New Testament was not then its existence. 2d. Yes, Paul says, Christ is that spiritual rock that was with them, of which they were all made to drink when Moses led the children of Israel.—1 Cor. 10: 4. The gospel was preached to Abraham. Gal. 3: 8. So the gospel was before the "Law of Moses." The law being added because of transgression, "Till the seed should come to whom the promise was made."—Gal. 3: 16. Therefore the mode of worship was corrected rather than changed.

3d. For three places that are mistranslated, see Exod. 7: 1, "And the Lord said unto Moses, see, I have made thee a god to Pharaoh," Inspired Translation.—"See I have made thee a prophet to Pharaoh."  
"But the children of the kingdom shall be cast out into outer darkness."—Matt. 13: 12, King James Translation.  
"But the children of the wicked one shall be cast out into outer darkness."—Matt. 13: 12, Inspired Translation.

"Let no man seek his own but every man another's wealth."—1 Cor. 13: 24, King James Translation.  
"Let no man seek therefore his own, but ever man another's good."—Inspired Translation.

These are but three of many mistranslations as found in the King James version and corrected in the inspired.

4th. The name of the history is "Book of Mormon" which claims to be a history of God's dealings with his people who once inhabited this continent, of whom the American Indians are descendants.

5th. The Latter Day Saints do not profess to work miracles any

more than the former day saints did, but like them they claim that the God they worship is a God of power, and that he manifests this power in behalf of his children in one age as in another, when the conditions are complied with. Miracles and signs were never given to make believers but to confirm those who believe.

Christ and his apostles always reproved the sign seekers, see Matt. 10: 1-4; John 4: 30; but promised signs should follow the believers.—Matt. 16: 16-18, 21; Luke 18: 5, 6; John 13: 12-14; Heb. 2: 4. That signs do follow the Latter Day Saints, there is abundant proof to any one who desires to see. The sick are healed, the blind have been made to see, the deaf to hear, the lame to walk and the poor have the gospel preached to them. And the promise is made to all that if they will obey the gospel they shall know of its truth; thus all can test the truthfulness of the claim for themselves. We have been more than twenty years a member of the church and have yet to learn of the first honest soul, who after obedience, declared himself dissatisfied with the proof, but on the other hand thousands bear testimony that they know the work to be of God; many devoting their entire lives to the cause without hope of reward in this life. Like God's prophets of old, "Choosing rather to suffer affliction with the people of God than to enjoy the wages of sin for a season."

We see by the SAINTS HERALD of March 28th, that Bro. E. K. Evans, of Clifford, Ont., is about to publish a new paper in the interest of the church, entitled, "Glad Tidings" The prospectus states:

"It is not intended to be in opposition to, or in any way interfere with, any publication that is now issued for the church, and to avoid the possibility of any discussion or contention arising between it and other church publications, all matters of doctrinal character will be excluded from its columns.

### THINGS TO REMEMBER.

There are three self evident or fundamental truths that the earnest thinking Christian should never lose sight of, they will be a stay and a support, when his faith is being tried. 1st, That God is unchangeable. 2nd, That God is love. 3rd, That God is not respecter of persons.

Do not rest satisfied with a theory of religion that does violence to any of these three principles. God being unchangeable, you have a right to expect him to act in the same manner toward his children in one age as in another. God being love you must expect him to provide for the poorest and weakest of his children as well as for those who are great and strong. Being no respecter of persons you have a right to expect him to do as much for you in your condition, as he has ever done for others who have been in like condition, no matter in what age of the world they may have lived. Therefore let each one, examine his profession of faith and apply this test, if it will not stand the test be assured something is wrong and you should at once investigate and see where the fault lies. Remember that truth will not conflict with truth.

DURING the forty-nine years of his life, the Prince of Wales has drawn sixteen million, five hundred thousand dollars from the public treasury of Great Britain, and his debts now amount to eight millions of dollars.

Sermon by Elder T. W. Smith.

Delivered at the Saints Church, at An-  
twerp, Kan., before the Independence  
District Conference, Sunday morning,  
March 23, 1911.

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SUBJECT—THE ATONEMENT.

Test—1st Jo. 10: 32-2.

As one of the ground works of my remarks this morning, I will read the 9th chapter of Paul's epistle to the Hebrews. You will excuse me for reading the entire chapter, but it is essential that I should read it all, for it is one of the texts I wish to use as a basis for the thoughts which I hope to be enabled by the help of God to express. [NOTE.—In order to save space, we will omit the printing of the chapter, but urge our readers to take the Bible and read it, before they read the sermon. EDWARDS.]

I read also in the Epistle to the Romans, chapter 5, and from the 6th to the 11th verses inclusive, the following words:

"For when we were yet without strength, in due time, Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even give up the ghost. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

And also in 1st Jo. 10: 32-2, we read:

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated, for now made for us through the veil, that is to say, his flesh; and having a high priest over the house of God; let us draw near, with a true heart and in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

These passages of scripture, in connection with the chapter which I have read will furnish a sufficient foundation for the thoughts which I desire to express on this occasion.

Just before meeting, a good brother came here to the stand and said: "Bro. Smith, I want to hear you preach a good sermon, and I will pray for you." I gave him to understand that if he and you all would do that, that I would "preach a good sermon," because the Lord would speak through me in answer to the prayer of faith. Do not for a moment presume the ground, that because I have had some experience in preaching, that for that reason, I can preach better than I am aided by the Lord or not; I do not wish to risk it, therefore you pray while I talk.

The subject of the atonement, or the at-on-ment, or the reconciliation, or re-conciliation, which has been effected between God and us, by the blood of Jesus Christ, is one of the most important that can challenge our attention, and engross our thoughts, and it is one which we should thoroughly understand. We differ widely from the majority of the religious world to-day upon this matter, and indeed I think that we do not understand it ourselves as clearly as we ought.—pardon me for saying this, but I have so judged because of a line in our hymn book which says, that Christ "took our nature and our place, and thus teaches that Jesus died, in our stead, and paid the debt that we owed the Father; and received in his own body the punishment due our sins. I do not agree to this sentiment at all, for I look upon God as being a God of infinite justice as well as a God of mercy.

And I cannot for a moment believe that he would require his Son to pay a debt that we owe him, and yet demand of us the payment of the same debt. Suppose my good Bro. Pitt held against me a claim for one hundred dollars due him; and the time for the payment of that debt having arrived, I find myself, because of the stringency of the times, and because of business depression; or for some

other reason, I find myself utterly unable to pay the debt; however our Bro. Robinson here, says to Bro Pitt: Bro. Smith finds himself unable to pay that debt which he no knowledge to be a just and lawful one, and he is willing to pay it, but he has not the wherewith, but here is the money, which I as his friend offer you in his stead, or as his substitute. Bro Pitt accepts the one hundred dollars, and gives Bro. Robinson a receipt in full. Now I ask you, can you conceive of any legal process by which Bro. Pitt can compel me to pay him that same debt? Can he go before any court of the land and obtain judgment against me on account of that particular debt? You know that he can not. That debt has been cancelled by another for me, or in my stead, and I owe it no more to Bro. Pitt. I know that the song reads, "Jesus paid the debt and set me free," and "Jesus paid it all," etc. This sentiment is set to very good music, but it is not the music of the truth, however. I affirm that this doctrine is not supported by the word of God, nor yet by reason. God could not in justice nor mercy, require his Son to suffer in my stead, or place, and thus pay my debts, and yet require me to pay it in like manner also.

What benefit has been derived by the act of Christ if I must pay the penalty due for my sins, provided Jesus has paid them for me. He would be required to suffer needlessly. But what is the debt that we owe a broken law, in other words what is the penalty due us because of our personal transgressions? We ask one class of religionists the question, and we are told that it is "eternal conscious torment" or a "part in the lake of fire and brimstone," a "state of consciousness in eternal misery." Another class will tell us, that this is not the punishment the wicked will receive hereafter, but that they shall be "blotted out of existence" and are to be "burned up root and branch" and are "to become as though they had not been." Now I ask, "Is Christ in hell, has he been suffering conscious misery in the lake of fire and brimstone for the past eight hundred years? Is he now in hell? And is he to remain forever there? O no, says the believer in the doctrine of eternal torment, Christ is in heaven above, seated on the right hand of the Father, making intercession for us and he has been there for the past eighteen centuries; O, no he is not in hell." Well then, has he been "destroyed," "blotted out of existence," "ceased to be," and that there is therefore no Christ in existence? No, O no, say our friends who hold to this doctrine of destruction of being, as the Bible doctrine of the punishment for sin. O no, Jesus is alive in heaven, as our great high priest, our intercessor or mediator, no Jesus is not destroyed."

Now suppose that we consider either of these punishments to be the one that we shall receive; or are threatened with because of our sins; I ask has Jesus suffered either of them in our stead? Has he paid the debt that we owe an infraction law, in either of these ways of paying it? Has Jesus Christ been blotted out of existence? Is there no Christ to-day, and we therefore do no longer owe that debt? O no, you say, he is in heaven at the right hand of God interceding for us, but we shall be blotted out of existence if we die in our sins. Indeed then he has not paid that debt for us. Has Christ gone to hell? Is he to remain forever there in order to pay that debt for us; O no, he is happy and glorified in heaven. Well then, if Jesus Christ, our so called substitute, is not destroyed, or is not in hell, has he not paid that penalty due our transgressions.

But says one, "Perhaps Christ paid what is called the debt of nature; that is, he died physically for us, thus suffering a natural or physical death for us." If he did thus die for us or in our stead is it not strange that everybody since then is subject to death as much so as those who lived before he died? There has not been a soul exempted

from death since Jesus died that I have ever heard of. Men, women and children die to-day as universal as just they did before Christ died; just the same as if he never had died. Perhaps it may have been that he suffered mentally, as in the garden of Gethsemane, in our stead? But alas, it seems that the Christian, who above all others ought to be freed from sorrow of heart, and from vexation of spirit, is the one who seems to have the most trouble and sorrow in this life. Ah, no! Jesus has not delivered us from mental anguish by that direction; that he endured in the suffering. In neither mental or physical suffering, nor yet in eternal punishment has Jesus paid any debt of ours. But did he not die for us? Does it not read that "He tasted death for every man?" Yes, but not in the sense of tasting death in the room, orstead, or place of every man, for whether that death be moral or spiritual or physical, temporal or eternal, He has not paid the debt and set us free. He died for us truly, but it was in the sense of dying in our behalf, or on our account. He died to save us from our sins, i. e., not from sinning, or to save us from temptation to sin, but from the consequences of our sins by making an atonement for his blood, because it is written, that "Without shedding of blood is no remission," that is, if an atonement has not been made by him, sins could not be remitted.

Remission of sins, by the blood of Christ is not a free, unconditional pardon of transgression, for the plain, simple reason that we are commanded to "Repent and be baptized for the remission of sins," and that proves that Christ's blood does not wash away our sins unconditionally, nor even would it do it through faith, or by faith alone, that is, that his blood does not remit our sins unconditionally, nor yet conditionally, if faith is the only condition as is taught by some, neither by faith and repentance only as it is taught by others was Christ's blood shed, to procure the way, or to make a way possible whereby sins could be remitted. Now, why the shedding of blood is necessary to the remission of sins, I do not know, and further, I do not believe there is a person present, or in the church, or in the world, who can give a reason, or can explain the principle upon which blood is essential to the remission of sins. God has so ordained it, and that is all we know about it. Well, says one, did not Peter say, that "Christ bore in his body our sins on the tree?" Yes, but the margin says, "to" the tree, instead of "on" the tree. Now what I understand Peter to mean is, that under the figure of a "scape goat" Christ bore our sins, in the sense that the scape goat did, ours being imputed to him, as they were laid upon the head of the scape goat. You read there were two goats, as you know in Leviticus 16th, one was to carry the imputed sins of the people into the wilderness; the other was slain and some of his blood was taken into the Holy of Holies in the Tabernacle, to use for the work of atonement.

Now Christ was typified by both of these goats. He could not go into the wilderness to be seen no more, as the scape goat, but as the Apostle Peter said, "Who his own self bore our sins in his own body to the tree," and when he reached the "tree" or cross, the typical character of the scape goat ended, and that of the sacrificial goat began; as this one was slain and some of his blood was taken into the most holy place for the atonement service. You will please understand that the atonement was not completed on the cross, but in heaven itself. This may be a startling statement, but it will bear investigation, and I will prove my ground before I am through.

As I said, blood is required in order that sins may be remitted, but where blood is demanded? Paul says, "It is not possible that the blood of bulls and goats shall take away sins." All the virtue there was in the blood of the animals slain under the Mosaic order of

sacrifices, was in their typical nature, they were types and shadows illustrative of Christ. It was faith in Christ's sacrificial character, or in the atonement to be made by him, which the blood of bulls and goats typified, that made their offerings acceptable, or meritorious. But perhaps the blood of man may answer, O no, man cannot redeem his brother, nor give to God a ransom for him. Let us see, suppose it was the law in this county that a man who was found guilty of murder, and was sentenced to be hung, could be reprieved or saved from death, by another man offering himself as a sacrifice, or in other words, by being hung in the place of the guilty one—he being himself innocent. Now suppose that two men were accused, tried and found guilty of the crime of murder, and both were sentenced to be hung, and that one of these should offer himself as a substitute for the other, saying to the judge, Your honor, I understand that it is the law of this state, that a man who is doomed to be hung may save his life, if a friend of his would be willing to die in his place. I am now ready to act as his substitute." What would be the answer of the judge to him? He would answer like this: "Yes, that is the law, but it will not apply to you." The man may ask, "Why not, your honor?" The judge would reply, "Because you are under like condemnation; you are guilty of the same crime, and are to be hung for the same offense, and you cannot therefore die for your friend, as your own life is forfeited as is his, and for the same cause; any other man in the state would answer in the case, but you cannot be accepted."

Just so, as we are all under sentence of death so to speak, because of sin, not our own indeed, but because of the transgression of Adam. We have inherited from him a mortal nature, and through him we all are subject to death, not a spiritual death, however, but a temporal or physical one. And therefore, no mere human being could offer himself as an atonement for the sins of his fellows. In my judgment, if Jesus was but a man only, or had a human father as he had a human mother, he could not have made an atonement for sin—he would have died some time no matter how long he might have lived—because of the Adam's transgression, being "in Adam," all die, as Paul said, "As in Adam all die." If Jesus was human in the ordinary sense of the term, he would die because he was "in Adam," or one of Adam's seed, therefore mortal, as are all other of Adam's race. But was Jesus human and mortal only? O no, thank God for that. The body of Jesus Christ, although born of woman, was begotten of the Holy Spirit, and therefore partook of the Divine nature; he was divine in the physical form, as well as human—he was God and man.

I want to bear a testimony before you: Some years ago I was down east, in the state of Maine, and had read the writings of George J. Adams, who at one time belonged to the church, and who had led a colony off to Palestine, but he had been in Maine and established a church called the Church of the Messiah, and published a paper called the Sword of Truth. In this paper he took the ground that Jesus was not the Son of God in the sense of being the "only begotten Son of God," but that he was the son of Joseph, having therefore a human father as well as a human mother. His arguments were sufficiently strong to cause me to feel doubtful as to the divine conception of Jesus. I was greatly troubled in spirit concerning this matter, but one day I was preaching on the subject of the atonement, and was speaking about the birth of Christ, when the Spirit of God came upon me in power, and the Holy Spirit filled my soul, and thrilled my entire frame, when with uplifted hand I cried out, "I know that Jesus Christ is the only begotten Son of God, and that he was begotten by the Holy Spirit in the womb of the Virgin Mary, and that Joseph had

no more agency in the bringing forth of the body of Christ into the world than any man now present." And now, before high heaven I can say, I know that Jesus is the Christ, the Son of the living God. It is not a matter of faith to me, but I know it, that Jesus of Nazareth was begotten of God by the power of the Spirit of God, and that the body which was born of her was begotten of, or by the Holy Spirit, and that Jesus was therefore both God and man. He received from his mother a measure of human nature, so much indeed that he could partake of the blood life nature, or that he could have blood shed to shed. He took on him flesh and blood, and this expression, as well as that recorded by Paul in Hebrews 10th, "A body hast thou prepared me," proves his pre-existence as a personal entity or being.

It was he by the way, who created the world, "all things were made by him" and "by him all things consist." This being came into the world, and took upon himself a body of flesh and blood, in order that he might have blood to shed, wherewith to make an atonement, because it is written that without the shedding of blood there could be no remission. Therefore Jesus assumed a body of flesh and blood, yet not a body completely human, i. e., a mortal or earthly human in the ordinary or fullest sense. Do you not remember what he said concerning himself? He said, "No man taketh my life from me, I have power to lay it down, and I have power to take it again, this commandment have I received of my Father." Again, "As the Father hath life in himself, even so hath he given to the Son to have life in himself." Can any being purely human say this? that he can lay down his life of himself and take it again; or resume it at pleasure? There was no power on earth, or in hell that could take away the life of Jesus Christ, had he not been willing that it should be taken. He came into the world to die, and when the time came, he suffered himself to be slain, but he had power to resume life again, this commandment, or power the Father gave him. It was not possible that he should be holder of death.

Peter said on the day of Pentecost, the Father had ordained that he should not "see corruption." And I tell you here today, that had he been in the grave 33 days instead of 3, or even 333 days it would not have made any difference, because he could not "see corruption," because his body was not corruptible; because it was divine as well as human. "That body rose from the grave and it was an incorruptible body. Our bodies are to be fashioned like unto his. So they will be "raised incorruptible." His body was a corporeal one after the resurrection, it was composed of flesh and bones. It was a tangible, real, substantial body, and not a ghost or apparition as the disciples thought they had seen. It was flesh and bones, yet not corruptible flesh and bones. There are more kinds of flesh than the flesh of man. And there are bodies in human form, yet not of human nature. Paul says there are celestial, i. e., heavenly bodies, as well as terrestrial or earthly ones. Jesus' body was celestial or heavenly, and yet it was formed of flesh and bones, therefore it was celestial, or heavenly flesh, and bones.

Jesus is made a quickening spirit, it and angels are spirits, and yet both he and they have bodies. Some people do not like the idea of angels eating food; yet the Israelites ate manna which fell from heaven and is said to be "angels food." Jesus in his resurrected and incorruptible state ate "broiled fish and honey comb." Angels have natures but it is not human nature, nor is human nature, the nature of a beast, nor of a bird, nor a fish. "All flesh is not the same flesh," or in other words, all nature is not the same nature. Christ did not come in, or with an angel nature, or as Paul said, "He took not on him the nature of angels." If the atonement could have been made without the

shedding of blood, he could have come with the angel nature, or his own pre-existent spiritual nature. But we have no proof that angels have blood in their natures. Jesus came therefore and took upon himself a blood life nature, or a nature that had blood, in order that he could have blood to shed that sins might be remitted. Why is blood essential to remission of sins? I do not know, nor does anyone else know why sins cannot or will not be remitted without the shedding of blood. O, you say, God has said so; yes I know he did; and that is the only reason I can give.

God having ordained that sins cannot be remitted without the shedding of blood, it became necessary that Jesus his Son, should obtain blood in order to shed it, or make atonement for sins. Now when and how was the atonement made? Oh, it is said, it was made on the cross. To this I do not agree, for I do not consider the atonement was completed until Jesus went to heaven and entered into the presence of God, in the Holy of Holies. And I tell you here today, that the atonement was not completed on the cross. He was sacrificed on the cross, but the sacrifice preceded the atonement. The atonement was made in heaven. Did I not read in one of the texts that he is our High Priest, "an high priest for the house of God." Now hear what Paul says, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh; and having a High Priest over the house of God; let us draw near with a true heart, in full assurance of faith having our hearts sprinkled from an evil conscience and our bodies washed with pure water."

Now just look at it, the true idea is, that Jesus Christ is our Great High Priest, and must perform the High Priest's service.

What was the work of the High Priest in ancient times? you will observe in the ninth chapter of Hebrews which I read, that the tabernacle which Moses erected in the wilderness, and which was made according to the pattern which God gave him; and which pattern was made from "the things in the heavens," that it was divided into two apartments, the one was called the "tabernacle of the congregation," and the other was called the "tabernacle of the sanctuary. The first was called the "Holy Place," the second was called the Most Holy Place, or the "Holy of Holies," or the "Holiest of all." In the former or "tabernacle of the congregation," the lesser or ordinary priests performed the necessary service; but into the tabernacle of the sanctuary, the "Most Holy Place," the High Priest entered alone, and but once a year. And it was here in the "Holy of Holies" that the atonement was made. It was not made either outside of the tabernacle of the congregation nor yet inside of it, nor was it made by the ordinary priests. Now, remember, that the tabernacle with its service was patterned after what exists in the heavens. Now where was the sacrifice made? It was made at the door of the tabernacle, i. e., the first tabernacle. It was made outside of the tabernacle. The sacrifice precedes the atonement. And after the sacrifice was made, or the bullock, and the goat were slain by the High Priest outside the door of the first tabernacle, the High Priest took "some of the blood" of the animals, the blood of the bullock first, and the blood of the goat, and went with it behind the veil, into the "Most Holy Place," where the ark of the covenant was, over which was the "mercy seat," and the two "Cherubim," and he there sprinkled the blood of the bullock and the goat upon the mercy seat, and before the "mercy seat, seven times." I wish you would read Leviticus 16th chapter and see what is written on this subject. Now as the victim was slain outside of the tabernacle, so Christ, our sacrifice, was

slain outside of the heavens; and of course, on the earth. But where was the "atonement" made? I answer in the "Most Holy Place," and what does that typify? Heaven itself, the highest heaven, or the "heaven of heavens." And so Christ our High Priest has made the atonement in heaven, but not with the blood of bulls and goats, but with his own blood. Does this stirle you? Yes, I repeat it, he went into heaven itself, and without blood. Let us prove it; says Paul, after speaking of the blood which was sprinkled in the tabernacle under the Mosaic order of things, "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves, with better sacrifices than these. For Christ is not entered into the holy places made without hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us." Also, "But Christ being come a High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither of the blood of goats, and calves, but by his own blood he entered in once into the Holy Place, having obtained redemption for us. For if the ashes of a bullock sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." Again, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh."

The High Priest had to pass beyond the veil, which separated the two apartments of the tabernacle, before he made the atonement. So Christ has entered into the holiest place, that is, he has passed beyond the veil, and has entered into "heaven itself," by his blood, in order to make an atonement upon and before the mercy seat in heaven, not with all of his blood, for as in Moses' day, the most of the blood was shed before the door of the tabernacle, so most all of the blood of Jesus was shed on the cross; but as in the case of the Jewish High Priest, "some of the blood" of the bullock and the goat was taken into the Most Holy Place to be sprinkled upon the mercy seat, so Christ went into heaven, into the presence of the Father, with the remnant of his blood, in order to make atonement there. Now you will notice that Christ's blood is called the blood of sprinkling." Paul says, "But ye are come unto Mount Zion," &c., and to Jesus the mediator of the new covenant, and to the blood of sprinkling, which speaketh better things than the blood of Abel."—Hebrews 12: 22, 24. Again, Peter speaks of the "sprinkling of the blood of Jesus" in his first epistle, let chapter and 2nd verse. Now when was the blood of the bullock and goats "sprinkled?" When they were slain at the door of the tabernacle? No, for the blood was shed, or spilled, or poured out them; but it was not "sprinkled" until it was taken by the High Priest into the Most Holy Place, and so the blood of Jesus was shed, or spilled, or poured out on the cross; but it was not "sprinkled" until he appeared in the presence of God, "into heaven itself," and bore the "Mercy Seat." I imagine I hear some one saying, that "Flesh and blood cannot inherit the kingdom of God," and therefore Christ, could not have gone to heaven with a portion of his own blood. But my dear brother, where did you learn that heaven, where Christ went to, to make the atonement is the "kingdom of God?" The kingdom "of" heaven is not a kingdom "in" heaven. The term "Flesh and blood"

simply means human or mortal nature, and all that Paul meant was that man in a mortal state could not inherit an everlasting kingdom, or a celestial or heavenly kingdom.

Now in conclusion permit me to call your minds to another thought, and that is, the High Priest entered "alone" into the Most Holy Place, and so Christ has entered "alone" into the "heaven of heavens," where the Father dwells. "No man hath ascended up to heaven," i. e., that "heaven of heavens." Why? There are more than one heaven you ask? Yes, there are three heavens at least, for Paul was caught away to the "third heaven," and if there is a "third heaven," there must be a first, and a second one, that is certain. Jesus told his apostles, even the twelve, that they could not go to where he was going. He said, John 13: 33, to them, "Little children, yet a little while I am with you. Ye shall seek me, and as I said to the Jews, whither I go, ye cannot come. So now I say to you." Now where was he going? He said, "Yet a little while I am with you and then I go to him that sent me." Who sent him, and where was he sent from? He said, "I proceeded forth and come from God." And "I come down from heaven." Well you see then, that he was going back to heaven, that is, the heaven where God dwells, the heaven of heavens. To that heaven where the Father is, Christ has gone alone. But as there are other heavens, than this one, the apostles could go to one of these in the spirit when dead, but not to the heaven, where God the Father dwells. Our faith is, that the spirit of the righteous go to Paradise, but we, or at least I do not understand Paradise to be where God dwells. With an understanding of the fact that there are several heavens, we can easily reconcile those scriptures which deny that man can go to heaven, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh."

The High Priest had to pass beyond the veil, which separated the two apartments of the tabernacle, before he made the atonement. So Christ has entered into the holiest place, that is, he has passed beyond the veil, and has entered into "heaven itself," by his blood, in order to make an atonement upon and before the mercy seat in heaven, not with all of his blood, for as in Moses' day, the most of the blood was shed before the door of the tabernacle, so most all of the blood of Jesus was shed on the cross; but as in the case of the Jewish High Priest, "some of the blood" of the bullock and the goat was taken into the Most Holy Place to be sprinkled upon the mercy seat, so Christ went into heaven, into the presence of the Father, with the remnant of his blood, in order to make atonement there. Now you will notice that Christ's blood is called the blood of sprinkling." Paul says, "But ye are come unto Mount Zion," &c., and to Jesus the mediator of the new covenant, and to the blood of sprinkling, which speaketh better things than the blood of Abel."—Hebrews 12: 22, 24. Again, Peter speaks of the "sprinkling of the blood of Jesus" in his first epistle, let chapter and 2nd verse. Now when was the blood of the bullock and goats "sprinkled?" When they were slain at the door of the tabernacle? No, for the blood was shed, or spilled, or poured out them; but it was not "sprinkled" until it was taken by the High Priest into the Most Holy Place, and so the blood of Jesus was shed, or spilled, or poured out on the cross; but it was not "sprinkled" until he appeared in the presence of God, "into heaven itself," and bore the "Mercy Seat." I imagine I hear some one saying, that "Flesh and blood cannot inherit the kingdom of God," and therefore Christ, could not have gone to heaven with a portion of his own blood. But my dear brother, where did you learn that heaven, where Christ went to, to make the atonement is the "kingdom of God?" The kingdom "of" heaven is not a kingdom "in" heaven. The term "Flesh and blood"

But the atonement is now made, and our sins can be forgiven, but in olden times, sins were not remitted unconditionally, that is, the people had to confess their sins at least, and had to bring the offerings required by the law, even at a sacrifice, and at some cost at least; and so our sins are not cleansed by the atoning blood of Christ, unconditionally; for if so, then faith repentance, confession, and baptism which are required as conditions of forgiveness of sins would not be demanded, and yet God has expressly declared that these duties are required at our hands, as you have heard continually from this stand; and as you all doubtless understand.

The atonement will reach and benefit those only, who believe in Christ, and obey his gospel; or who in other words, believe the gospel, repent, and are baptized for remission of their sins. We leave the matter now with you, praying that God may bless his word to your present and eternal good. Amen.

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What are you going to make of your life young man or woman standing where the rays of life's early day shine brightly on your pathway? What use will you make of the mental, physical and spiritual power given you? Will you make your life a grand structure, replete with noble actions, truth, purity and charity, or destroy all the power for good, all the intellect, all the faculties given you? Pause and consider the responsibility of a human being, of an immortal soul, the influence for good or evil you can, may, and must use for your influence goes out either for that which is right or that which is wrong. You can not escape the responsibility placed upon you, you can not take a neutral position and neither do right nor wrong; you must positively take one side or the other.

### THE FUNDAMENTAL PRINCIPLES OF THE GOSPEL.

Or a Series of Short Lessons in Positive Theology.

WRITTEN FOR THE ESSAY BY ANASTAS T. W. R.

(CONTINUED NEXT WEEK.)

#### LESSON XL. FAITH CONTINUED—BY ONE AS A REWARDER, IMMORTALITY.

Ques.—Has God promised immortality as a reward?  
Ans.—Yes, God will as Paul said "Render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life."—Rom. 2: 6, 7.

Q.—Are not all already immortal?  
A.—If we were, we should not have to seek for it. Paul tells us of a time when "This mortal shall put on immortality," and "This corruptible shall put on incorruptibility."  
—1 Cor. 15: 53.

Q.—To what does this refer, the body or spirit or both?  
A.—Paul is writing in this chapter exclusively of the dead, and their resurrection, and of the body of man, he does not say a word about the spirit of man. Jesus taught that "That which is born of flesh is flesh; and that which born of the spirit is spirit."  
—John 3: 6.

Q.—Is not the spirit of man born of the flesh?  
A.—If it was, it would not be spirit but flesh.  
Q.—Of what is the spirit born, or from what did spirits emanate, or from what source did they spring?  
A.—If they are spirits (and not flesh) they must have emanated, or sprung from, or were born of the Spirit of God. Paul taught that spirits are the offspring of God, for he said, God is the "Father of spirits."—Heb. 12: 9. Moses called him "The God of the spirits of all flesh."—Num. 16: 22, and 27: 16.

Q.—Does not the word spirit mean "breath," and sometimes "mind" or "disposition?"  
A.—Yes, the Greek word "pneuma" sometimes means the breath, and mind or disposition. But it would hardly sound exactly right to read that God is the "Father of breaths" or the "Father of dispositions." And "That which is born of the breath, is breath." And how would it do to read, 1 Cor. 2: 11, thus, "For what man knoweth the things of a man save the breath of man which is in him?" Even so the things of God knoweth no man, but the breath of God. Now we have received, not the breath of the world, but the breath which is of God."

Q.—How many times is the word "pneuma" translated spirit in the New Testament?  
A.—One hundred and forty-two times. It is translated spirit (meaning the divine spirit) one hundred and twenty-six times. It is translated "wind" once, "life" once, "ghost" twice, "spiritual" once, and "spiritually" once.  
Q.—How often is the word "pneuma" translated breath, and how often translated mind or disposition?  
A.—Not once, yet it might be translated breath in James 2: 26, also in Rev. 13: 15, where it is rendered "life."

Q.—Well, if God is the "Father of spirits," then inasmuch as he is "immortal" are not spirits immortal?  
A.—We think so; for as that which is "born of flesh is flesh," i. e., mortal, so that which is born of the Spirit is spirit, and as the Spirit of God is immortal so the spirits of whom God is the Father must also be immortal.

Q.—But does not the Bible say that God only hath immortality?  
A.—Yes, Paul so says in 1 Tim. 6: 16. But it is a question whether Paul meant that God was the only immortal being in the universe. For if so, then Jesus Christ is not immortal, nor are angels immortal, and yet we are assured by the Lord Jesus, that those who have part in the resurrection, and the world to come, are to be equal to the angels, and cannot die any more. Christ says, "But they which shall be accounted worthy to obtain that world, and the resurrection—from the dead, neither marry, nor are given in marriage; neither can they die any more;

for they are equal to the angels," &c.—Luke 20: 36. So if those who "obtain that world, and the resurrection from the dead," are equal to the angels, in that they "cannot die any more," then of course angels cannot die, and are therefore immortal. And if angels are immortal, (and there are multitudes of them), then God is not alone immortal.

Q.—What then does it mean, when Paul says of God, "Who only hath immortality?"

A.—He can only mean, that he only has immortality inherently, all others have a derived immortality, or as Jesus expresses, "For as the Father hath life in himself; so hath he given to the Son to have life in himself." The word "life" in this case is translated from the word "zoë," which in nearly every case in the New Testament means the state of being eternally alive, or life in the sense of immortality, or the future life, while the present animal or temporal life is expressed by the word "psuche." As examples of the meaning of "zoë," see Matt. 7: 14; 18: 9; 19: 17; John 1: 4; 3: 16; John 5: 24, 26, 29, 40; 6: 33, 35, 48, 51, 53, 63; 8: 12; 10: 10; 11: 25; 14: 6; 20: 31; Acts 2: 28; 3: 15, 17; 11: 18; Rom. 5: 17, 18; 11: 15; 2 Tim. 1: 10, and a score more. So the Father has "zoë" or life unending, or immortality in himself, and so has the Son, "life in himself," or immortality given him of the Father, and angels who do not die, but have "zoë" life is immortal.

Q.—How is immortality to be brought about, or how does this mortal body become immortal?  
A.—By the body being "quickened" or made alive by the immortal Spirit, of the Holy Spirit. If the Spirit of him, that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.—Rom. 8: 11.

Q.—Are the bodies of the righteous who are dead, raised "natural" or earthly bodies, or how will it be?  
A.—They are raised "spiritual" bodies, 1 Cor. 15: 44. "As we have borne the image of the earthly" (i. e., the image of Adam) "we shall also bear the image of the heavenly," i. e., the image of Christ. As we are like Adam in regard to being earthly or mortal, we shall be raised from the dead in the image of the immortal and incorruptible body of Christ.—1 Cor. 15: 49, 52. Said Paul, "For our conversation is in heaven, from whence also we look for the Savior the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body."  
—Phil. 3: 20, 21.

Making Progress  
We are naturally progressiva. We strive for something better. Tho' wand of advancement has touched our brain and thrilled our heart. No matter how low down in the scale of life, man has this divine discontent. He looks on and beyond, and aims for something higher. Is he a farmer, he would double his acres. Is he a merchant, he would increase his stock of merchandise. Is he an artist, he would paint still better pictures. Is he a scholar, he would fathom more deeply the ocean of knowledge. We may lay it down as a rule that a healthy state of life is always accompanied by a spirit of progress.

Don't Tease the Little Ones  
Do not tease the tiny tots. I saw a group the other day of boys and girls about a little 4-year-old darling. They were quizzing her fast to see the pretty face flush and the bright eyes flash. When she would answer "yes" they would contradict her. "But I say yes," said Miss Totty. "But I say no," said the big girl. "I say yes," persisted Totty more decidedly. And I eye "no" laughed the other, and the little one was worked up to the verge of tears.  
Then the unwisio and tardily repentant elder girlizer hater in her arms and told her she was a precious darling and should not be teased. In two or three years those big boys and girls will be wondering why Totty cannot be as sweet and lovable as she used to do.—West Shore.

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**CELLULOID PLATES**  
FOR ARTIFICIAL TEETH.  
Office, over Fradette's Grocery,  
West Lexington Street.

### HOME KILLED.

We are selling meats at the following prices:

4 lbs pork-shoulder.....	35c	4 lbs best beef.....	35c
4 lbs pork-sausage.....	35c	4 lbs best beef-shoulder.....	35c
4 lbs pork-kidney.....	35c	4 lbs best beef-ribs.....	35c
4 lbs pork-liver.....	35c	4 lbs best beef-shoulder.....	35c
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4 lbs pork-leg.....	35c	4 lbs best beef-ribs.....	35c
4 lbs pork-pick.....	35c	4 lbs best beef-shoulder.....	35c
4 lbs pork-butt.....	35c	4 lbs best beef-ribs.....	35c
4 lbs pork-blaze.....	35c	4 lbs best beef-shoulder.....	35c
4 lbs pork-corned.....	35c	4 lbs best beef-ribs.....	35c
4 lbs pork-cured.....	35c	4 lbs best beef-shoulder.....	35c
4 lbs pork-kidney.....	35c	4 lbs best beef-ribs.....	35c
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Independence District Directory.

J. N. WALTER, Missionary in Charge. J. A. ROBINSON, President. F. G. FITZ, Treasurer. A. W. WHITE, Secretary. J. G. PITTS, Editor. MRS. FRICK, Clerk and Local Bishop's Agent.

Independence Branch Directory.

F. G. FITZ, President. ROBERTSON, MAE, Pastress. J. B. SCOTT, Treasurer. J. A. McGUIRE, Deacon & Treasurer. MRS. FRICK, Clerk & Local Bishop's Agent.

Sunday School.

H. R. MILLS, Superintendent. Wm. CLOW, Asst. Superintendent. Wm. PITTS, Secretary. ELLIOTT, GEORGE, Asst. Secretary. Wm. H. MILLS, Treasurer. F. G. FITZ, Pastor. MATTIE ROBERTSON, Ass't. Chorister. DELIA ROBINSON, Organist. MATTIE ROBERTSON, Assistant Organist. ARA FITZ, Librarian. GLENN ROBINSON, Librarian.

LOCAL NEWS.

Bro. M. S. Frick returned to Webb City last Saturday morning.

Sr. Frances Humboldt returned to her home in Cameron last Thursday.

Sr. Lena Austin returned to her home in Blue Springs last Monday morning.

Bro. T. W. Smith preached at Independence last Sunday morning and evening.

Bro. J. C. Foss arrived in town Monday morning, looking well and in his usual happy spirits.

We notice that Elders Duncan and Williams are preaching in Temperance hall at Canton, Ohio.

The testimony meeting Sunday afternoon was well attended. Bro. R. May and J. A. Robinson in charge.

Bro. T. W. Smith has sold his place on the south side to Bro. Corthell and bought a beautiful lot near the new church.

The Hawthorne Society extend their thanks to the orchestra and all who assisted them in their late entertainment.

Grandma Mooney has been in quite poor health for the past week, to the extent that her customary place was vacant in the prayer meeting.

We are in receipt of an article from Bro. C. A. Parkin, bishop's agent for the Northern California District, which will appear in a later number.

With each issue we send out a number of simple copies, if you should get one and are not already a subscriber, please let us know whether you desire it continued.

Bro. and Sr. Josiah M. Curtis who for the last two years have been in Washington and Oregon returned to Independence on the 23d. They report times very dull in the west.

Bro. B. Robinson of Eureka, California, sends in six more subscribers to the HENSING, making eighteen so far sent in by him. We hope others will do likewise.

We call attention to the advertisement of E. Etzenhouser offering some business property for sale in Independence. This property is now paying 12 per cent. on the investment.

The young people's prayer meeting was well attended on Monday night notwithstanding the muddy condition of the streets. A number of feeling testimonies were borne. The Spirit spoke words of comfort and cheer to the young people present, and all went home refreshed in spirit.

Bro. F. G. Pitt, one of the editors of the HENSING, will visit the Plano Saints on Sunday, the 28th, and from there on his way to General Conference will stop off and visit Chicago Saints, arriving at Kirtland about the 3d of April, to attend the Sunday School Convention which concludes before General Conference.

Bible Class Library Society.

Owing doubtless, to the inclemency of the weather the attendance at the Literary Society Friday was less than usual, still quite a number were present and a very enjoyable meeting was held. An interesting paper was read by Geo. Frick describing the habits, mode of living and history of the Pueblo Indians, a tribe he once visited. Miss Jessie Luff gave a recitation which was enjoyed by all. Longfellow's Sandalphon was read by H. A. Morton.

The program for the next meeting is as follows: Lesson, Mattie Bozarth; Music, Orchestra; Recitation, Mary Warky; Instrumental music, G. Harrington; Essay, H. A. Morton; Song, Gracie Fowler.

SECRETARY.

LAMONI NOTES.

The Star of Bethlehem Sunday School will have their Easter concert Friday evening. A musical feast is expected, a very interesting program having been arranged.

Bro. A. H. Smith is home again from his mission field, and starts Thursday on his way to General Conference.

Bro. R. M. Elvin came in Monday from Nebraska, his field of labor.

Bro. John Scott, foreman of the Herald Office, can now be addressed as grandpa.

Quite a number are making calculations on going to conference at Kirtland.

The pulpit at the Saints' Church was occupied Sunday morning by Elder R. S. Salyards and in the evening by Elder A. H. Smith.

Bro. H. A. Stebbins is taking subscriptions for the Cleveland Plain-Dealer during conference, he having prepared considerable historical matter for it, and also Bro. G. T. Griffiths of Kirtland has provided and arranged for considerable matter, with cuts of many of the prominent men in the church. The price of the daily during conference will be go cents. It will also contain a great deal of conference news.

CLAYTON ITEMS.

Mud rain and snow is the order of the week.

Sister Sarah McVey and daughter of Spickardville, Mo., have been visiting with her brothers A. I. N. and D. C. White. She is well pleased with South-west Missouri and thinks Clinton one of the "nice towns" of the state.

Two were added to the church by baptism on Sunday, 16th, at Shell City. The gospel seems to be "planted" there and the "sheep" will ere long be gathered into the fold.

Bro. T. R. White of Lowry City, A. and D. C. White of Clinton were among the excursionists to Kansas City on Tuesday 17th inst. and spent the evening at an entertainment given by the young Saints in the stone church at Independence.

Clinton's Artesian Well Co. is to have a twenty-five thousand dollar hotel, all completed by June 1st. This with the addition of a riding park and abundant lake will make quite an attraction for the pleasure seekers.

Elder A. White and family have concluded to remain in Clinton for the summer.

A large flouring mill is being built near the M. K. and T. depot, which will have a capacity of five hundred barrels per day.

Our town is to be lighted with electric light for the next five years, so we shall "walk in the light."

Why can't South-western Mission have a grand reunion this fall. The Saints can't all go to Iowa. What say you brethren?

Elder A. White preached at Taberville Saturday and Sunday.

Elder I. N. White reports the Lowry City Saints in a prosperous condition, he attended one of their prayer and testimony meetings on last Sabbath, in which nineteen prayers were offered, and sixteen testimonies. "By their works ye shall know them."

Bro. D. C. White preached at the Saints chapel in Clinton Sunday eve, text: "Not every one that

saieth unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven," and "Whoso keepeth his word, in him verily is the love of God. Perfected, hereby know we that we are in him."

Elder D. Tacker has been laboring for some time, in and around Lowry City and has done a good work. He returns home this week for a rest.

Elder I. N. White will commence meeting Wednesday evening at the Saints chapel in Clinton and continue over the Sabbath.

Sister Sarah McVey and daughter and Bro. Otis White went to Lowry City, by team this morning, to make a short visit with relatives there.

We are pleased to report to the HENSING that we send seven names this week as new subscribers for the HENSING.

Mr. Wm. Custard leaves to night for Danison, Texas.

D. C. Clinton, Mo., Mar. 23.

LOWRY CITY ITEMS.

We have had very changeable weather the past week, snow, rain and sunshine.

Bro. Robert Oehring and D. E. Tucker have been preaching near Lowry City for several weeks, the weather being so bad Bro. Oehring went home last Thursday.

Farmers are on the stir, getting flax sown by the wagon load, to sow soon as the weather will permit.

Bro. I. N. White came from Clinton Saturday and preached at the High-Hill school house five miles South-east of Lowry on Sunday at 11 p. m. and returned on Monday.

Our Saints prayer and testimony meetings are getting quite interesting both to Saints and non members.

Bro. P. W. Preno, preaches at the Center school house second Sunday in April at 11 p. m.

Sr. Sarah McVey and her daughter Roie, from north Missouri, are visiting with her brother and sister, T. R. White.

Bro. Otis White, from Clinton, is having a pleasant time with the young people of Lowry City.

Bro. B. free Justice of the Peace is at his post and is well liked by most all who know him.

T. R. W.

ARMSTRONG ITEMS.

Bro. H. Sands has gone to Memphis, Tenn., to work.

Bro. George Hicklin preached an excellent sermon last Sunday evening the 15th inst. at the Saints' chapel.

Bro. A. Berg has gone to Omaha, Neb., to work.

Bro. Cleveland and Cook have gone to St. Joseph to work.

J. T. C.

Cannot Ye Discern the Signs of the Times?

The signs that mark the coming of Christ are about all in the past. Christ first foretold the destruction of Jerusalem and the Temple. It was fulfilled to the letter. The foundation of the Temple was removed and the ground on which it stood was ploughed up, as the prophet Micah had foretold; Micah 3: 12—"Zion shall be ploughed as a field." The Scriptures cannot be broken.

Then commenced the slaughter of the saints. About seventy million were put to death under Pagan and Papal Rome. We have passed by all that.

Then the signs given in Matt. 24—the sun and moon darkened, and the stars falling, are in the past.

The prophet Nahum, (Nahum 2) tells us that in the last days the chariots (or cars) will run "like lightning" and seem like torches; "they shall jostle one against another;" &c. No carriages ever ran one against another except cars.

Then Daniel says (Dan. 19) "Many shall run to and fro and knowledge shall be increased." About all the inventions of today have been gotten up in my day." So we can truly say, "It is the dawning of the day."

Then look at the state of religion. Jesus said—"And while the bride groom tarried they all slumbered and slept." The churches to-day are all in the Lord's land state—noddier cold nor hot. God says, "I will sweep them out of my mouth."

Then we are to-day living where there is a form of godliness without the power. "The church is all afloat with this kind."

Christ has foretold us all about these things that are to come, and "as it was in the days of Noah so shall it be in the days of the coming of the Son of Man." He also says, "When ye see all these things to pass, then lift up your heads come for redemption draweth nigh."—Selected.

A GENEROUS OFFER.

Elder T. W. Smith has had two negatives taken of a group of some fifteen native Elders and Priests of the South Sea Islands, and the wives of four of the Elders, beside the King and Queen of Tahiti, and the old King who reigned when Capt Cook discovered the Island; also a Maori, or New Zealand Chief, and a good photograph of himself, the whole surrounded by a wreath of Australian vines and ferns and South Sea Islands sea shells, making a beautiful picture; these are mounted on a card 10 x 12 inches, and a smaller one 8 x 10. Bro. Smith offers to devote the entire profits that may result from the sale of these pictures toward the finishing of the new stone church in Independence. The cost will be 50c. for the larger, and 40c. for the smaller one. They are fully worth these prices. If the presidents of branches would take the matter in hand or appoint some one to their respective branches to see to it, and have the pictures sent together instead of singly it would save postage and prevent injury to them in the mail bags. The names and official position of the native brethren will be printed on the back of the cards.

Address,

ELDER T. W. SMITH,

INDEPENDENCE, MO.

CUBA'S EPHEMERALS.

The Island is said to be breaking in two by some strange force.

Readers of this department will remember the curious prophecy of the old Bavarian hermit, which was given entire in "Notes for the Curious," Republic of Feb. 14, 1890, in which the startling prediction was made that Cuba would break in two and sink beneath the waves before the ending of the present century. A recent letter to an Eastern paper, written perhaps by some one who had never heard of the old man's effort at uncovering the future, contains, among other matters, the following: "The startling discovery has been made that Cuba is cracking, not simply cracking, but bursting wide open. Numerous fissures in the earth have suddenly appeared in many widely-separated localities, but particularly near Matanzas. One of these enormous cracks is nearly 11 English miles in length, and has actually broken in a mountain chain across the island, a wide gap, which, but for the fact that the fissure opens with-out bottom, would make a splendid road-way, leading the whole continent of the valley beyond at least 50 miles nearer the Indies, the nearest port, which is now reached by rounding the spur of the mountain.

Some of the cracks and openings within sight of this place (Matanzas) are 600 to 1000 feet long, 21 to 50 feet wide and of unknown depth. These disturbances may be, and no doubt are, a continuation of those felt not long ago along the south coast of the island, but the people are not inclined to view it in that light, regarding all such manifestation with a superstitious awe many of them, actually believing it about to overwhelm the country. Scientists explain it by saying that the earth's crust thickens from the island, and that therefore the inland pressure is toward the nearest coast line; the crust there is in the ocean beyond, being thinner and more sensitive to central disturbance.—St. Louis Republic.

HUMILITY.

"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matt. 18: 4.

In the above scripture Christ has given us a pattern by which all men

may learn perfect humility, for without this we cannot enter into the kingdom of heaven. "And behold the meek, but mighty grace unto the humble," James 4: 6. If we wish to be like a little child, we must, at least have some of the characteristics of a child, and as a child loves his father, so we must love our heavenly Father. "Thou shalt love the Lord thy God with all thy heart." Luke 10: 37; "A child is constantly instructed, corrected, and finally are pointed out, rules and regulations given. Being inexperienced he is in need of teaching and training to make him a wise and useful man. So we to become humble children of God must not resist his instructions, but do as Timothy was instructed. "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." A child puts great trust in a father or mother, and is ever ready to flee to their arms for refuge. God is a refuge for us. "Trust in him at all times; ye people, pour out your hearts before him: God is a refuge for us." Psal. 62: 8.

So let us who love the Lord, try to profit by lessons of humility, that we may be accounted worthy of an abundant entrance into that glorious kingdom with our Lord who lo com-—Advent Advent.

The Sherp that Was Lost.

On the Aletash Glacier I saw a strange, a beautiful sight—the parable of the "Misty and nice," reconnected to the latter. One day we were making our way with ten ax and all-polelock down the glacier, when we observed a flock of sheep following their shepherd over the intricate windings between crevasses, and so passing from the pastures on the one side of the glacier to the pastures on the other. The flock had numbered two hundred all told. But on the way one sheep got lost. One of the shepherds, in his German patois, appealed to us if we had seen it. Fortunately one of the party had a fold glass. With its aid we discovered it up amid a tangle of brush-wood, on the rocky mountain side.

It was beautiful to see how the shepherd, without a word, left his hundred and ninety-nine sheep on the glacier waste, knowing that they would stand there still and safe, and went clambering back after the lost sheep until he found it. And he actually put it on his shoulders "and returned rejoicing." Here was our Lord's parable enacted before our eyes; though the shepherd was all unconscious of it. And it brought our Lord's tendering home to us with a vividness which none can realize but those who saw the incident.—Selected.

A Valuable Indian Curiosity

A totem pole, recently received in America from the Queen Charlotte Islands, is said by West Shore to be the largest ever yet procured of the Indians, it being forty feet in length by five feet in diameter. The carving on it is grotesque and strange in the extreme and of a kind rarely met with. Mr. Hart, who was for nearly thirty-four years with the Indians, says that never before could a similar totem pole be procured by white men, although efforts were made to do so. This one was left at a deserted village by one of the Skidgateo tribe, and fell into the hands of Hart's agent. It was brought down intact. Its age is considered by experts to be close upon 800 years. The wood forming it is cedar, which, when above ground, is practically non-decaying, and although weatherbeaten and soiled the relic still preserves its form and design well.

ANTIQUITIES FROM COLOMBIA.

WASHINGTON, March 18.—Lieutenant H. R. Semeyer, of the United States army, special commissioner to the Republic of Columbia in the interest of the World's Columbian Exposition, reports that he has secured for exhibition a most remarkable collection of antiquities which has been gathered by a famous collector of that country during investigations for the last thirty or forty years. The collection includes many articles of gold and silver of an intrinsic value of \$35,000, and the whole collection is estimated to be worth \$120,000.

Included in the collection are a number of very ornate hand-worked gold articles found near the hills of Yanalinda, situated in the valley of the river Viceroy near the city of Columbia, where some twenty or two hundred towns of the Guano Indians were unearthed. Honor Ramon Marin, an authority on South American antiquities, makes the following statement about them in the last number of the Corrao National, the leading journal of Bogota: "This small jewelry consists of allegorical representations of all kinds, butterflies, birds, lizards, tules, snakes, etc. Most of the articles found, however, were in the form of massive gold idols with insignias and allegories, such as scepters of gold, representing in their handles crowned eagles and other birds also wearing crowns, utensils of gold for domestic use, and musical instruments, some in the form of a crenax, whose notes can be heard a long distance. My attention was specially called to a gold scepter, whose handle represented a very fine artistic ide. Upon the wrist, two large axes, one of which had upon its shoulder a small monkey; an eagle very delicately modeled clasped between its claws this monkey, and the two axes enclosed with the extremities of their tails the feet of the eagle. Another very striking object was a massive goldidol, which my attention was called to on account of the strange shape, having a quaint screw set over an irregular face, two wings, a breast plate in relief, massive legs, above them a eask, and in each hand a sword. I was not aware that the Indians had idols winged like angels."

Where Riches Are a Blessing.

We are too prone to measure a woman's worth by her condition in life. Only last week I saw the wife of a well-known New York millionaire enter one of the great hospitals of the town. After a bit, anxiously tempted me to follow, and for two hours I watched that woman going through the wards of the sick, dispensing here some dainty from a woman's basket, there a smile, and again a cheery word. All the patients knew her, and in a dozen instances did I see the stricken attendants kiss her angloved hand in gratitude, and close their eyes as a silent little prayer went up for this woman who, so beautifully blessed herself, did not forget that there were others less fortunate. And this is not an exceptional case, but one which you can see in the hospitals and institutions of the great cities of our land almost every day. Many a millionaire's wife is to-day sustaining the heads of the noble band of women who are striving to bring sunny spots in the lives of our working girls. Of course, there are women of vast worldly means who live within themselves, regardless of the want which exist in their very doors. But because such women—fewer than the average woman believes—unfortunately exist, it is unfair to judge all rich women alike. Because the church has within its doors people who it would be better were they on the outside, is no criterion by which to judge the thousands of God-sent men and women who are beneficent to the world at large. Too little credit is given the wealthy classes for the good which is often done with the riches at their command.—The Ladies Home Journal.

Grapes of Palestine

The grapes of Palestine are renowned for their size and value. A single bunch from a vine of a Syrian variety was raised in a grape house of the Duke of Portland, and sent by him to a friend, borne upon a pole, for a distance of twenty miles, with two men to carry and to relieve, in order not to affect the delicacy of the beautiful fruit by pressure. It weighed nineteen pounds and was twenty-three inches by twenty at the shoulders.—Western Rural.

For Sale at a Bargain.

Some business property near the square at Independence, Missouri, fronting on two of the main streets of the city, and will guarantee to party buying 12 per cent. per annum. Address E. Etzenhouser, Independence, Mo.

DR. S. R. BERG,

Physician and Surgeon,

KEEPS A FULL LINE OF DRUGS

For his private use.

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Office, next door to Dummy Depot.

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"OUR CREED: ALL TRUTH"

VOL. I.

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ZION'S ENSIGN.

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INDEPENDENCE, MO., APRIL 4, 1891.

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Our next issue will contain considerable General Conference news.

The time to commence reforming ourselves is to-day, now, the present moment, we can not count on to-morrow, nor even all of to-day, therefore let us begin now.

The senior editor spent Saturday eve and Sunday with the Saints in Rich Hill, and preached in connection with Bro. E. Curtis. The Saints there have built a good sized, plain meeting house. It is still in an unfinished state, but so that they can comfortably hold meetings. Sunday School was well attended, we addressed the school. Preaching meetings were well attended. This branch has been built up principally through the labor of Bro. E. Curtis, assisted by a zealous president, Bro. J. C. Christenson, who has spared no time or labor to advance the cause. We hope the spirit of peace may abide with those Saints. Bro. Curtis will shortly go into debate there with a First Day Adventist.

Every Christian father or mother who has ever heard the click of the latch (that cruel pistol shot aimed at the heart), as it springs for the last time behind the son or daughter going forth into the world, knows that the most blessed balm for the wounded heart is the assurance that the loved one carries the surest antidote against moral poison, that safeguard against contagion—a Christian conscience. Yet how many are left with that bitter thought that they have neglected to inoculate this principle. But you fathers and mothers who see to have your little ones about you, so to be, before the heartaches come, which shall start a hitherto unopened fountain of tears, that those tears are robbed of their bitterness.—Sel.

There are many young theologians who are mystified over their want of pulpit success, and the difficulty they have in getting a society to admit that they want them. The difficulty is often with themselves. They lack the appearance of sincerity. Dr. Parker once explained to a young man why he did not have success, by telling him he did not talk "as if you were trying to get something into my mind, something of yours, and that's why you don't succeed." This reminds us of the young city theologian who preached for Rev. Dr. Todd in Pittsfield, when the doctor was at his best in wit and eloquence. The young fellow was very airy in the pulpit, spent much time in posing with his handkerchief and smooching down his front hair. Dr. Todd offered the concluding prayer, and asked the Lord to bless his young servant for his labor of love; "bless him, O Lord, prick him with the spirit, yes, prick him Lord, and let the wind all out of him." That young theologian found out what was the matter with him.—Chelsea Record.

ACTION.

There is a time to think, a time to speak and a time to act. We believe the thoughts of the majority of the people of Independence have lately been in the right direction. A number have spoken directly to the point. On the 7th of April they will be called upon to act, and it is hoped that they will avail themselves of the opportunity to cast their votes in favor of law and order, or rather for the enforcement of law.

A man's words and thoughts may be all right, but when he fails to act then out he is in the same condition as the man who started to build a tower, and had not the means to finish it, so he became a laughing stock, and his work of no account.

If we are rightly informed, the joints and club houses that have cursed our city the last year are directly the result of a few, less than a dozen, voters whose desires and words were good enough but who, when the time came for action, neglected to cast their ballot. A few hours work at the proper time may accomplish more than years of toil when it is too late. The law breakers will be active enough, money will be spent, and every means resorted to to carry their point.

In times like this the better part of the community look to the Saints for help. Do not disappoint them. If you will put forth the same effort now to enforce the law that you did to create it, their need be little fear as to the result. But do not let business, sickness, or anything, but death itself, hinder you from voting. The lines are pretty evenly drawn. Remember you are not voting for men, but principal. No matter how many "doubts" you may have, you either vote for saloons or no saloons. Therefore act.

THE HOLY GHOST.

Much is said to-day concerning the Holy Ghost. Very few of those who are professors of the religion of Jesus Christ, would be satisfied with a doctrine that did not in some way acknowledge the Spirit of God. While some deny its operation, save in an unseen manner such as accompany the word, etc.; the majority acknowledge, that without its power the Christian religion amounts to but a dead form; and while this is true, there are very few to-day who believe in the power of the Holy Ghost as it was manifested in the days of Christ, and the first apostles.

It is a little singular to those who believe in the genuine Holy Ghost, that the majority of professed Christians should refuse to believe in the operation of the Spirit provided for in God's word; and accept in its stead, the operation of some power much inferior thereto. For example: If a company of Christians are congregated and an influence is manifested in their midst as is sometimes the case, causing individuals to become greatly excited, so that they jump or dance around the room, shouting until they become exhausted, and in some instances bark like a dog or make the most hideous noises, or throw themselves upon the floor where they have sometimes remained for hours as though dead, all this and much more of like character is regarded as the manifestations of the Holy Ghost; but if the Holy Ghost should be made manifest as we read that it once was, that individuals should speak in tongues, or prophecy, or see visions, or heal the sick; it would not be tolerated in most of our popular churches. Those who would exhibit any such power or manifestations, would be looked upon either as impostors, or as being possessed of the devil. For this reason we repeat, that it seems strange that Christians of the present day, should reject the

very work that Christ and his apostles said should be the manifestations of his Spirit, and accept in its stead manifestations altogether foreign thereto.

Listen just a moment to what Christ and his disciples said should be the office work of the Holy Ghost or Spirit of God. Christ said, "He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you."—John 14:26. "Howbeit when he the Spirit of truth is come, he will guide you unto all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak and he will show you things to come."—John 16:13. If any man will do his will, he shall know of the doctrine. Paul said, "But the manifestation of the Spirit is given to every man to profit with all, for to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gift of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."—1 Cor. 12:7-11.

Peter declared to those who believed his preachings on the day of Pentecost, and asked what they should do, that they must repent and be baptized for the remission of sins, and made them this promise: "Ye shall receive the gift of the Holy Ghost, for the promise is unto you, and to your children, and to all that are afar off even as many as the Lord our God shall call.

From these few selections of scripture, of the many to which we might refer, we find the following is promised:

First.—The Holy Ghost is promised to all whom the "Lord our God shall call." No age is exempted.

Second.—That the manifestations are given "to every man," upon the conditions being complied with. Nine manifestations are then named. 1st, The word of wisdom. 2d, The word of knowledge. 3d, Faith. 4th, The gift of healings. 5th, The working of miracles. 6th, Prophecy. 7th, Discerning of spirits. 8th, Divers kinds of tongues. 9th, Interpretation of tongues.

Third.—By thus operating it will fulfill the promise Christ made to his followers, "He shall teach you all things."

Fourth.—"Bring all things to your remembrance whatsoever I have said unto you."

Fifth.—"He will guide you into all truth."

Sixth.—"And he will show you things to come."

Seventh.—"By which his children shall know of the doctrine."

Now we submit the question to all, if these manifestations are not better and more in harmony with God's word than the manifestations of excitement referred to. We think none can deny that they are. They may deny them, and make Christ to be an impostor, by declaring that the signs he promised should follow the believer, do not follow? But says one, these blessings were only intended for the first age of Christianity, or until the church is thoroughly established, then they were withdrawn, being no longer needed. But, who says so, where is the statement? Not a word of this kind is found in the Bible. This is man's excuse, because not being obedient to the heavenly law, the Lord does not acknowledge his act, however righteous he may be in his own eyes. If the way in which he serves God is false, then the spirit accompanying that work will be false.

If man will be obedient to the same law that Christ instituted, and the disciples were obedient to, in the first age, then the Spirit will be the same and the manifestations also. It by no means follows that because a person enjoys a spirit, that that spirit is necessarily of God, or there would be no necessity of the admonition to "try the spirits." God's word teaches us that there are "many false spirits gone out in the world;" hence the necessity of the gift of "discerning of spirits."

So far as the necessity of the manifestations are concerned, it must be evident to any thinking mind, that if there ever was a time when man needed divine help in this way, it is in the day in which we live; when there are so many ways taught, one crying, to here, and another to there, that the minds of many are so befogged as to cause them to give up in despair and seriously doubt even the existence of a God. Just a word from God would correct all this, and the true way could be known to-day, as well as in former times. Then why doubt these things.

To those who may be seeking the true way we have this blessed assurance to offer: That God has again established his church upon earth, has restored the same gospel that Christ and his disciples taught; in obedience to which, all are promised the same gifts and blessings that they enjoyed, even the gift of the Holy Ghost.

HOW ARE WE BUILDING?

We have shown that the rock upon which Christ would build his church was not Peter, neither a confession that Jesus was the Christ, but a revelation by the Holy Ghost, and this principle was to continue as long as God had a church. We now consider as builders, what materials the foundation shall consist of. In 1 Cor. 9:11, the apostle says, "For other foundation can no man lay than that is laid, which is Jesus Christ." If this is true what are we going to do with the text quoted from 1st Peter 2:6, "And are built on the foundation of apostles and prophets," that apostles were the first stones, and Christ was the chief corner stone, simply that that Christ was also an apostle. Heb. 3:1. Not only was he an apostle but a high priest also. As the chief stone in the foundation, he became pre-eminent the repository of authority and knowledge as the chief stone contains the knowledge (or record) of the times in a building; so Christ was the chief stone in the building, or the office held by him in the church was the chief office,—the head, "as my Father hath sent me, even so I send you."—John 20:21.

Whatever commission Christ received from his Father, this he gave to his apostles; whatever authority he received, he imparted the same to his apostles, so they became the proper basis of authority in the church from the chief corner. Although an apostle, Jesus was not numbered with the twelve; yet he was chief, or the presiding head of the church on earth. It appears from this that Christ had a higher office than simply apostle, this was the office of president; this was more than the apostles enjoyed, yet some of their number were appointed to take the office when it was vacated. The reader may say, you startle me with a statement that on earth there was an office in the church higher than that held by the quorum of the twelve; we have heard our learned divines on this subject and none of them ever thought of such a thing as one greater than an apostle in the church after Christ. Luke 22:23-24, "And there was a strife among them which of them should be the

greatest." Luke 9:48, "There arose a reasoning among them which of them should be the greatest." Mark 9:34, "They had disputed among themselves, who should be the greatest." Why should those men already called to the apostolic office arrive, reason or dispute among themselves about an office or position that would not exist, or did not exist.

They had understood that Jesus would shortly go away, his place in the church on the earth would be filled, must be filled, for the important position of chief stone of the corner could not be removed without endangering the stability of the building. Thus the apostles were well aware of, therefore they contended among themselves, as to who was the most fitting member to be placed in the presiding office. Jesus did not reprove them for thus contending but on the contrary explained the office more fully to them as recorded in Luke 22:25-27. Jesus here contrasted the difference between the kingdom of the world and his kingdom, and that "He that is chief among you should be the servant of all."—Mark 4:15; Matt. 20:28; Luke 12:37-38; 41:44. Here Jesus plainly says that he would appoint a ruler over his household. Clearly do these scriptures show, a head, ruler, chief over the church of Christ, the household.

Who was the one appointed, you may ask, for you have clearly shown that such an office existed in the New Testament church. As this is the pattern, we must carefully look into all the details, that as builders we may save ourselves wise, and make all things according to the pattern. We unhesitatingly say it was "James, the Lord's brother."—Gal. 1:19. We notice one thing about James that he dwelt at Jerusalem while the twelve traveled into all parts of the world. The chief steward was to minister to the church, the twelve to the world.—"Go ye into all the world," was their commission.

James, the brother of John, was slain by Herod, and James the brother of Christ was not of the twelve during the lifetime of Christ, for it is recorded in one place, neither did his brethren believe on him. James must have been converted and called to the ministry; although we lack the record of his calling; yet when we see how Barnabas and Saul were called to the apostolic office, we learn the way all apostolic office must be called. See Acts 13:1-3.

That James was a chief corner stone, and held the highest authority, we read, Gal. 2:9-12, "And when James, Cephas and John, who seemed to be pillars, \* \* \* they gave me and Barnabas the right hand of fellowship." At this time James, son of Zebedee, was dead, now the right hand of fellowship is given by James, Peter (Cephas) and John, to the young apostles, Barnabas and Saul.

Peter in Acts 12:17, when released from prison by the hand of an angel, desires that James should at once be informed of the marvelous deliverance, go show these things to James, and to the brethren. In Acts 15:13-19, we find a general assembly convened to settle a very important question, that was a source of trouble at that day; after all has spoken,—meaning the twelve and seventy and others present, James answered saying, Men and brethren, hearken unto me, wherefore, my sentence is that we trouble not them which from the Gentiles are turned to God, for it seemed good to the Holy Ghost and to us. Here we learn that James could receive the Holy Ghost as prophet, and so declare to the assembly of apostles and brethren present.

There is a statement made by Paul, 1 Cor. 15:7, that Jesus after his resurrection and before his ascension appeared unto James. None of the evangelists record this. James was appointed to take the office made vacant, that of president over the church, and his seat was at Jerusalem. Ecclesiastical history bears us out in the proposition, that the church had a president in James.

As this was a succession, we conclude that if there is a church on earth, owned and acknowledged of God, that church must have a "head ruler," "chief shepherd," "steward" or "president." And the society claiming to be a church, without this officer in it, called of God an high priest after the order of Melchisedec, cannot be the body of Christ, the church of the living God, the pillar and ground-work of truth, J. A. R.

PLANO, Ill, March 29th, 1891.

DEAR BROTHERS:—I arrived in Chicago yesterday morning and after a diligent search for some of the Saints in that place had to leave without seeing any of them, as Bro. Briggs had changed his place of residence, and no one seemed to know where he had moved.

I arrived in Plano, my birth place in the church last evening, met Sr. Crumer and her son, Dan, at the depot, also Sr. Katie Doley, she having changed her name from Doley since I saw her last. She directed me to her mother's home where I was much welcome.

Last evening I had the pleasure of attending the Bible class. Those engaged in this work certainly deserve credit. In method and thoroughness it is in advance of any thing of the kind I have ever witnessed in the church. Their main object is to fit and prepare teachers for the Sunday School work. Their method is similar to that employed by other institutions of learning. They are divided into three classes, primary, intermediate and graduating. After graduating they receive a diploma. The Primary embraces—Personality and divinity of Christ, accompanied with Bible geography. Intermediate—the Book of Mormon, embracing ancient and modern discoveries. The graduating—General synopsis, modern revelation and parliamentary rules.

The importance of such a work can scarcely be overestimated, and the zeal and wisdom manifested by the students is worthy success. It is authorized by the district organization, a committee of five being appointed by that body to organize classes throughout the district. The officers are, teacher, moderator, secretary and treasurer. May God bless the workers.

This morning I had the pleasure of talking to a number of Saints in the old stone church, whom for nearly nine years I had not seen, and where for years I tried to minister in my weak way, under many trying circumstances, but with no good results into their clear faces again and receive the warm grasp of the hand, and to know that the little flock were still in Christ. I could only with difficulty control my emotions as I saw the work being done. It passed before my mind. It was here that I was translated from darkness into light. It was here that I underwent my spiritual trial. It was here that I received the Holy Ghost as witness of my salvation, and the ten years of my life spent here was a most remarkable schooling. I did not understand it then but now the necessity for it is all made apparent. The old church here is a place of interest to the hearts of many strangers here, but all are called to be pillars, \* \* \* they gave me and Barnabas the right hand of fellowship." At this time James, son of Zebedee, was dead, now the right hand of fellowship is given by James, Peter (Cephas) and John, to the young apostles, Barnabas and Saul.

Peter in Acts 12:17, when released from prison by the hand of an angel, desires that James should at once be informed of the marvelous deliverance, go show these things to James, and to the brethren. In Acts 15:13-19, we find a general assembly convened to settle a very important question, that was a source of trouble at that day; after all has spoken,—meaning the twelve and seventy and others present, James answered saying, Men and brethren, hearken unto me, wherefore, my sentence is that we trouble not them which from the Gentiles are turned to God, for it seemed good to the Holy Ghost and to us. Here we learn that James could receive the Holy Ghost as prophet, and so declare to the assembly of apostles and brethren present.

I shall try and visit Sawdwich to-morrow and return to Chicago on the evening and hope for Conference either Thursday or Friday, when you may expect to hear from me again. Yours, F. G. Pitt.

It is not our desire to force the ENSIGN upon any one, but that all may have the opportunity of seeing it and subscribing if they choose; we send out a number of extras, or sample copies, each issue. If you get one and think it worthy of your support send us your name.

We are glad to be able to report but very little sickness in and around Independence. Very few cases of influenza, and some seriously ill.

Entered as the Post Office at Independence, Mo., a Second-Class Matter.

Published by Elder J. J. Cornish.

Delivered in the Oliver School-house, near Reed City, Mich., March 28, 1891.

PREPARED FOR THE ENSIGN.

SUBJECT—THE RESURRECTION.

Text—Rev. 20:6.

"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Beloved friends, according to previous arrangements we have met; we agreed to come together this afternoon, to speak upon the subject of the resurrections of the dead; I believe you are all interested upon this subject, I see three or four Bibles in the hands of those who are Bible readers, and I also see several with their pencil and paper before them, I shall therefore be particular to give you chapter and verse from the Bible for proof upon this subject.

As there is no meeting here for this evening, I hope you will hear with me patiently, because the subject is rather lengthy, and I see people here whose beliefs differ widely. Some who believe the resurrection takes place when the spirit leaves the body, and that there will be no literal resurrection of the body; whilst other say there is but one resurrection, and that it will take place at the great last day, when the trumpet of God shall blow, etc. And I have come here this afternoon with still another belief.

Now, my dear friends, I believe I can, by the aid of the Spirit of God, bring forth some scriptural passages which will be clear to your mind; and as you have said, that you have received much light in the few sermons that I have delivered to you, upon the gospel plan, so I am sure you will say you have learned much upon the Lord's plan of the resurrection when I am through.

As I have taken Jesus Christ for an example of being obedient to his Father, and keeping his Father's commandments, etc., so I will take that same Jesus for an example in the resurrection. I first find him with his Father before the world began. St. John 1:1-5, says, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Now you can understand what it means in the first chapter of Genesis where it says, "And God said, let us make man in our image, after our likeness." Gen. 1:26, Now, perhaps some of you are thinking about what is said in the next chapter where it says, "There was not a man to till the ground," and say there's a contradiction; but my friends, I think not. He is here simply showing the spiritual creation, and in the second chapter, he shows the creation of the body. Gen. 2:7, I dwell upon that part more fully for the benefit of those who believe that our spirit is nothing more or less than our breath. When we read in St. John 1:1-3, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." John here tells us that the Word (Jesus Christ) was with God, and the Word was God, (God the Son), and he tells us in the 14th verse of same chapter, that the Word (Jesus Christ) was made flesh. You see Jesus had no flesh, at the time when they made man like themselves. That is the time our spirits were created. John says in chapter 4:24, "God is a spirit." Hence this was the spiritual creation. He made them male and female, spiritual and intelligent beings, whilst there was no man or woman of flesh upon the earth. Our spirits are the intelligent parts of our bodies not our breath!

Jesus Christ was so intelligent as (together with his Father) to make

the worlds. Read Heb. 1:1-3. That was over four thousand years before he had a body as we now have. But one might say, Elder, that was Jesus, that pre-existent, that has nothing to do with our spirits! But why should you think so, you believe with me, that he was the one who came to be an example for us, and you believe he came into the world, and was an obedient Son, and that he left us a good example; and not only so, but you believe that he did exist before he came into that little body, and that whilst in that body, he had the feelings of humanity just the same as we have; and if I were arguing against you upon that point, you would no doubt quote Heb. 2:18 to me, where it shows he suffered, and was tempted, etc., also 1. Pet. 2:21, etc. "Leaving us an example that ye should follow in his steps."

Now if it be true of every thing else, why not true of our pre-existent one? I call your attention to Heb. 2:14. Paul here makes the matter plain, he says, "Forasmuch then as the children are partakers of flesh and blood, (He (Christ) also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.) My friends I believe you can all see that we were called children before we were in the body, and just as we have found that our Savior came upon the earth and took a body. Paul has shown us so plain that he took that body just as we took our bodies. Ah, yes, we all lived in a conscious state in our bodies, we lived before we were in our bodies, and we will live on in a highly conscious state after we leave our bodies, and we do not end even there; we will again enter our bodies and live in them when they will become glorified.

Perhaps some of you will think I am not proving much about the resurrection. Well I will tell you, I thought if I could get you to see that there was something in man that lives on, after our flesh returns to the dust, and that we would again enter our bodies, and as I will endeavor further on to show that our reward will be given when our spirits and bodies are again reunited, you will then see the beauty and glory of the resurrection. Now that Jesus Christ, our Savior, who existed as we did, before we took our bodies, came and took upon himself a body just like us, or as Paul says in Heb. 2:16, "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." He was just as other children, so far as the birth was concerned. Luke says, Luke 2:53, "And Jesus increased in wisdom and stature, and in favor with God and man." Now we read but little about the child Jesus until he was found talking with the doctors and lawyers. He astonished them in answering their questions. The Savior had not forgotten all he knew before he took the body. The next we read of him is when he obeyed his Father's will in the act of baptism, as we endeavored to show you the other evening. But I want you to note the change that took place, when he obeyed the gospel. Before, he was a lovely child, but now he has taken a stand, now he is about the work of His Father, and the work of the Father is quite different from that of man. The doctrine of the Scribes and Pharisees, was in many ways contrary to that of God, just as it is today. They could not stand it, they abused the Savior, and called him bad names, etc. Perhaps you will now think of the persecution we have to pass through, not for any evil we have done, but for preaching that same beautiful gospel, which our Savior preached. It seems that some are determined to fight against the truth. Isaiah tells us that when this work should commence some would be against it, while others would be for it. Isa. 20:16, "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, who seeth us, and who knoweth us? Ah, yes, their works are in the dark. But that same prophet, says in verse 24 that this work shall

cause those who are in the dark, whose hearts are honest, before God, and who want to do right, to come to an understanding, and they that murmur shall learn doctrine. Oh! I thank God for the language of Christ, and more especially so when I see you can understand those great truths. He says, St. John 13:20, "Verily, verily, I say unto you, that he that receiveth whosoever I send receiveth me; and he that receiveth me receiveth him that sent me." You who would have received the words of Christ in the day in which he lived, had you lived then, will receive them now; and who reject the words of Christ now, would have done so then, had you lived on the earth when he did. It is the same, and will be so in all ages of the world.

Now I will give you a few chapters which you can read at your leisure at home; after which I will give you a brief history of what took place as mentioned in those chapters. Matt. 27. Mark 15. St. John 20. In those chapters you will find that they mocked him, they platted a crown of thorns and put on his head, etc. Finally they nailed him to the cross. And walked backward and forth, wagging their heads, and mocking him, saying to him "If thou be the Son of God come down from the cross." All this they did, as we may read, and finally he cried with a loud voice, "My God, my God, why hast thou forsaken me?" Oh! at those words, our God, the great Creator, and all creation was moved. That crucifixion which was there and then ended shed the best blood, over 1900 years ago, that ever flowed! Ah, no wonder those who saw that sight—felt the earthquake, and heard these words of agony, said, "Truly this was the Son of God." Joseph that honorable counsellor, then went to Pilate and begged the body of Jesus, and after getting permission to take it, he wrapped it in clean linen, pure and white, and laid it in his own new tomb.

In Matt. 28:1-5, Mark 16:1-8, Luke 24:1-12, also St. John 20, you will get a good account of his resurrection. Now, dear friends, do not be prejudiced against this part of the subject, remember it is your Bible I am reading; this is not a doctrine of my own, I did not put it there, but as you believe that they killed him—that he was dead—and was buried, will you not believe that God raised him from the dead? You believe the one because your Bible teaches you so, will you then not believe the other because your Bible teaches that also? And the Bible says as much about his resurrection, as it does about his death.

Now I want to prove that Jesus Christ came forth with that same body that was laid in the tomb, that it was that same Jesus that was on the cross with the exception of the blood, His blood was spilled upon the cross, the mortal part left that body, and it was raised from the tomb a glorified body—an immortal body. All the difference I can find from reading that book is, that his body was a body of flesh and bones and blood before his death, just as we find ours are now. And when he came up out of the tomb, his was a body of flesh and bones and spirit, just as we will be in the resurrection.

But one may say to me, as some have in the past, that I am wrong, because Paul says, "Flesh and blood cannot inherit the kingdom of God," etc. I know it my friends, but neither that writer nor any other Bible writer has said that flesh and bones cannot inherit the kingdom of God. No, that blood will leave, and in the veins where the blood now is, in this mortal body, we shall then have the spirit, and that body with flesh and bones and spirit will be what Paul calls a spiritual or glorified body.

The body of Jesus Christ did come forth, "God did raise him from the dead." See Acts 4:10; 10:40; 13:30. The angel said, Matt. 28:6, "He is risen." Mark 16:6. In your reference Bibles you will find a number of other places. Now I will show you that it was the body of flesh and bones that came forth from the

tomb. St. John 20:15-17, "Jesus saith unto her, Woman why weapest thou? Whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away, Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascended unto my Father, and my Father, and to my God, and your God."

Now from these verses we see, First, Jesus stood there as a man, and Mary did not know until he spoke but what he was the gardener. Second, "Touch me not," proves that he had a body that could be touched, a tangible body of flesh and bones. As he himself said after he was risen. See Luke 24:39, "Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have." Here he declares himself that he is "I myself." Do you think he told a lie about it? No, I know you do not. He was on the earth for thirty-three years and over, and never told a lie, and it was not necessary now for him to do so. Thomas was one of the twelve apostles, and he perhaps thought as did some of you, that it was not the body that came forth, and when it was told him by others that Jesus was resurrected, he did not believe it, but said, "Except I shall see in his hands the print of the nails, and thrust my hand into his sides, I will not believe." You will find it in the 20th chapter of St. John. Eight days after this Jesus came among the disciples when Thomas was there, and knowing of his doubts, said to him, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing." And Thomas answered and said unto him, "My Lord and my God." Thomas saw that Savior, and he believed—he could not help it. If you had been there and believed that Jesus was the Christ, and saw him nailed to that cross, you no doubt would have believed, and made a frank acknowledgement in the presence of that company, and have exclaimed like Thomas, "My Lord and my God." Now, my dear friends, did you ever think of the words the Savior uttered to Thomas, after he made that acknowledgement, in the last part of that chapter, St. John 20, "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." Did you ever think of that blessing coming to you? Blessed are you my brother! Blessed are you my sister! I call you brothers and sisters, though you have not yet obeyed the gospel, but dear friends whilst I feel that good Spirit of God upon me, and I see its power being made manifest among many of you, I feel you are not far from the kingdom: May God bless you, that you may understand this beautiful gospel in all its parts, and that we may obey it, and that we may be brethren indeed.

I will now call your attention to Acts 1, I wish you to mark down from the 1st to the 13th verses. "There you will see the last conversation which took place between Christ and his apostles; and it was there the Savior gave them that commission to publish the gospel everywhere, "And when he had spoken these things, whilst they beheld, he was taken up; and a cloud received him out of their sight." Here the Savior is gone. Just think of the last talk you might have with your best earthly friend, would you not want to carry out their last request? Yes, and if it concerned your salvation you would not wish any one to make light of their saying, nor reproach you for trying to carry out the same. So I wish you to think about these apostles, and the church then and now, and his servants who are preaching the same gospel as they were, and who are standing up for that same gos-

pel whilst they preached. And now the Savior is gone. They watch him go up, until he is out of sight, and then two angels, or men in white, stood by them which said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Zedechiah, the prophet, said that he would come again, and the Jews would see in his hands the print of the nails, etc. Zech. 13:6, "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends."

Now I have traced the Savior, the Lord Jesus Christ, from the beginning with his Father, before ever man was made. About 4004 years after the creation he took a body, and dwelt upon the earth for about thirty-three and a half years, was crucified, dead and buried, was resurrected, seen of many at different times, and at different places. He was seen to ascend, and the angels said he would come again; and the last quotation says that he will have the pierced hands and side. I want now to show that we will have the same kind of body as we have found the Savior had after he was resurrected. Our bodies must rise again. Paul says in 1st Cor. 15:45, 47-49. "And so it is written, the first man Adam was made a living soul; the last man Adam was made a quickening spirit. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. This to my mind is very plain. The first Adam was Adam our first parent, the second man Adam was the Lord Jesus Christ. And just as Adam our first parent was, so was Christ, and all others, before his death. But now he is resurrected from the dead, and he will die no more. His is now a heavenly body; and just as that heavenly body now is, so will our bodies be when we pass through death and the resurrection from the dead. Read that 49th verse again, "And as we have borne the image of the earthy," (the image of Adam which we now bear) "we shall also bear the image of the heavenly. The image of Christ which we will bear."

I will now call your attention to John where he says we will be like Christ, 1 John 3:1-3, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear we shall be like him; and we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." Oh! how plain John has made it. "We shall be like him." Can you not believe it? Oh! you must, "Every man that hath this hope in him purifieth himself even as he, Christ, is pure," and Paul says, Phil. 3:20, 21, "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." He will change these mortal bodies of ours, and make them like his own body, not like the body he used to have before his death, but like "His glorious body," which he now has.

Let us then obey him in all things that we may have his Holy Spirit to guide, and obtain that hope through faithfulness. David says, Ps. 17:13, "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." He believed he would be like Christ, have a glorified body. Job understood it in the same way, and he wished that it might be printed in a book, etc. Job 19:23-27, "Oh, that my words were now written: Oh, that they were printed in a book! That they were graven with an iron pen and

lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth, and (though after my skin worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and mine eyes shall not be closed: though my reins be consumed within me." His hope was that that through his body was destroyed, yet in his flesh he would see God. The Spirit of God which they received through obedience to the truth caused them to have that hope, and as I have quoted to you, "Every man (or woman either) that hath this hope purifieth himself even as He is pure. Oh, glorious hope!

I will now leave that part of the subject with you, and call your attention to the proof on the resurrection; having proven that Christ's body did rise, and that it became a "glorious body," and that our bodies will also become like his, we will now find that all must rise from the dead. First, there has been a resurrection already, it is past. I shall not dwell long upon that, because it is the resurrections that are to come, which concern us most. In Matt. 27:50-52, we read, "Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

I remember some five years since, when I was on the cars going from Reese to Fairgrove, of distributing some small slips of paper which had printed on one side about ten or fifteen references of scripture, which referred to the subject of the resurrection; after the conductor had taken our tickets, I arose as I had often done on other like occasions, and gave each of the passengers one, and on my return to my seat, I saw a gentleman, (if it be lawful to call him one), holding the slip up between his fingers in one hand, pointing with the other hand, and looking back at the passengers, he said with a loud voice, "There's a lie on the face of it!" (Thinks I, what did that man say that for? He's trying to hurt the good I have been trying to do, I'll get even with him). So turning into my seat, I turned around and spoke about as loud as he had spoken, so the people would see I could defend what I said or had printed, and said, "What's a lie on the face of it?" Why, said he, "A resurrection past, I read the Bible before you were born, and I know it does not say so, and your a liar if you say it does." I said, "All right sir, we will read and see whether it is you or I that is a liar." Matt. 27:52, "And many bodies of the saints which slept arose, and came out of their graves, etc." Said he, "Well there wasn't many arose then." Said I, "And many, many, bodies arose!" Who was the liar my friends? But one may ask, what do you want to prove by a resurrection past, that don't concern us? Well I know it is past, but many bodies did rise then, it will give us good hope to believe that God who is unchanging, will do for us what he did for them, in his own due time.

I will now read where the scriptures declare there will be two resurrections yet to come. And I hope you have not forgotten my text, "Blessed and holy is he that hath part in the first resurrection." John says, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28-29. Here the Savior tells us positively, that there will be two resurrections. He ought to know! And you notice he says, "They that have done good,"



JOHN A. ROBINSON, Editor. FRANK J. PIERCE, Editor.

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Independence District Directory

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Independence Branch Directory

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Sunday School.

- H. R. MILLER, Superintendent. Wm. Glor, Asst. Superintendent. Wm. Pitt, Secretary. EARL COCHRAN, Asst. Secretary. Wm. H. Sims, Treasurer. J. P. McPherson, Cho. MATTIE ROBINSON, Asst. Cho. BELLE BOHANNON, Organist. MATTIE EDWARDS, Assistant Organist. ADA PIFF, Librarian. CLARA BRONSON.

Indications point to a late spring.

Bro. Geo. Horton has had touch of the grip.

Bro. F. E. Loyd preached at Kansas City on Sunday.

The testimony meeting on Sunday afternoon was a spiritual feast.

Bro. J. C. Foss will leave for Kirtland, Ohio, on Saturday.

Bro. J. A. Robinson expects to start for Conference, Saturday.

A new sidewalk has been laid on the east side of the Temple lot.

Elder V. T. Borazit will preach at the Saints' church on next Sunday morning.

Bro. and Sr. T. W. Smith left for Kirtland on Tuesday to attend General Conference.

Bro. and Sr. Wm. Bushnell will occupy the residence of Bro. M. S. Frick after April 2d.

Bro. A. White intends going to Texas county, Missouri, and points adjacent to do ministerial work.

Your neighbors, not of the faith should read the sermon in this issue. Saints let your light shine.

Bro. R. Curtis and J. A. Robinson are holding meetings in Rick Hill, to continue until Friday, April 3d.

Bro. and Sr. George Bartholomew and Mrs. J. A. Robinson Joseph Luff and Belle Robinson, started for General Conference on Wednesday, the 2d.

We are informed that Bro. Robert Parker and J. J. Harvey and Sr. Berg of Armstrong, Kans., have gone to Kirtland, Ohio, to attend Conference.

Bro. Albert Dempsey and family formerly of St. Joseph contemplate making independence their home shortly. Bro. Dempsey is employed in a candy factory in Kansas City.

The residents of Vernon Place will soon have the privilege of keeping out of the mud, as a sidewalk will soon be laid from Grove to Clark St. and along Clark to Lexington St.

In this issue will be found a sermon by Elder J. J. Cornish, on the Resurrection. The sermon is rather lengthy but has the true ring, from beginning to end. Don't fail to read it as it will do you good.

Elder R. S. Salyards of the Herold office, Lamoni, Iowa, occupied the pulpit at the Saints' church Sunday morning and Elder J. C. Foss of the Maine mission, in the evening. Both sermons will appear in the ENSIGN later on.

By letter from Bro. J. N. White we learn that he started for Kirtland Tuesday the 31st. He expects to be gone nearly two months, returning by the way of Lamoni to take in the Braden-Kelley discussion at that point.

Bro. Richard Salyards arrived here on last Friday, bringing his children, and accompanied by his mother, who will, for the present, have the care of them. Bro. Salyards returned to Lamoni, Iowa, on Monday, and on Tuesday started for General Conference.

Bro. W. W. Blair and R. J. Anthony arrived Saturday from Utah and California, the latter place being Bro. Blair's mission for the past three months, stopping off at Salt Lake about a week and joining with Bro. Anthony on his way home.

Bro. and Sr. A. Stebbins left last week, ill to stop at Burlington, Iowa, and he enroute to conference.

Four horse teams are quite common here now. From all recollection of the oldest citizens the mud and traveling is the worst it has ever been in this locality. It is all a team can do to pull an empty wagon a short distance and four horses can only pull part of a load.

On Monday Sr. Dorry (formerly Sr. Hul-on of Utah) left for Wyoming to attend the marriage of her daughter.

Died at her residence in Lamoni, Monday, March 30th, from effects of a grippe, Sister Emma Silver, aged 95 years.

Bro. A. S. Cochran and mother left Monday to visit relatives in Ohio and attend the Conference at Kirtland.

Tuesday morning the sun peeped out from behind a silver lined cloud enough to let us see what he looked like, after an absence of many days, and later in the day came out in full glory, shodding his resplendent rays to gladden the heart.

Bro. Joseph Smith, W. W. Blair, R. J. Anthony, David Daer and others of the delegates leave for conference Thursday.

The pulpit at the Saints church was filled Sunday morning by R. M. Elvin and in the evening by Pres. Joseph Smith.

Sisters M. Walker and Minnie Anderson, Sunday School delegates, left for Conference Tuesday.

The Pastor Conference was postponed two weeks on account of bad roads and sickness—grip.

CLANTON ITEMS.

There is much sickness through this part of the country, mostly la grippe.

Elder I. N. White has been holding meetings for the past few days at Clinton and baptized one, Mr. Wm. R. Trussel of Deepwater. Elder White leaves to-day for General Conference at Kirtland, Ohio.

Elder I. N. Delong was up from Deepwater, Monday, and reports an opening for the work there, having obtained the use of hall, free, to hold preaching in every second Saturday and Sunday of each month.

We report five new subscribers this week for the ENSIGN.

Bro. A. White preached at the Saints chapel Monday and Tuesday evenings, he leaves this week for his field of labor.

Bro. Isaac Riggs of Lewis, Mo., was down Sunday to attend preaching.

Bro. W. B. McCormick and Sons report their business in a fairly prosperous condition and desire any of the Saints coming this way to stop and see them.

Bro. S. N. Matthews is delivering merchandise for two business firms of our city.

There's a fine prospect for a large fruit crop through this section of the country this season, and wheat is looking fine.

We look for spring, as the blue bird and martin are here.

Clinton, Mo., Mar. 31.

SANDWICH ITEMS.

Bro. N. A. Stebbins and J. C. Crabbe of Iowa, stopped off on their way to Conference.

Sister Davis Rogers died on Sunday and was buried on Wednesday.

La Grippe is raging here, nearly half of the population having been attacked with it.

The ENSIGN is well liked here.

Bro. I. L. Rogers will attend Conference.

We had an Easter thunder shower on Sunday eve.

Miss Addie Johnson, from Chalk level, is the guest of T. R. White.

Mr. G. B. Park, the man with whom Elder L. N. White had the religious controversy through the Osceola Advance, died very suddenly Monday morning. Supposed cause, head disease.

Sr. John Walker has been quite sick for a few days, but her faith in the Lord caused her to send for the elders of the church as recorded in James 5: 14. by so doing the Lord blessed her.

Bro. Otto Homple writes from Deepwater that he has secured the Keith and Perry Hall, for preaching services, as there is plenty of water there it would be a good place to sow the seed.

Rev. Henry Carroll's have been having quite a time with the measles in their family, they were better when last heard from.

T. R. W.

PLANO ITEMS.

Sr. Mattie White is down with la grippe.

Bro. and Sr. Lear expect to leave for Canada soon to complete the settlement of their estate.

Sr. Sarah Cramer and family are soon to leave for Washington, where Bro. Isaac Cramer is now living.

It is now reported that the Plano shops will manufacture ten thousand machines this year.

Bro. David Crick is down with la grippe.

Gambling With Death and Hell.

There is an eternal fixdness of God and his truth. Good and evil are placed before mankind, and men are left as free moral agents to take their own choice as to which they will serve. They may attempt to change the order of God, but never can succeed. The result of following the right or the wrong tends as far apart as heaven is from hell. Nearly every man understands this fact, yet how many will argue around the truth and pursue the wrong and take their chances with death and hell? This is gambling one's chances with the things of God, and taking the chances of the loss of his own soul. God says, do the right and it shall be well with thee; but the devil says, bow down and serve me and I will give you the cattle upon the thousand hills and the desire of thine heart. How deceptive, and how awful our first parents were deceived by the old serpent. Notwithstanding all the sorrow brought upon the human family, how ready men are to take their chances and clouse the evil. The develope or ten commandments declares man's duty to his God and his fellow men. Most men and professed Christians acknowledge the moral law to be right, but say in their hearts: "Excuse me for this time."

"I have a special end in view to accomplish. I desire to see my special party win and get into power, in order that I may obtain place, popularity and profit. To obtain this I must bow down to the methods and lead of the party. I believe in God all the same. I understand just how far to go in these matters." How deluding! The man says, "I can drink a good glass of liquor now and then, or a little wine, in order to be sociable, and make friends, and possibly votes to my party; but I know just how far to go. I know it is wrong to drink to excess, and that drunkenness is all wrong." How many thousand men thus gamble their chances of heaven away, by thus taking their chances! The rum-sellers take their chances as well as the politicians. The Christian voter says, "I will vote for license just this time—high or low, as the party issue seems to demand. I don't believe in run-traffic but the people must be educated upon this subject, I will take my chance, choose the least of two evils, and vote for a few licensed saloons."

"As to temperance, our party always was the temperance party; but if men will sell, compel them to pay a big license as a revenue to help pay our taxes, repair and light our streets, and pay our courts, jail and officers' expouses that grow out of the traffic." Did you ever hear such arguments from professed Christians, moral men and ministers of the gospel? Are they not all gamblers for the sake of some selfish end? Is there not great danger of loss of soul in an endless eternity? In fact are we a Christian nation? I do not find any such license for compromise and practice under the moral law or the teaching of Christ. If not, why such arguments and practices? Is it not despising God's law and putting Christ and his religion to an open shame? Every form of gambling proves a loss to some one, and if a loss of soul, how great a loss! But this is not all; the gambler in politics or otherwise may lead hundreds of others into the same practice and loss of their lives and soul. Can such men have a conscience void of offense towards God and man? "Ye cannot serve God and Mammon." Selected.

THE FUNDAMENTAL PRINCIPLES OF THE GOSPEL. Or a Series of Short Lessons in Positive Theology.

WRITTEN FOR THE ENSIGN BY APOSTLE T. W. A.

LESSON XII.

FAITH CONTINUED—IS GOD AS A REWARDER, ETERNAL INHERITANCE.

Ques.—As the post says: "Beyond the bounds of time and space. Look forward to that heavenly place: The Saints venture ahead."

That is where our eternal inheritance will be, will it not?

A.—Beyond the bounds of time would be in eternity, and beyond the bounds of space would be nowhere at all, and an "abode" that did not exist anywhere could not be very "secure."

Q.—But was not Lazarus carried by angels unto Abraham's bosom? and is not Abraham in heaven?

A.—Jesus said Lazarus was dead and so Paul taught; Abraham was not have been carried unto Abraham's bosom.

Q.—But was it not Abraham's spirit's bosom that was referred to?

A.—There is not a word said about Abraham's spirit, nor Lazarus, spirit, nor the spirit of the rich man in the whole story.

Q.—What do you understand it to be, if it is not a narrative, or an account of an actual occurrence?

A.—It is a parable. Jesus was talking to the Pharisees, of whom it is said, "That he spoke unto them in parables, and without a parable spake he not unto them." In some ancient manuscripts it reads, "And he spake unto them another parable saying, there was a certain rich man, etc."

Q.—What reason have you for thinking the story of the rich man and Lazarus is a parable?

A.—If it is a true story, or a recital of an actual occurrence, it teaches that heaven and hell are so close together, that the inhabitants of each place, can see each other and hold conversation with each other; and that also one might be sent from the dead to communicate with people in the flesh, or in other words, it teaches Spiritualism and besides it teaches that Abraham instead of Christ receives and comforts and rewards the righteous after death. And besides it teaches that in order to escape hell, we must believe "in Moses and the prophets," but says not a word about believing "Christ and the apostles." Whereas, salvation is through Christ and him alone.

Q.—If it is a parable, what is represented by "Abraham's bosom"?

A.—A bosom would represent rest or repose, as a child may be said to repose or rest upon its mother's bosom. It is a term that signifies rest and contentment, and blessing. Abraham's bosom would therefore represent the "rest" that God promised Abraham; and means that "rest" that Paul said remains for the people of God; and he exhorts, Let us labor therefore to enter into that rest, lest any man fall after the example of unbeliever." Heb. 4: 9, 11.

Q.—Who was that who failed to obtain that "rest" because of unbelief?

A.—The children of Israel, who entered not into rest in the land of Canaan because of unbelief, for that was the promise of God unto them, as they were Abraham's seed, or descendants of Abraham.

Q.—What was the covenant that God made with Abraham, concerning his seed?

A.—The Lord said to Abraham, "And I will establish my covenant between me and thee and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee, and I will give unto thee and to thy seed after thee, the land wherethin thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be thy God."—Gen. 17: 7, 8.

Q.—Was this land of Canaan a heavenly Canaan beyond the skies or heaven?

A.—No, for the Lord said to Abraham, "Lift up thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, these will I give it and to thy seed forever." \* \* \* Arise and walk through the land, in the length of it, and in the breadth of it for I will give it thee." Gen. 15: 10, 17.

It was therefore a land that Abraham saw with his natural or mortal eyes, and could walk upon with his natural or mortal feet, and not a far off, invisible, ethereal region beyond the skies.

Q.—Was this land described in any other way that would indicate it was on this earth?

A.—Yes; the Lord said to Abraham, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."—Gen. 15: 18. And to Isaac the Lord said, "Go not down into Egypt, dwell in the land, which I shall tell thee of: sojourn in this land, and I will be with thee, and will bless thee, for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father."—Gen. 20: 2, 3. And unto Jacob, the Lord said, "I am the Lord God of Abraham thy father, and the God of Isaac, the land wherethin thou liest, to thee will I give it, and to thy seed."—Gen. 28: 11, 14.

Q.—Did Abraham, and Isaac, and Jacob, receive that land for an everlasting inheritance?

A.—No, they did not, and could not while in a state of mortality.

Q.—Why, how was that?

A.—Because the promise was that they should have an everlasting inheritance, and in order to possess everlasting life, or immortality, and that was not the case with them, and Paul said that they "All died in faith not having received the promise."—Heb. 11: 13, 39, 40. And Stephen said that God did not give Abraham any inheritance in the land, no, not so much as to set his foot on."—Acts. 7: 5.

Q.—As it was not a heavenly Canaan, but was on this earth, and as Abraham did not receive any inheritance in his life time, how is the promise to be fulfilled?

A.—Only by Abraham being raised from the dead, in an incorruptible state, and thus receiving immortality, or eternal life; for then being immortal he can possess an eternal inheritance.

With each issue we send out a number of simple copies, if you should get one and are not already a subscriber, please let us know whether you desire it continued.

Yours, FRANK J. PIERCE.

DEAR BROTHER, I have deferred writing to you till the present, desiring to learn all I could about the work here. I would write you. We left San Francisco Jan. 1st at about 11. Took ship before we could reach the shores of the Golden Gate, we were sick ten or twelve days. Ella stood it better than I did. On the 10th we crossed the Tropic of Cancer, the ship was tossed about in the Gulf of Mexico 22nd, remained two days. Ella in and out of the bay without any trouble. The captain said it was not a common thing to get so sick and out so easily, he said, "There has been no sea sickness here, as far as I know," "It is because Mr. and Mrs. Devar are on board." And we learned she meant what she said. Ella replied, "There are many reasons offered as fully for the facts of this nature." On the 12th we passed Hilo, and the afternoon of the 23rd we came opposite Tahiti, but too late to get through there that evening.

We sailed back from Saenger, and early the next day we arrived in Honolulu and took her through to the wharf so that by nine A. M. on the 26th, we were out of the place. We returned before we landed that our people were anxiously waiting for us.

My trunk was told us in Denver. Before we reached the wharf the Rev. Mr. Peterson, Darwin with Mr. Henry came on board and gave us such a welcome that we could not help weeping.

They said they had arranged to take us aboard to the ship where the Saints and friends would be convened to receive and welcome us. After breakfast we went with them; before we arrived we heard the assembly singing. We entered, and were escorted to the seat in front of pulpit, facing the altar. But we did not see any papers to let me know they were the people to whom I was sent. I had my certificate of appointment, explained, which was received with marked pleasure. I requested that I say a few words which she did very feelingly when I entered many were in tears. We will arise and I offered prayer, thanking Him who provided us in Denver, to visit over us for good by the way, and that we had realized a fulfillment of much that was spoken, and for the unexpected to us kind reception given to us here in this strange land. They then came forward and gave us the hand of welcome, and some ever kissing our hands. They then conducted us to the house they had not in order for us to occupy as long as we wished.

On Saturday the king heard we had arrived and sent word for us to hold services near him (if convenient, as he wished to meet us. Mr. Henry could not go as his other arrangements would prevent, so the brethren met at the church for the first service. We were taken in a carriage, Bro. Tana also, we went directly to the king's, he received us kindly, and said he felt we would always be friends, wished us to be present at his coronation, he remembered you and Sr. Smith in him, he regarded us with favor. He wants to aid us in opening up the work on some of the islands which you did not visit.

We returned to the church, pleased with our visit. Preaching on the 12th by one of the elders, then we set out to a grand breakfast prepared for us in the house you left. It is a cosy little home by the sea. The king sent us a large fish prepared in a manner so pleasant to the taste. We enjoyed it. Bro. Peterson preached. I admired his eloquence, though I could not understand him, or but little.

At two Bro. Metzger preached, after which I administered the sacrament aided by Bro. Henry. We were then taken on account of our journey and the blessings by the way and your request for them, with all which they were delighted. Our interpretation was well. It was a hard day on me, for I was very busy most of the time.

As an evidence of their appreciation of our advent they presented their offerings on sacrament day (a custom as you know), which amounted to \$80.40. We were not worthy of imitating our brethren and sisters in America. \* \* \* L. R. DENVER.

BALA, KANSAS, MARCH 19th, 1891.

DEAR BROTHER AND SISTERS: I like to read ZION'S ENSIGN the more I like it. It feeds my hungry soul with the bread of life.

And as I am the only Latter Day Saint for miles around, it is indeed precious for me to read your soul-searching sermons every week. I endure great persecutions here for the gospel's sake. Would you glad if some sinner would come here to open the way of salvation?

Reading on Sunday in the book of Job, I found much comfort and consolation. That worthy saint of God endured much tribulation and sorrow in his days. In his affliction he cried, "And now am I their sons, they have despised me, they have despised me, they flout me, they spurn me up to spit in my face." In the 19th chapter he also says, "God hath delivered me to the angels, and turned me over into the hands of the angels." But the old patriarch unreservedly put his whole trust and confidence in his Maker, for he says in chapter 23: 10, "But knoweth the way that I take; who he hath tried me, I shall come forth as gold."

Amidst all his tribulations he could triumphantly declare, "I have chosen the affliction of Job rather than to eat the bread of idleness; for I shall stand on the latter day upon the earth." And in order to convince men of God's infinite justice and mercy, he explains in those words, "I have chosen affliction rather than to eat the bread of idleness; for I shall stand on the latter day upon the earth." Well might the apostle James commend the saints to the "patience of Job, as of a truly remarkable thing."

I feel so thank God that I feel renewed within myself, that we have in our own days the pure and undiluted gospel of Jesus Christ the son of God. And may we strive hard to be pure and undefiled, that we may be saved and do good works that we live in righteousness and truth, and thus seal our testimony to the achievement of God's Kingdom upon the earth.

Yours,

FRANK J. PIERCE.





Sermon by Elder T. W. Smith.

Delivered in the Saints Church at Independence, Mo., Sunday morning, March 14th, 1891.

(Reported for the Era by Fr. Hele Robinson)

SUBJECT.—THE TIME OF JUDGMENT.  
Text.—2 Tim. 4: 1.

I am filled with you and sisters, with some measure of surprise and wonderment this morning, and also gratitude to God for beholding such a large congregation here in Independence, and beholding this magnificent house of worship. My mind reverts back 15 or 20 years ago when I filled a part in starting the work here in this place, when there were only about 14 members in the Church and in a prayer-meeting held in the house of Bro. and Sr. Pilgrim, the Spirit of the Lord came upon my companion and enabled her to speak in the name of the Lord, and declare that the Lord had blessed those who had gathered here, and that he would bring from the north, south, east and west and from all points of the compass the honest, earnest, faithful saints, to this place, and I behold here in this place, some who have come from the extreme south, even from Alabama, others from the far east, New Jersey, and the New England states, from the far west, and from the middle states, some from the north, Minnesota, and from all other directions. I feel therefore a degree of the Spirit of God in testifying to you this morning, that God has been in this matter. He has confirmed his word, and it comforts me in the thought too, that God will speak through whom he will, that he uses his handmaidens as well as those who hold the priesthood in declaring his will.

I desire an interest in your prayers this morning while I attempt to talk to you, because I am suffering somewhat through an infirmity of the flesh, a cold in the head, and I feel dull and stupid and have not that clearness of thought that I would like to enjoy.

The subject to which I call your attention this morning is somewhat different from what I had thought of talking upon, and I come before you without much preparation. You will find the words that I desire to use as a basis for my remarks, in Paul's second epistle to Timothy, 4th chapter, 1st to 8th verses, including the 1st verse particularly. I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word: be instant in season and out of season, reprove, rebuke, exhort, with all long suffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears. And they shall turn away from the truth, and be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but also to all those that love his appearing.

It seems to have been the hope, that is, the expectation, and the desire of the church in olden times, that the coming of Christ was to be the time of their reward. They did not believe then, as modern religionists do now, that they obtained their reward at death; that an angel came down and carried the Spirit into Abraham's bosom, somewhere beyond the bounds of time and space. But the church in ancient days believed, that at Christ's coming they would obtain their reward, consequently that coming was an object of desire, an object of longing, and their prayer was, at least it was so in the case of John, "Even so, come, Lord Jesus, come quickly." It was the thought therefore at that time, that Jesus would come soon. They

must have been mistaken in regard to that matter, but to the fact of his return and the reward that he would bring with him, they were not mistaken. The theological view today is however, that at death the spirits of the righteous ascend to Heaven, while the spirit of the wicked descended to hell. The former are in the presence of God, enjoying a fullness of joy, while the wicked are in the lake of fire and brimstone, therein conscious torment to abide during all eternity.

The doctrine that Jesus taught was different from that. He never gave the least intimation in any of his words, nor did he inspire any servants of his, so far as the record here is concerned, to teach that at death men obtain their reward, or their punishment. The apostle Peter says: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust to the day of judgment to be punished. At the coming of Christ the quick and the dead are to be judged, and then the wicked shall receive their reward, and the righteous receive theirs also at that time, as we are informed by the Savior. In Luke 11, he says "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again and a recompense be made thee, 'But when thou makest a feast call the poor, the maimed, the lame and the blind, and thou shalt be blessed for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just'. Not only this, but Jesus says again in Matthew 10. "For the Son of man shall come in the glory of his Father with his holy angels, and then shall he reward every man (that means saints and sinners) according to his works." When he comes from heaven, when he comes with the glory of his Father, with all the holy angels attending him, "then shall he reward every man according to his works." Then again he says, in Rev. 22: 12. "Behold I come quickly and my reward is with me to give to every man according as his works shall be." Now do we believe these words to be of God, or do we believe them not? If we do believe them, we must consider that the theory, that man is rewarded at death, is a false one, is an unscriptural one. No matter how learned they may be who teach it, it is an unscriptural doctrine or not, is the question. I affirm here this morning, that it is not the doctrine taught in the word of God, that men and women receive their reward at death. This does not interfere with the thought however, that the righteous may be resting in a place called Paradise; waiting for their reward, expecting Christ at his coming to reward them according to their works. The wicked may be in a state of imprisonment, waiting for the day of judgment. The righteous are waiting, as Job said, "All the days of my appointed time will I wait till my change come;" waiting, implies conscious expectation. Job was waiting for the change to come and that change was what was alluded to by Paul in 1st Cor. 15, a change from a state of mortality to immortality, from a state of corruptibility to one of incorruptibility. "This was to take place at the coming of Christ, and Job's idea therefore was in harmony with all the rest of the Bible writers, that the reward of the righteous would be at the coming of Christ, and that is when the change would come.

Now the theory that Jesus Christ taught, is this, as found in the 25th chapter of Matthew, now please observe the adverbs of time. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. I will say to those upon his right hand, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. I will say to those upon his left hand, 'Depart from me, ye cursed, into everlasting fire, the preparation of which is for the devil and his angels. Then shall the Son of man be sent in the clouds of heaven with power and great glory, and he shall send the angels, and shall gather together his elect from the four winds, and from the ends of the earth. Then shall the Son of man sit upon his throne, and all the nations shall be gathered before him, and he shall separate the righteous from the unrighteous, as the shepherd separates the sheep from the goats, and he will put the sheep on his right hand, and the goats on the left. Then shall the King say unto them, 'Depart from me, ye cursed, into everlasting fire, the preparation of which is for the devil and his angels: ye shall go into everlasting fire, because ye refused to obey my voice when I called you, and ye despised my words, and despised that which I sent me, and ye would not believe in me, nor receive me. And he shall separate the righteous from the unrighteous, as the shepherd separates the sheep from the goats, and he will put the sheep on his right hand, and the goats on the left. Then shall the King say unto them, 'Depart from me, ye cursed, into everlasting fire, the preparation of which is for the devil and his angels: ye shall go into everlasting fire, because ye refused to obey my voice when I called you, and ye despised my words, and despised that which I sent me, and ye would not believe in me, nor receive me. And he shall separate the righteous from the unrighteous, as the shepherd separates the sheep from the goats, and he will put the sheep on his right hand, and the goats on the left. Then shall the King say unto them, 'Depart from me, ye cursed, into everlasting fire, the preparation of which is for the devil and his angels: ye shall go into everlasting fire, because ye refused to obey my voice when I called you, and ye despised my words, and despised that which I sent me, and ye would not believe in me, nor receive me.

And he shall separate the righteous from the unrighteous, as the shepherd separates the sheep from the goats, and he will put the sheep on his right hand, and the goats on the left. Then shall the King say unto them, 'Depart from me, ye cursed, into everlasting fire, the preparation of which is for the devil and his angels: ye shall go into everlasting fire, because ye refused to obey my voice when I called you, and ye despised my words, and despised that which I sent me, and ye would not believe in me, nor receive me. And he shall separate the righteous from the unrighteous, as the shepherd separates the sheep from the goats, and he will put the sheep on his right hand, and the goats on the left. Then shall the King say unto them, 'Depart from me, ye cursed, into everlasting fire, the preparation of which is for the devil and his angels: ye shall go into everlasting fire, because ye refused to obey my voice when I called you, and ye despised my words, and despised that which I sent me, and ye would not believe in me, nor receive me.

pared for you from the foundation of the world. I will say to those upon his right hand, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. I will say to those upon his left hand, 'Depart from me, ye cursed, into everlasting fire, the preparation of which is for the devil and his angels. Then shall the Son of man be sent in the clouds of heaven with power and great glory, and he shall send the angels, and shall gather together his elect from the four winds, and from the ends of the earth. Then shall the Son of man sit upon his throne, and all the nations shall be gathered before him, and he shall separate the righteous from the unrighteous, as the shepherd separates the sheep from the goats, and he will put the sheep on his right hand, and the goats on the left. Then shall the King say unto them, 'Depart from me, ye cursed, into everlasting fire, the preparation of which is for the devil and his angels: ye shall go into everlasting fire, because ye refused to obey my voice when I called you, and ye despised my words, and despised that which I sent me, and ye would not believe in me, nor receive me.

This earth therefore in that holy condition was designed for man's dominion, and this was what was prepared for him from the foundation of the world. So I hold, without stopping to argue the point just now, that God designed to grant this earth, when restored to its original glorious condition, delivered from sin and the effects of sin, when there should be no more poisonous reptiles or ravenous beasts; these things will be taken away, there will be no more curse and it shall be man's dominion. But this will be at the coming of Christ, and he will say to those upon his right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

And not only did Jesus Christ give us to understand as to the time of reward, but also we find the Apostles in harmony with him, as they ought to be, being led by the same spirit, and what did they say? We hear Paul saying like this in Col. 3: 4. "When Christ who is our life shall appear, then shall ye appear with him in glory"—not at death, but when Christ shall appear. "I said also, 'If henceforth is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day.' Now what day? Has he not said here, 'I charge thee therefore brethren, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom'. That is the time which was in the mind of Paul, when he said the Lord would give him a crown of righteousness, he alluded to the second advent of the Son of God. Not only this, but we have Peter saying, "When the chief shepherd shall appear, ye shall also receive a crown of glory that fadeeth not away." Now we take these quotations for the "affirmative" side of the question, but we also present a negative thought, and that is this: Jesus Christ speaking to the Jews, once said: "A little while I am with you and then I go to him that sent me. Ye shall seek me, and shall not find me; and where I am, thither ye cannot come."—John 7: 33, 34. Where was he going? That may be answered by inquiring where did he come from? Says he, "I came down from heaven, not to do my own will but the will of him that sent me." I proceeded forth and came from God." He came from heaven and therefore when he says, "I go to him that sent me," he means to expressly teach that he is going to heaven, going back to the Father. Now said he to the Jews: "Whither I go ye cannot come." But says one, there is no argument in that; for the simple reason that no one believes that the Pharisees were going to heaven, that don't affect the church; but let us see whether it does or not. Jesus Christ, turning now to the 13 chapter of John and 33 verse, says to the twelve apostles: "Little children, yet a little while I am with you. Ye shall seek me and as I said unto the Jews, Whither I go ye cannot come, so now I say unto you." Do we believe his word? If he says this to the twelve apostles, he would not say to the dying thief "Today shalt thou be with me in Paradise."

He said to his chosen apostles, whither I go, ye cannot come. He said to the twelve, I repeat: "Little children, yet a little while I am with you. Ye shall seek me and as I said unto the Jews, Whither I go ye cannot come, so now I say unto you." But to a thief, he would say, you shall go to heaven with me this very day.

Now the trouble right here in the minds of the people is, because of the common theory, that there is but one heaven and one hell, and that there is but one place of reward and one place of punishment, whereas I am informed by his divine word that there are at least three heavens. We find Paul talking of the third heaven. Now if there is a third heaven, there must be a second, and a first one. I believe that to where the Father dwells, no man has ascended, but men have ascended to a heaven, that is to say, Elijah ascended to heaven, Enoch ascended to heaven, but not to the heaven of heavens, and therefore I hold that Jesus referred to that heaven from whence he came, where the Father dwells, and that there no man can enter, and to that heaven neither the twelve, nor any other men, or class of men, have gone. But we do believe that in the third heaven the righteous dwell, not as having obtained their reward, but being in a place of rest, looking for their reward, desiring earnestly the coming of Jesus Christ, and then becoming again living souls, for the spirit and body of man, united, make him a living soul, their spirits therefore reunited to their bodies, they shall receive in their bodies, their reward which shall be on the earth at the coming of the Lord.

Well, what was the faith of the church in former days, we ask? It was that Jesus Christ would come soon, and to-day while in the Sunday School class, speaking of that subject, the Spirit of God rested upon me as it does this moment, I say that now the Holy Ghost fills my frame, and why is it? It is to confirm me that the Lord will surely come and that the day is near at hand, and as the Apostle John said, so say I, "Even so, come, Lord Jesus, come quickly." If you had had the experience I have had in the South Sea Islands, what toil and trials I have gone through, what sacrifices and sufferings my companion and I have endured for the work's sake, of which we have said but little. Perish by sea and by land; and what we lost and endured at the hands of false brethren, you would all feel to cry out as I do, Oh may that hour come soon! (The speaker was evidently deeply affected at this point, as were also many in the congregation.—Reporter.) Well, the Lord will come and come personally, every eye shall see him, he will come, as he ascended in the clouds of heaven, with power and great glory. Harken to the voice of angels on this matter. "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus"—not an angel representing him, not the Roman army to represent him, not figuratively, not spiritually,—no, O no, "but the same Jesus which ye see go into heaven shall come again in like manner as ye see him go away." Again, said Paul, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord," but not forever in the air however.

How did the apostles see him go? They saw with their natural eye as he ascended, thus we shall see him, but methinks there will be a coming before that. Before he leaves the air to come to the earth, he must first come from the heavens to the air. Every eye, shall not see him then, but the Saints will see him. It may be he will come for a moment's visitation, even when they have assembled in the Temple of God, before his coming to judge the world. I trust the time will soon come when the Lord shall appear in that

way for a special blessing, "to unveil his face before his people alone." May it not be far off. The main point I want to make however is this, that he will come soon. I know there are those to-day who will say that there are certain things to transpire first, such as the "conversion of the world," but I am taught here in this word that his coming will be like it was in the days of Noah; the gospel was preached then, but did the world receive it? If so, were they converted? If so, they would not have been destroyed. The flood would not have come if they had received the word of truth, and as it was in the days of Noah, so shall the coming to the Son of man be. When will he come? I know some of our brethren say this and that must transpire, before the Lord will come. Well now, brethren I want to tell you one simple fact here this morning, if you are permitted to call out this thing and that and say this must happen first, and that next, and that next, and so on, before the Lord will come and when all these things have happened and you have seen them, will he not then come when you are looking for him? There is where you make a grand mistake, for I repeat his words this morning, "In such an hour as ye think not," not at the time you have imagined, but when you "think not," in a time indeed when you may find yourself unprepared, that is the time when the Lord will come, not when you are looking for him, "therefore be ye ready always."

It means in the morning, it means at night, it means all the time, every hour, every moment, it means be ready always, for in such an hour as ye think not, the Lord will come and he will come suddenly, unexpectedly, and consequently it is high time that you and I were looking to our hearts, and lives lest the Lord come and find us unprepared, and if we are so found, mark you, our portion will be with the hypocrites and unbelievers, and we will be cast out therefore. When the Lord comes those virgins who are not prepared, although they once were ready, will find the door closed. Remember too, another thing in that parable this morning, and that is, these virgins were upright at one time, and because of their surroundings in this life, and the things of the world which engrossed their attention, their love for God became cold and they lost the spirit of God, the oil had gone out of their vessels. They were ready once, they had the spirit of God once, but it will not do to say, I received the spirit of God a month ago or last week or yesterday or an hour ago, it is to dwell in you now, and not only now, but it must find a dwelling place in you every day and every hour, in order that you may be ready when the Lord comes.

The Savior will come quickly, and he will come soon, the signs of the times indicate it, everything indicates it. It is seen in the political world, in the planetary system, in the religious world, all these things indicate that the coming of the Lord is near at hand, and hence I must tell you to watch and pray always that you may be accounted worthy to escape the coming hour of trial. The Lord does not say he will save you "in" the hour of temptation but "from" it. He said to the church at Philadelphia, "Because ye have kept the word of my patience and have not denied my name, I will keep thee from the hour of temptation, that shall come on all the world, to try them that dwell upon the earth.—Rev. 3: 10, 11. What is his name, is it Christ? Partly so. Is it Jesus? Partly so. What is his name? It is Jesus Christ. But who are they therefore, who have not denied his name, those who call themselves after this man or another, such as Luther, Calvin, Wesley, Campbell, Miller or Mormon? No, but those whose name is the Church of Jesus Christ, those who have not denied the name of the Lord, by calling themselves by some other name; they are they who shall be saved when he shall come, they will be ready because they have kept the

word of his patience, and have not denied his name, "I will keep thee from the hour of temptation," which shall come on all the world, that you may be able to escape the earth quakes, the famines, pestilences and all the evils of the world. The word of the Lord is, if you watch and pray always you shall be no counted worthy to escape them, no matter what the judgments of God may be in the latter days. The church of God will escape if she will obey the conditions, by which he has promised her deliverance, and it is by watching. Watching for what? Not watching for iniquity, not watching for the opportunity of gaining an advantage in financial transactions, not watching for a mis-step of your brothers or sisters, not watching to make a man an offender for a word, not anything of this sort, not at all. But watch yourselves, watch the signs of the times, these signs that the Lord has hung out in the planetary system, and all other signs which are an indication of the Lord's coming, watch yourselves, your hearts and your thoughts, your desires, and when you watch these, and the signs of the times, and the word of God, you will be ready, I assure you, if you pray always.

You have felt persecution, you say you don't feel it now; you glory to-day in the fact that God has given you a quiet place, that you may rest here without being made afraid, here, where once persecution ragged so bitterly, but let me tell you, there is danger here, not from the outside world, but from within. You have seen a finely formed arch, symmetrically built by a skillful mason or bricklayer, all the weight of thousands of tons of rock or earth above it only serve to make it stronger, as the stones or brick are forced more closely together, but remove the outside pressure, a blow directed upward from the inside, especially if aimed against the keystone or some of the chief or central stones, may endanger if not destroy the entire arch. Outside pressure cements as it were the arch together. You need not fear outside persecution and outside pressure, but the danger is from within, there is where the trouble will come, that is what you are to watch for, avoid anything that will endanger the arch, avoid it all, and that will be the case if you will observe Christ's exhortation to you, watch and pray always.

Now it is stated that he will judge the quick and the dead at his appearing. He shall judge the quick and the dead. Hear the words of Paul: "I charge you therefore brethren before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." But suppose the doctrine of the day is true, that all the dead are to be raised to life when the Lord comes, the righteous and the unrighteous, all to be raised at the coming of Jesus Christ. Very well, if that is true, then the judgment takes place after the resurrection. Mark you, Jesus Christ does not judge the dead then at all, because if the bodies of individuals are raised to life and then judged, the Lord does not judge the dead, he judges the living, for when a man is raised from the dead, he is just as much alive as if he had never died. The apostle says, "He shall judge the quick and the dead at his appearing. But some of you will say, do you mean to teach that the dead are to be judged while in the state of death? I mean to say here, that if the dead are not judged while dead, they will never live again. Hear what Jesus says on the subject in Luke, 20: 35, "But they which shall be accounted worthy to obtain that world, and the resurrection of the dead, (or out from among the dead,) neither marry?" etc. Now the language, says "They that are accounted worthy to obtain that world and the resurrection." When is a man accounted worthy to obtain the resurrection? after he obtains it or before? Is that God's order, to reward a man and then judge him afterwards? Let me tell you that the expression of the Savior



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Bro. C. G. Gould is up again after quite a serious illness.

Bro. Harry Hatty and family have returned to Independence.

Elder John H. Thomas delivered the evening discourse last Sunday.

Elder W. T. Hoarsh will address the Saints on next Sunday morning.

If you want a good organ, cheap, on payments call at the Gazette office.

Bro. Wm. Watson has moved to Kansas City, Mo., to be nearer his work.

Bro. Seth W. Farrow and family will return to Independence next week.

Sister W. J. Bratton, of Denver, Col., is visiting her parents Bro. and Sr. Platt.

Bro. Wm. Crick, of the Independence Gazette is attending General Conference.

At the sacrament meeting on Sunday afternoon some excellent testimonies were borne.

Elder J. C. Foss, preached the funeral sermon of Miss Elsie Schaffer at Walnut Park on Friday April 3d.

Bro. D. L. Palsgrove, of Clinton, Iowa, desires to ascertain the address of Mrs. Fannie Robinson who is living, is now quite aged.

Our anniversary sermon was preached by Elder W. T. Hoarsh, he was blessed with the spirit in a marked degree and delivered an excellent discourse.

At the request of the presiding officer, the Independence Saints fasted on Sunday, April 5th, until after sacrament meeting, (for the purpose of invoking divine aid in behalf of General Conference.

Our young people's Monday evening prayer meetings are well attended (nearly at last meeting) and are productive of good results, many excellent testimonies are borne. Several have given in their names for baptism.

**Kirtland Sunday School.**  
 The Kirtland Sunday School is alive in the work, excellent interest manifested by all engaged. The opening exercises are similar to those adopted in the schools in the West. The gospel hymns are used. Opening with singing and prayer, then responsive reading, the superintendent, and the school reading verses alternately then comes the reciting of texts or verses by the scholars, then the instruction by classes, collection, chanting the Lord's prayer, and dismissal. The officers of the school are Bro. Joseph Squires, superintendent; Bro. M. R. Williams, assistant superintendent; Sr. Dora Evans, secretary; Sr. Nettie Williams, treasurer and Sr. Ora McFarland, librarian.

**MARRIED.**  
 JONES & LORD.—At the residence of the brides parents near Ridgeway springs, Mo., Bro. W. H. Jordan of Vernon Co., Sr. Anala E. Lloyd, Elder G. M. Schroder officiating. After the wedding dinner a happy couple went to their future home near Nevada, Mo., where an infatigable love was given by the groom's parents. Many of the guests were present and a very enjoyable time was had. The young couple received many congratulations, all pointing in relation to their happiness and harmonious journey along the matrimonial pathway.

**SUNDAY SCHOOL CONVENTION.**  
 The convention occupied the whole day, Saturday April 4th, from one o'clock in the morning till nearly eleven at night, only taking sufficient time between the sessions for the janitor to prepare the house, and the partaking of noon and evening meals.  
 A most peaceful and united spirit prevailed throughout the whole proceedings, all seem to feel that the work of the convention was well done and will give general satisfaction.

The committee appointed to this work, by the General Conference of last spring, certainly deserve great praise for their work and they cannot feel other than gratified with the result. That they were inspired in their work is evident from the endorsement which their work received, very few alterations being made by the convention; quite a number of amendments were offered but when it came to vote after explanations and discussion were had, it was generally found that the committee's work was the best and was adopted.

Bro. Sheely was chosen to preside and Bro. R. S. Salyards and L. W. Williams as secretaries. Opened by singing and prayer. A committee on credentials was appointed consisting of L. W. Powell F. G. Pitt and Wm. George.

While the committee was out the time was occupied by short addresses, relative to Sunday School work.

The committee on credentials reported 49 delegates from 18 districts, representing over 3,000 scholars.

The Constitution and By-laws drafted by the general committee, for the government of the General Association, district and school organizations, were then taken up and adopted with very few changes. This consumed most of the time. No radical changes were made in the rules already had for the government of schools and districts. One advance feature however, was the introduction of lesson leaves for the teachers of the primary and intermediate classes in connection with the primary and intermediate question book, samples of which were distributed to members of the convention. A committee consisting of J. A. Gansolly and Anna Stodman were appointed to this work. These leaves are intended to be help for the teachers.

It was found impracticable to have uniform lessons for the whole school owing to the variety of classes, so it was thought best to unify the lessons so far as the two classes named were concerned which will embrace most of the children; leaving the Bible, Book of Mormon, Doctrine and Covenant and Companion classes to themselves.

A committee was appointed to select a singing book, and to report their selection to the schools as soon as practicable, so that the schools which may have to purchase books, may adopt the selection made by the committee, that the children of the whole church may learn the same songs. The committee appointed was Bro. J. T. Evans, Sr. Lucy Lyons and Bro. Ralph Smith.

A vote for officers of the association resulted in the choice of Edmond Blacklee for General superintendent, Sr. M. Walke assistant superintendent, Gomer Wells secretary and Sr. W. C. Stebbins treasurer.

Sr. Walker offered the use of the pages of Autumn Leaves for Sunday School work, and F. G. Pitt tendered the columns of the Ensign for the same purpose.

The convention then adjourned to meet next Saturday evening agreeable with the consent of the conference.

He who would be pure in heart should choose pure companionship; read pure books, and think pure thoughts. If the heart is allowed to harbor impure thoughts it will soon be manifest in your walk and conversation. Out of the abundance of the heart the mouth speaketh; and, "As a man thinketh in his heart, so is he," are the words written in the Book of books. Let us, then, be careful with whom we mingle, what we read, and how we love ourselves to think.—Sel.

**What Is A True Home?**  
 How much is heard of strife and dissension! Men and women warring, quarreling, growling hard and winking, slaves to the lust and passions, going down to death, or worse than death, with no hand stretched out to save, and all this for the look of a true home! The roots of all pure love, of piety and honor, must spring from the home. First, above all other honors, a woman's ambition, should be to found such a shelter, where she may reign as its queen. No honor can be higher than to know she has built such a home; no dignity greater than to know she can be recognized as its honored, undisturbed mistress. To preside there with such skill that husband and children will rise up and call her blessed, is nobler than to rule an empire.  
 "Woman's rights?" Has man any that surpasses this?  
 But husband and wife, father and mother, must not be divided. It must be a united kingdom. While the wife and mother finds her duties chiefly in the home, and the husband and father finds his chiefly among the busy workers outside, yet on both sides all should tend toward the common centre—he largely producing the means by which she can succeed in making home most restful and attractive, and he herself supremely blessed through his loving appreciation of her efforts.  
 No doubt man often abuses his power, bringing sorrow to her who, trusting and loving him, should be the sole mistress of his heart, the equal partner in all he possesses, in his joys as well as in his sorrows. But however true this may be, it is not equally true that there are cases where "the woman Thon gavest me," has also abused the power with which marriage endowed her, destroying the peace of home and making shipwreck of all that her husband held most precious.  
 The law has not secured to the wife such independence as will guard her against injustice and abuse from the hands of her husband. But what defense has it provided to shield the husband from the bitter sorrow which a bad wife can bring to him?  
 It is well that this matter has, of late, been so widely agitated. It may tend to establish the rights of both man and woman on a firmer foundation; but if, before this is fully settled, an estimate should be made of the wrongs which each may bring upon the other, we fear it would prove nearly equal.  
 Ah! if both would remember that with them, as in all associations, "Union is Strength," that united they stand, divided they must fall; that together they should walk through life, together share the joys together bear the burdens and crosses, what a happy world this would be! As a united kingdom the wife accepts her share of the rough, as well as the smooth. Under her part of the administration must come the vexation of spirit, so common through the inefficient servants of the present day—and this is not, by any means, a small burden—and all the other hindrances which so constantly arise to retard her efforts in securing the perfection of the home she is trying to build.  
 But a good wife, seeing and knowing what these trials are, will not give them such prominence as to disturb the peace of home. The knowledge of the pure and holy elements that must lie at the foundation of home, will enable her to forget, or put out of sight such trials; and the peace and joy which, through her unselfishness, she can bring to her husband and family, she will find an abundant reward.  
 Meanwhile, the husband accepts his portion of care in this united kingdom. And they usually say lighter, less perplexing than the wife's.

Look at them! The toil and strife—the battling with the great world outside—in whatever capacity his talents or duties may call him by which he can provide necessities, luxuries, or honor for the dear one who seeks to shelter in the sacred precincts of home.

We have seen much of life and in almost all of its wonderfully changing aspects, and are convinced that the joys and sorrows, the crosses and the crown in married life are about equally divided between the husband and the wife. We are confident that nothing will right all the wrongs and bring order out of the confusion arising from the many disturbing questions that are constantly arising, as the shelter of the true home ruled over by husband and wife in loving confidence, and unitedly.—Miss. L. W. HERRICK.

**A CURIOUS PROPHECY.**  
 In August, 1847, the Bavarian Allgemeine Zeitung printed a remarkable prophecy which had been made by an old hermit many years before.  
 In it the rise of Napoleon III was clearly outlined, as were also the Austria-Prussian and the Franco-Prussian wars and the Commune of Paris. He told how the death of Pope Pius would occur in 1876 or 1877, and how it would be followed by a Turko-Russian war, being but slightly wrong in either prediction.  
 He said that Germany would have three emperors in one year before the end of the century, which was verified to the letter. He missed it one, at least, in the number of United States presidents that were to die by assassination, which was remarkably close to say the least.  
 He said that when the twentieth century opened, Manhattan Island and the whole of New York City would be submerged in the waters of the Hudson, East river and the bay; Cuba will break in two and the west half and the city of Havana find a watery resting place.  
 Florida and Lower California are to break loose from the main land and carry their load of human freight to the bottom of the sea.  
 The twenty-fifth is to be the last of the United States presidents, and Ireland is to be a kingdom and England a republic by the end of the century.  
 The United States are to be divided and San Francisco, Salt Lake City, New Orleans, St. Louis, Washington and Boston are to be made capitals. There should be some consolation to the Mormons in this, if not for the other parts of our great Union.  
 To return to Europe. The end of the century will not find either Italy or France upon the maps, and Berlin will have been totally destroyed by an earthquake.—St. Joseph Herald.

**PARTLY FULFILLED.**  
 "The startling discovery has been made that Cuba is cracking, not simply cracking, but bursting wide open. Numerous fissures in the earth have suddenly appeared in many widely-separated localities, but particularly near Matanzas. One of these enormous cracks is nearly eleven English miles in length, and has actually broken a mountain chain asunder leaving a wide gap, which, but for the fact that the fissure seems without bottom, would make a splendid road-way, making the plantations in the valley beyond at least fifty miles nearer Lathois, the nearest port, which is now reached by rounding the spur of the mountain.  
 Some of the cracks and openings within sight of this place (Matanzas) are 6 to 1,000 feet long, 24 to 30 feet wide and of unknown depth. These disturbances may be and no doubt are, a continuation of those felt long ago along the south coast of the island, but the people are not inclined to view it in that light, regarding all such manifestations with a superstitious awe, many of them actually believe that some impending calamity is about to overwhelm the country. Scientists explain it by saying that the earth's crust thickens from the sea inland, and that therefore the inland, pressure is toward the near-sea coast line—the crust there and in the ocean beyond, being thinner, is more sensitive to central disturbances.—St. Louis Republic.

**LAMONI ITEMS.**

The city council are taking decided steps to improve the town park by fencing, setting out trees, terracing and otherwise beautifying it. Lamoni now has one public and three private parks.

The Sunday morning sermon was doubly interesting from the fact that it was delivered by our respected brother, Henry C. Smith, after a sabbath ministrally of his own vocation, of eight or ten years. His subject was "charity," defining in an able manner the depth and breadth of the real meaning of charity.

The evening sermon was delivered by Bro. Robt. M. Elvin, mainly on the falling away of the church, set up by Christ and his apostles, showing the need of a restoration.

The citizens are making a good move in the way of sidewalks. The muddy roads and walks this spring, causing them to feel the need of better walks, and the council is kept busy considering numerous petitions for sidewalks and crossings.

White sating writing, the "frogs in yonder pond" tell that Spring has at last come. Three beautiful days of sunshine have brought the little creakers from their hiding places.

**LOWRY CITY ITEMS.**  
 Sunday and Monday the sun gave us his light all day.

Sr. T. R. White, of Lowry City, and her two daughters, visited friends in Deepwater Monday.

Last Sunday the Saints met in prayer and testimony meeting. We had a good time, the Spirit was made manifest in tongues and the interpretation.

Bro. Wm. Trussel, of Deepwater, was with us in our prayer meeting Sunday.

Elder Tucker started home on last Wednesday, Sr. P. W. Premo taking him across the muddy country by way of horses and buggy. She returned on Monday.

Bro. A. Whitegave us a short call, on his way South to preach.

Sr. Maggio Manning's birthday social Thursday eve was enjoyed by the young people.

Quite a number of the Lowry City Saints are subscribers for the Ensign and say they like it splendidly.

Bro. P. W. Premo will preach at the Center School House, April 12, at 11 p. m.

**RICH HILL ITEMS.**  
 Rich Hill, is not rich in name only, but in the abundance of "Black Diamonds," a vein of coal varying from 3 to 7 feet in thickness.

It is thought that about a dozen or more brick business houses will be put here this spring and summer, work having already commenced on five of them.

Elder J. A. Robinson, president of the district and one of the editors of Zion's Ensign, the best paper published in Missouri, stopped off here last week and delivered three excellent sermons in our new church. After his last discourse we heard several remarks "well I could sit listening to that kind of preaching all night" we hope Elder R. will visit us often.

Elder Robt. Oehring of Butler, Mo., came up on Saturday, and on Sunday gave us two good sermons.

Elder Emely Curtis of Harrisonville, Mo., spent a whole week with us preaching every evening to attentive audiences.

Brethren E. Curtis and Robt. Oehring want from here to Green Springs, Vernon Co., to labor.

Trees for a grove, and vines for an arbor, are being planted on the L. D. S. church lots this week.

Over one hundred and twenty-five dollars, were subscribed at our business meeting last Monday evening, toward our new church. May God bless the cheerful givers.

Our City Election passed off very quietly yesterday and the ones that received the greatest number of votes were elected.—You see  
 Everybody likes the Ensign.

Sr. Ramsell is down with the gripple.

J. C. C.  
 April 5th, 1891.

**CLINTON ITEMS.**

The busy time of the year is here — Farmers are planting and mowing garden.

Frank Itenfro has accepted a position as clerk at White Bros. Frank is well pleased with the position.

By word received on Monday from Elder A. White, we are informed that he has opened up the work not far from Mountain Grove, Mo. We hope he may be successful in the gospel work there.

"Old Lady" Trussell, who is stopping with Sister A. White is very sick, and is not expected to live.

The Saints of the Clinton branch enjoyed a good time on Sunday, having Sunday School in the morning, "Saints meeting" in the afternoon and preaching by Bro. White at night, all with good interest.

Bro. Jacob Gier and wife, from La Duo, Mo., were at Clinton on Monday. Bro. Gier signed for the Ensign for one year. He thinks there will soon be an opening had at that place for preaching the word.

Everything seems prosperous at Clinton just now, in building and business matters. Farmers also are "reaping a harvest" getting 50c per bushel for oats. 65 to 70c for corn and eight to ten dollars per ton for hay.

D. C. White will preach at Deepwater, Saturday evening and Sunday at 11 a. m. and at night, April 15th and 16th. All the Saints near there should attend.

D. C.  
 Clinton, Mo., April 14th.

**KIRTLAND ITEMS.**

Saturday at Kirtland was a cold disagreeable day. Snow had fallen the night before sufficient to cover the ground, giving the place the appearance of winter. A large number of Elders and delegates had arrived the day before, there with the number that arrived on Saturday, created some activity in the usually quiet town. Not many new buildings are in sight, not many improvements visible. The place looks neat and clean however.

There are two post offices here. One on the hill near the Temple, letters to reach this office must be addressed Temple. Those addressed Kirtland go to the post office below the hill, in the north part of town.

The Temple looks well. All the inside is white except the railings and the inside of the pews which gives the place a very cheery appearance. On Sunday morning the sun shone out bright and clear, the snow began to disappear and now the indications are that we shall have pleasant weather.

Every body is in good spirits, and feel that we shall have a happy and profitable time.

Bro. Joseph is not well, his face is troubling him again.

Bro. Blair looks well.

All of the quorum of the Twelve have arrived, eleven members were in counsel with the First Presidency on Saturday, the first time in the history of the Reorganization when that number have been permitted to meet together.

About twenty of the Seventy have arrived, and nine of the High Priesthood. A good number of the other ministry are here and a large number expected to-morrow.

The Sisters are also well represented.

Bro. Joseph Smith preached Sunday morning, assisted by W. W. Blair. Elder T. W. Smith in the afternoon, assisted by II. A. Stebbins.

Bro. Joseph Squires formerly of Brooklyn is in the post office at Temple. He anticipates moving back to Kirtland in the near future.

Bro. Luff was quite poorly in health but is much better since he arrived here.

Word has been received that Bro. L. I. Rogers will not be present at conference.

The sacrament was administered at the close of the preaching services Sunday afternoon by Bro. H. A. Stebbins and E. L. Kelley, a good spirit prevailed.

Sr. Helen Smith's health is poor. She has not been able to attend the meetings thus far.

J. C. C.  
 April 5th, 1891.



Sermon by Elder T. W. Smith.

Delivered in the Salt Lake Church at Independence, Mo., Sunday evening, March 15th, 1891.

(Reprinted from the Standard by Dr. Helle-Bohlsen.)

SUBJECT—ADAM'S SIN AND ITS EFFECTS. CHURCH MEMBERS ATTEND AT 10 O'CLOCK.

Text—1 Cor. 15: 21, 22.

In the fifth chapter of Romans, you will find the 13th to the 17th verses enclosed in brackets, but the real connection is to be found between the 12th and the 18th verses, which I will read and you will see that fact established—"Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; (For until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offense, so is the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as if by one that sinned, so is the gift; for the judgment was by one to condemnation, but the free gift is of many offenses unto justification. For if by one man's offense death reigned by one, much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offense of one judgment came upon all men to condemnation; even so the free gift came upon all men unto justification of life."

In the revised version it reads, "Therefore by one offense judgment came upon all men to condemnation," and it says also "by one act of righteousness," that is, one man committed an offense which brought condemnation or judgment upon all mankind, so also by one act of righteousness performed by one man, "all are justified unto life." In connection with this, we will use a part of the 13th chapter of Paul's letters to the Corinthians, 2: 1 and 2: 2 verses. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

I need not present before this intelligent audience the assertion that death is in the world and undertake to prove it, because you are all aware, painfully aware of the fact, all know that truth by sad experience, you have all been made to realize that physical death is in the world. There is probably not one in this congregation, who has not been called upon in times past, to lay away in the cold embrace of death, some loved one, it may have been a father or mother, a brother or sister, a wife or husband, a son or daughter, all of you have known that death is a most distressing and painful fact. And while you have no doubt experienced the meaning of this truth in the loss of your loved ones, you have wondered often times no doubt, why is it? what is the reason of it? whose fault is it that death is in the world? You may have turned to this one or that one, to this theological teacher and to that one, and through them endeavored to find a solution of the question, and you have never received a satisfactory answer. But when you turn to the plain word here, you find this statement made by the Apostle Paul in the 6th chapter of Romans and last verse, "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord?"

On account of whose sin is it that we die? Is it for our own sins, that we die? Who committed the sins by which we are all made subject to death? If the answer should be given that perhaps it is because of our own personal transgressions that we die, we would inquire is there a class in the world, is there an individual, who has been made subject to death, who cannot in the nature of the case commit sin? But this "introduces another question, and before we can answer whether

such be the case or not, we would be forced to inquire what is sin? and we have the Divine Word here in answer to that. The Apostle John says "Sin is the transgression of the law." The Apostle James says—James 4: 17. "He him that knoweth to do good and doeth it not, to him it is sin." Sin therefore consists in doing that which we should not do, and leaving undone that which we ought to do; it is a failing to perform righteous duties, and transgressing the law. Now I ask you therefore, in this view of the matter, is there a class of individuals in the world who die, and yet who cannot sin? You know full well that little children but a few years of age, who know not right from wrong, who do not know anything about the nature of sin, who do not understand that God has said they shall, or shall not do this, or that are not subject to death, on account of their own sins? No, for they sin not, "Of such is the kingdom of heaven" said Jesus. "These therefore are in a righteous condition, redeemed by the blood of Christ, they are without sin, and yet they die. It may be said, perhaps it is on account of their parents' sin that they die, but you know there is a truth taught in the word of God like this, "There is now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit." And who are those? They are those who are in Christ. How did they get into Christ, so to speak? We are told by Paul that "As many of you as have been baptized into Christ have put on Christ" but before that he says, "Ye are all the children of God through faith in Jesus Christ." Therefore the assumption of the character, of the name of Jesus Christ, is by faith, repentance and baptism, therefore men and women put on Christ in baptism, and when they are in Christ, they are said to be "new creatures," and because they are "new creatures," and the sons of God, now mark this "because you are sons" hath God sent forth the Spirit of His Son into your hearts, whereby you cry Abba Father." Therefore, those persons who have repented of sin and have been baptized into Christ, have put him on and have received of the Spirit because of that fact, those are in Christ and in the body of Christ, which is His church, by the baptism of water and the Spirit. That is, baptized by water into the Head, and by the Spirit, into the body. Those persons therefore are now without condemnation, because they are led by the Spirit and not by the flesh.

Now, suppose a man and woman who having heard, believed and obeyed the gospel, and having received of the Spirit of God, and received remission of sin, they are in this condition, that is to say, they are without condemnation. They marry and children are born to them, and their children take sick and die; these righteous persons' children die. Now, is it on account of the sins of these righteous parents that their children die? Not by any means, for they are without condemnation. Our text says "Wherefore by one man" not by our parents or grand-parents, but by one man's act therefore, "Sin has entered into the world and death by sin," "So death passed upon all that have sinned." How sinned? personally? We are answered in the margin that we have all sinned in him, all men and women therefore have sinned in Adam, not sinned individually, but that all have sinned in Adam, it does not mean that all have sinned personally by virtue of which fact they die, for he says in the 14th verse, "Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." What does he mean therefore when he says that all have sinned? I answer that the margin says: "In him have all sinned."

Well now, how have we all sinned in Adam? Just about the same way that Levi paid tithes to Melchizedek when as yet he was in

the loins of his father Abraham, some 200 years before he was born. Well now, how did he do it? Why? Abraham's act was a representative act, and the act of Abraham was an act performed in behalf of his posterity, so that Levi paid tithes to Melchizedek before he was born. In the same manner as Levi was in the loins of Abraham, so we were in the loins of Adam, and because of that fact that we being in Adam, as Levi was in Abraham, so Adam's act becomes a representative act, therefore the act that he performed entailed upon us the consequence said that consequence was death. Paul says "As in Adam all die even so, in Christ shall all be made alive. Now how do we die in, by or through Adam? It is said that some day we will all die in Adam spiritually. It is said that we are all made sinners by Adam's act, born into the world totally depraved. "We have been conceived in sin and shapen in iniquity." Now then this is quoted to convey the thought that all mankind to-day are born into the world in a state of sin. While that may have been true of David for aught I know, I do not hold it to be true of every body else. It may have been true that "we" were conceived in sin and shapen in iniquity, but he does not say however, that sin was conceived in him and iniquity was shapen in him. And by the way, if a child comes into the world totally depraved, it matters not how long that child may live, if he lived a thousand years he could never become worse depraved, no matter what he did, no matter how many sins he should commit afterwards. But it is not true, the word of God does not warrant that dogma anywhere. We become sinners simply when we arrived at the age of understanding, and choose to do evil instead of the right, when we know the will of God and fail to do it, then do we become sinners. Jesus said of little children, "Of such is the kingdom of heaven. He says, "Except ye become as a little child, ye can in no wise inherit the kingdom of heaven." You adults who are totally depraved, must become like a totally depraved little one, before you can enter the kingdom of God. Nonsense, the fact is, that those who are old enough to know right from wrong, they are those who sin and break God's law. These persons are to be converted, and the term "conversion" means a change, that is to say, they are to become like a little child and become free from condemnation, or otherwise they cannot be saved. Now mark you, if we were born into the world totally depraved, if we inherited from Adam a spiritually dead condition, now then see what our text says—1st Cor. 15th. "For since by man came death, by man came also the resurrection of the dead" a spiritual resurrection of course, but every man in his own order." They who are Christ's at his coming are to be made spiritually alive, not in this life of course. You brothers and sisters who have been baptized into Christ and put on Christ before you became spiritually alive, have been brought from a state of darkness into light and from a condition of sin and death unto that of life and truth, you are all mistaken, you are not at all spiritually alive, because Paul says, "They that are Christ's are to be made alive at his coming". Then he says Christ was the first fruits, what spiritually? Does he mean that Christ died in trespasses and sins. There is not a soul in the house who believes that Christ was spiritually dead. Paul does not talk about a spiritual life or a spiritual death at all in the entire chapter, he does not speak at all about being spiritually dead or spiritually alive, he is talking about the death of the body when this mortal shall put on immortality, he was speaking of the resurrection of the dead body, not a spiritual death or resurrection at all.

Paul said, "By one man sin entered into the world and death by sin." Who is that one? Paul answers, "By man came death." But who is that man? He says in the next verse, "For as in Adam all die,"

"Therefore I hold that the Adam sin is the one referred to, the transgression of Adam which brought upon us as a state of death, not spiritual, but physical, or temporal. Well says one, "did not Adam die spiritually the day he transgressed the law of God. Yes he did and he did not. What's that? You say that Adam died spiritually that day and then that he did not? That is what I say. Now mark you, it is asserted by some that because Adam did not die a physical death on that day of 24 hours duration, his death must have been of a spiritual character. I answer that he did die spiritually that day and yet he did not. Some may say, that is rather paradoxical. Well it so seems upon the face of it perhaps. I will illustrate the matter. Suppose an individual is arrested in the county of Jackson on account of robbing the United States mail. He is found guilty, indeed he may not deny the fact. Now because he robbed the mail he became a mail robber. Suppose the judge would proceed to pass a sentence like this, saying to the prisoner, because you have robbed the mail, and are therefore a mail robber, I now sentence you to be punished for that crime and the punishment is this, viz that you are a mail robber. What would a man think of such a judge? He would answer at once, "your honor, the fact that I have robbed the mail proves that I am a mail robber. That is my crime and now you say because I have robbed the mail, that I am to be a mail robber." "That is the crime," now what is the "penalty?" Just so I say Adam died spiritually that day when he stretched forth his hand, took of the fruit, and ate and when he did eat it he sinned. When Adam took of the fruit and ate, and God's law said he should not eat he sinned, and when he sinned he was spiritually dead, he died spiritually in the act of eating. Now then for that act, the Lord says, "Thou shalt surely die" and inasmuch as spiritual death is the crime that Adam committed, I hold that spiritual death cannot be punishment for that crime. But as Adam did die spiritually in the act of eating, he did not die temporally that day as punishment for that sin or spiritual death and the word does not say so either. One day with the Lord is said by the Apostle Peter to be as a thousand years. Jesus said, "the grass of the field which to-day is and to-morrow is cast into the oven." Did he mean that there was grass only on that day? God said, "all day long have I stretched forth my hand to a disobedient and gainsaying people." That day was forty years long.

A day therefore, in the Lord's manner of speaking, does not mean a day according to our computation of time. But the point I want to make is this, that Adam entailed upon his posterity a state of mortality. When God placed Adam in the garden of Eden, as far as the body is concerned, he neither created him positively mortal or immortal, because if Adam was created positively immortal, he could not die no matter what he did. If he had been created positively mortal, he would die sometime, whether he lived a thousand years, or five or ten thousand years, simply because he was mortal, and if he was immortal, he could not die if he did eat of the tree of knowledge of good and evil. Therefore, I understand that God placed him in the garden of Eden to develop a character for life or for death; if he chose to eat of the tree of forbidden fruit, he would die, if he chose to abstain he would not die. But mark you, he chose to die, and so came under the sentence of death, became a mortal being. He entailed upon his posterity that condition, for at the time that Adam sinned, there had been no children born to him. He entailed upon his posterity a mortal state and because of that fact we are to-day subject to death. So the reason why you die is because mortality has been transmitted by your forefathers, and the state of mortality has been entailed upon them by the Adamic transgression, and that is the meaning of those words in the 18th verse; "Therefore

as by the offense of one, judgment came upon all men to condemnation (even so) by the righteousness of one, the free gift came upon all men unto justification of life." That is to say, by the Adamic transgression, all have died in Adam.

Now inasmuch as all die in, by, or through Adam, even so all live, or through Christ, shall be made alive. Inasmuch as all mankind are subject to death because of transgression on the part of Adam; all men must live again through an act of righteousness on the part of the Lord Jesus Christ. Now, what was that act? I would suppose that most people would say, that the act by which all men should be brought to life again was the sacrifice of Jesus Christ on the cross. I do not so understand it. I am here informed that it is by an offering, or in other words by disobedience to law that the state of death has come upon mankind. "Therefore it was "disobedience" on the part of Adam, the remedy to be applied to redeem us from the condition brought upon us by Adam must be "obedience" on the part of Christ. When Jesus Christ died on the cross, what law or commandment did he obey? Was there a "law" demanding him to be crucified? Where is such a law made known? There is no "commandment" that Jesus Christ obeyed when he was crucified. I understand of course that he carried out a contract made in heaven between the father and himself. I understand he came into the world for the purpose of taking upon himself a body, that he might die, and shed blood that an atonement might be made. That act of dying on the cross is not an act of obedience to law, but as Adam's act was an offense, Christ's act must be one of righteousness. What did he do therefore, that was an act of obedience or an act of righteousness? You remember reading in the 1st chapter of John where he says, "Behold the Lamb of God that taketh away the sin of the world." What sin of the world? It is the sin that the world had committed in Adam, in him all had sinned, hence Adam's sin is a sin of the world. When John saw him coming, he said, "Behold the Lamb of God that taketh away the sin of the world"—not sin. John the Baptist had something to do with the removing of the sin of Adam or the sin of the world, so Christ came to him and desired baptism.

You have been taught in this stand time and time again, what baptism is for, you have been taught also that John taught the baptism of repentance for the remission of sins. They were baptized in the river Jordan confessing their sins, because baptism was for remission of sins. Well Christ came and was baptized. What, says one, "do you mean to imply that he was baptized for remission of sins, he did not sin." Who said he did? I did not say he was baptized for a remission of his sins, for he knew no sin, hence he was not baptized for a remission of his own sins, but if he took on him the sin of the world, the Adamic transgression, then he was baptized by John for the remission of the sin of Adam, in other words, to him that sin was imputed and he washed it away. The act of Christ's baptism was an act of righteousness, for John said, "I have need to be baptized of thee, and comest thou to me?" Christ said, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." Paul says "I am not ashamed of the gospel of Christ because it is the power of God unto salvation to every one that believeth; to the Jew and also to the Greek. For therein is the righteousness of God revealed from faith to faith, as it is written the just shall live by faith." In other words, the righteousness of God is revealed through the gospel, and Jesus Christ came and obeyed the act of baptism, which is a gospel act, a portion of the gospel system, and in that, he performed an act of righteousness; our text says, "By the righteousness of one, the free

gift came upon all men by the justification of life." That is to say, because God has condemned all men to death, through Adam's sin, so Christ came into the world and obeyed the gospel in behalf of mankind, to make an atonement for the sin of Adam, hence he will give unto all men the free gift of a resurrection unto life. All men are condemned to death in Adam, so all in Christ shall be made alive. All shall receive the free gift of justification unto life, and here is where the "common" or general "Salvation" spoken of by Jude, applies, that is Christ will save all mankind from the everlasting grasp of Satan who had the power over death. Therefore I say, the simple promise of God is to raise all men to life again through the act of Jesus Christ in baptism. Well says one, does not the blood of Christ have anything to do with the matter? Oh yes, it has this to do. In the 19th chapter of Hebrews, we read that no testament or covenant is of force until after the death of the testator, therefore although Christ had made a compact with the Father before he left the courts of glory, so in harmony with that agreement, he assumed both flesh and blood in order that he might make atonement for sin, and be atoned for Adam's sin when he came forth and was baptized by John for the remission of sin. He then obtained power, from the Father to raise the dead. That covenant could not be put in force until the death of the testator, and then you read of the bodies of the saints which arose and in that state appeared unto many. These Saints were held captive in the state of death by the devil, until Christ broke the bands of death, and obtained the keys of death and hell, (or the grave). These Saints arose after his resurrection, for he was the first-fruits; however it might properly read, "Christ and the first-fruits," that is he and they were the first-fruits. Paul says in Ephesians chapter 1, that when Christ ascended on high he "led captivity captive," or as the margin reads "a multitude of captives," these I believe were the Saints who arose after Christ's resurrection.

I know, we sometimes sing that death is the angel, that Jesus sends to take us to his arms. Instead of death being Jesus' angel it is the devil's angel. In 1st Cor. 15th chapter it is stated "the last enemy" that shall be destroyed is death, death and hell are going to be cast into a lake of fire. This is a strange place for Jesus to send one of his angels. Just as soon as death comes and raps at the door, and people think they are going to die and are going to be carried into Abraham's bosom, by this angel of the Lord called death, they send post haste for the Elders, or the doctor, most likely, that they may pray, or that he may give them some drug, that they may be kept from dying to heaven in the arms of the angel of the Lord whom he has sent to bring them to his bosom. A fine way indeed to treat the angel of the Lord! Is it not? But we see that death is not the angel Jesus sends. No, not by any means, it is the adversary's servant; Christ is coming to destroy it and to destroy the power of the adversary who had held captive the bodies of the saints of God prior to the time of Jesus death, but he broke the bands of death and obtained power to raise himself and the captive bodies of the Saints from the power of the grave. He became the "resurrection and the life," or him who held the right and power to raise the dead. "For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will;" and whom will he quicken? "The hour is coming in the which all who are in their graves shall hear his voice, and come forth." And Jesus declares through the mouth of his apostle Paul, "There shall be a resurrection of the dead, both of the just and of the unjust," and "As in Adam all die, even so in Christ shall all be made alive, for since by man came death, by man came also the resur-

rection of the dead."

I understand that Jesus Christ will raise all men from the dead, but every man in his own order...

13:35. "My Kingdom is not of this world."

"My Kingdom is not of this world," said Jesus Christ. "It is of another order..."

the city, must they not?

A. Yes, the New Jerusalem is in heaven, but instead of the righteous going up there to it, it is coming down to earth...

proposed building. They will erect a building in their own style...

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# ZION'S ENSIGN.

"OUR ORBED: ALL TRUTH."

VOL. I.

INDEPENDENCE, MO., SATURDAY, APRIL 26, 1891.

NO. XVII.

**ZION'S ENSIGN.**  
A Literary and Religious News Paper, published in the interest of social, scientific and religious truth, every Saturday at Independence, Jackson Co., Missouri.  
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BRO. GORDON DEWELL preached two sermons on the train, on his way home from conference. One in the morning and one in the afternoon. His peculiar method amused, interested and instructed, not while presumably only addressing his companion, who stopped off at Toledo with him to administer to his sister, he was in reality preaching to all who could hear him. The passengers who got off at the various stations shook him warmly by the hand and expressed regrets at not being permitted to hear him further. Some remarked, "He seems to have the Bible at his tongue's end," others, "I should like to see some one able to meet his arguments," etc. After each talk, he distributed copies of Zion's ENSIGN and what tracts he had with him, which the people received gladly.

That is right brethren sow the seed and sow it broadcast. The people are ready to receive it, if you can only gain their attention long enough to enable them to understand you and the truth you bear.

**ZION FAYORED.**  
The set time to favor Zion has certainly come. From every quarter comes the invitation, "Come and preach for us." School-houses and churches open their doors for us now and bid us welcome, where but a few years ago people wanted to drive us out of the country. Why is this? It is not because our doctrine has changed, for it has not, we have no need to change a single item, for to it is attached the seal of truth. Evidently it is because people begin to understand us better, and as they understand they see in the system we teach only something to be admired.

There is a condition of unrest in nearly all religious society. The people begin to see the need of something tangible in religion and are becoming weary of being fed upon husks of uncertainty. We believe the time is not far distant when those systems of religion which only have theory and opinion for their support will be declared by the people as wanting and they will refuse to lend them the support they have hitherto given. Let us therefore see to it that as the way opens, we shall be prepared to occupy wisely.

**ENCOURAGEMENT.**  
Among the many things to encourage the publishers of Zion's ENSIGN was its cordial reception by the representatives of the church at General Conference. From the time of its first issue we were assured by different ones of its appreciation, but we hardly dared to hope that this feeling would become so general in so short a time.

The work being new to us, we did not expect to escape criticism and perhaps censure; but we have, so far, yet to hear the first word of complaint or distrust, that the ENSIGN was not on a mission of fight and salvation. We appreciate the kind words of encouragement, and hope to improve each issue until it shall be complete in every department.

The number of subscribers has so far exceeded our expectations and every day's mail enlarges the list. Should this continue it will enable us to obtain a stereotyping machine, and prevent much important matter from going to waste. With this we could reproduce the sermons at little cost, in book form. We shall continue to try and make the ENSIGN a necessity in the homes of the Saints and their friends who desire to know the truth.

**CERTAINTY.**  
The apostle asks the question, If the trumpet give an uncertain sound, who shall prepare for the battle? Preaching the gospel is often referred to, as sounding the trumpet, and the life of a Christian as that of a warfare. He is requested to do battle against sin and vice in its varied forms, and to contend earnestly for that which is true, and calculated to raise man from a fallen condition, to that of purity, which shall eventually entitle him to a dwelling place beside his Maker, in glory. This is called a work of grace. God in his goodness and mercy, instead of leaving man to himself to grope in darkness, with no means of certainty to direct him, has not only provided this means of grace but has also made provision for its reaching him, that he might become acquainted therewith.

This means of grace is known as the gospel. God at different times has sent angels from the courts of glory to acquaint man with this heavenly means. Thus man has been enabled to know and teach his fellow man the means which God had provided for his salvation. We learn from His word, that after sending wisemen and prophets, he at last sent his Son with the heavenly message, that man might become thoroughly acquainted with His plan of means of redemption. This Son when he came taught a definite plan of redemption, called by one, a regular institution of life.

The means he offered, were in opposition to ideas entertained by the rulers in his time, and his teachings cost him his life. He provided for this emergency however by authorizing certain ones of his followers, and in his name send commissioning them to that end. As long as they lived, this definite plan of life was taught, but one by one they met the same fate as their Master, and while they sought to perpetuate the truth by also setting men apart to teach the things which they had taught, history informs us that false doctrines began to creep in amongst them, and the pure principles of life and salvation were perverted to that degree that the power of the gospel was lost. Then followed the dark ages in fulfillment of Isaiah's prophecy, that darkness should cover the earth and gross darkness the minds of the people, resulting in the confusion of ideas concerning the truth as we find it to day.

We find men claiming the commission, which Christ gave to the eleven, to preach and act in his name; yet teaching principles and doctrines never authorized by him and declaring that what Christ taught is not necessary now, because we live in a more enlightened age, etc., until men can teach any kind of doctrine, and to make it satisfy the people, sign Christ to it. With many this is sufficient, but not so with all, men who think, discover something wrong. They discover that all this confusion cannot originate with God. and as a result, thousands are driven into the ranks of infidelity and skepticism. Thousands upon thousands are in confusion, the same as an army would be if the bugle would sound an advance and fall back, a charge and a retreat all at the same time. All would be uncertainty and confusion as to what was meant.

The way of life, and then command (those who desired salvation to be obedient to their teachings. Why, therefore, should you not accept the definite plan as revealed in these last days, especially when you find it in direct accord with what Christ and his apostles taught, and accompanied with the same divine power. By so doing you will escape the confusion in the world and be directed by the divine trumpet which gives no uncertain sound.

**"MUCH AND ABOUT NOTHING."**  
Sensational reports have been going the rounds of the press concerning the partial wrecking of the little church building located on what is known as the "Temple lot," in our city, and an endeavor is made in some way connect the Latter Day Saints with the cowardly act. We have paid no attention to these reports, regarding them as being too ally to deserve notice.

Since however it has been so widely copied we will say, so far as any bitterness of feeling existing between the Latter Day Saints and the Methodists is concerned, we know nothing of it. We have the most kindly feeling toward our brethren of that faith, and sympathetic with them in their loss. We desire to see them do all the good that lies in their power.

So far as the differences of opinion that may exist between us are concerned, whether in doctrine or otherwise, we are content to abide the time when those differences shall be adjusted by a higher power than individual power.

Regarding the belief that the foundation of a Temple is beneath the surface of the ground, or that a Temple is to be reared by angelic hands, &c., &c., in harmony with the wild hallucinations of a sensational but ignorant reporter's brain, it has no foundation in fact in the faith of the Saints.

P. G. FORT, Preaching Elder, L. D. S. Church of Independence.

**HOW ARE WE BUILDING.**

Having clearly shown in previous numbers that the ancient church was founded upon the rock, "revelation from God," "direct revelation," that the apostles were the foundation stones, that Jesus was the chief corner stone, and reasoning that if this was God's plan over 1800 years ago, he being unchangeable, to be like himself, must he has a church on earth to-day, have the same foundation; laid upon the same rock, for his word declares to us, Eccl. 3:14, "I know that, whatsoever God doeth, it shall be forever. Nothing can be put to it, nor anything taken from it, and God doeth it that men should fear before him. None will attempt to deny that God set in the church, first, apostles, in the days of the Savior. See 1st Cor. 12:28. And God hath set in the church, first, apostles; secondarily, prophets; thirdly, teachers, after that miracles, helps, governments, diversity of tongues, etc.

Let us examine that little word "set" in the light of the Scriptures. "Whosoever God doeth it shall be forever."—Gen. 1:17. And God set (for the sun and moon) in the firmament of heaven to give light upon the earth.

redeemed. Until then we need the rays of the sun. So God set in the church apostles and prophets that spiritual rays might be reflected from them through his agencies upon the church, the children of God.

"I set my bow in the cloud," was the cheering promise to Noah, that the earth should not again be deluged. When he looked at the cheering bow of hope he would remember that God had not forgotten his promise, for (He says, I am God, I change not.—Mal. 3:6. Therefore being unchangeable, whatsoever he would do should be forever. Can this unchangeable God accept as his church an organization of any kind that would change the old order, the ancient pattern. Could God think so little of his church, "our bride," as to accept something entirely different from that he intended for the salvation of man. So a church to be acceptable to God must have the same officers in it that God set, for He changeth not.

We are calling you back from the institutions of men and pointing you to God's plan so that you may find the true effects of the Spirit through God's own agency. The reader may say we know that twelve apostles were placed, "set," in the church, anciently but when they died the office ceased to exist. Soify, my dear enquirer after truth, let us carefully look at this also, Jesus chose twelve, didn't he? Yes. And by transgression Judas fell. Yes. Immediately Matthias was chosen to take this apostleship and ministry laid down by Judas. Judas did not take the office with him, here was a successor, proving that in the primitive church there was what is known as apostolic succession. There is no getting around this positive fact, so this made fourteen apostles, Jesus first, (12b 3:1), then the first twelve, then Matthias, here we have the apostolic office filled by an officer fitted to occupy the high and important position. You may object by saying that no man now can fill this office, for to be a witness, we must know whereof we testify, this is true. But did not Jesus say he would send the Holy Spirit, "who when he will come he shall testify of me," (Christ), he would take of the things of the Father and reveal them unto you. No man can say that Jesus is the Christ, "a witness," but by the Holy Ghost. God therefore set an agency in his church, that should reveal to man the divinity of Christ, and after such a revelation is made surely this man, be he whomsoever he may, is in a condition to be a special witness for Christ, so it would not be so difficult after all, for God to make apostles in our day, (special witnesses), that Christ died and rose again according to the Scriptures and that he is now at the right hand of the Father interceding for humanity.

But to continue, James, the brother of John, is killed, some other apostle is also taken away, and we find God, according to his eternal purpose, calling Barnabas, first, then Saul to the apostolic office made vacant through death. Acts 13:1-4. The reader may say you startle me, Barnabas never was an apostle. Gently, my dear friend seeking for truth, turn with me to Acts 14:14, you read, which when the Apostles Barnabas and Paul heard, they rent their cloths. Here Barnabas is not only an apostle but named before Paul, this makes sixteen apostles in the New Testament besides others, but enough is shown that this was God's foundation for the "scriptural building" he was creating for the salvation of man. Will a church without apostles satisfy you to-day. I exhort you; do not let prejudices interfere with your good judgement. Nothing should be good for you to

day. This being God's foundation alone, our building no far is in perfect accord with the ancient pattern. Thank God for this. J. A. R.

The following hymn was composed especially for, and sung at our late General Conference at Kirktland, Ohio.

**KIRTLAND TEMPLE.**  
"YEA—AMERICA"  
Within these walls, today,  
We meet to praise and pray  
And hear thy word,  
Great God, our service own—  
Place sent upon thine own—  
Let haste thy power be shown,  
While truth is heard.  
When thou thy Saints before  
Met, thy great name 'I above  
'Thou didst appear—  
Angels from realms of light,  
Peace, truth and glory bright  
Came, filling with delight  
Thine Israel here.  
Shed then, with keen desire,  
His truths and men console  
To desecrate;  
Yet thou, to promise sure  
Didst the "waste place" restore,  
And now, this house once more,  
We dedicate.  
Accept our tribute, Lord,  
'Thy favor now record—  
Make glorious  
This place, and here repeat  
Thou joys divinely sweet—  
Make us, thy sin's defeat  
Victorious.  
Here on thy servants shaver  
The long expected power—  
The seal divine.  
And that the world may know  
Through whom thy favors flow,  
Say to Zion below,  
'Arise and shine!"

A Candid Acknowledgement.

The DeKalb County Herald of April 9th, 1891, has the following: "The religious discussion which began in the Christian church in this place on Thursday night, March 19, between Elder Padgett of the Christian church, and Elder Scott of the Latter Day Saints, was concluded last Friday night. The attendance throughout was good in spite of the continued bad weather and muddy roads. What good has been accomplished is a matter that must be determined later on. But one thing must be admitted at the outset, viz, that Elder Scott had the unpopular side of the question at the start. A great deal of prejudice has always existed against the Latter Day Saints, on account of their supposed connection with the Mormon church of Utah. Part of this prejudice, however, is based on an erroneous idea. "The Saints do not endorse polygamy, but are opposed to it. It was this prejudice that confronted Elder Scott, but we believe he succeeded in allaying a great deal of it, by his able and eloquent exposition of Latter Day Saintsism.

"We do know that he left here with the hearty good will of a large majority of our people following him, regardless of his religious faith. "It is universally conceded by friends and enemies alike that he is an accomplished Bible student, a pleasing and eloquent speaker, a thorough master of debate and a polished gentleman. "It affords us pleasure to say this much for one against whose creed we have in time past entertained an unreasonable prejudice."

BRO. J. J. CORNIST sends in a list of nineteen subscribers and says, "I will send more soon."

**ADDRESS.**  
Elder T. W. Smith, box 125, Independence, Mo.  
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ZION'S ENSIGN.

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Independence Branch Directory

- F. G. Pratt, President; Robert M. Taylor, Pastor; J. R. Scott, Teacher.

Sunday School

- H. R. Miles, Superintendent; W. A. Glavin, Assistant Superintendent; Paul Corbett, Assistant Secretary.

Sermon by Elder J. S. Wagener of Pink Hill, Mo.

Delivered in the Saints Church at Independence, Mo., Sunday morning, February 25th, 1891.

The text for this morning is found in Ephesians 1:9-10: "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him."

Paul, here in writing to the Ephesian brethren, concerning the gathering dispensation, as revealed to him declares, it was a mystery until the Lord revealed unto him, that in the dispensation of the fullness of times he would gather together all things, as declared in the text. From the teaching of Paul, we understand, that this dispensation here spoken of was to take place just before the second coming of Christ, for the express purpose of the gathering of the children of Israel, the preaching of the gospel, and preparing a people for the Lord.

Joel speaking of the same event, Joel 2:1, says, "Blow ye the trumpet in Zion and sound an alarm in my holy mountain; let the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Now the dispensation here spoken of could not have been the dispensation given in the days of Christ, for that was not a gathering dispensation to Israel, as declared by the Savior, for He said, that he came not to bring peace, but a sword, and to set at variance the house of Israel. Jesus declared to the Jews in Matt. 23:38, "Behold your house is left desolate." He also declares in another place, that they should be scattered among all nations. Jesus tells his apostles in the 13th chap. of Luke, that there shall not be left one stone upon another of the temple, that shall not be thrown down. His apostles anxious to learn about this event say to him, "Tell us when shall these things be which thou hast said concerning the destruction of the temple and the scattering of Israel. So you see that the gathering dispensation had not come, for the Jews had not been scattered among all nations; but in the fullness of times there was to be a dispensation of gathering, preparatory to the Lord's second coming; that there might be a people prepared to meet him.

We hope to be able to prove that there were two distinct invitations given. In the 23rd chapter of Matthew we read the Savior's words, "The kingdom of heaven is like unto a certain king, who made a marriage for his son, he sent forth his servants to call them which were bidden to the wedding; and they would not come. Again he sent forth other servants saying, tell them which are oxen, behold I have prepared my dinner, and my fathings are killed, and all things are ready, come unto the marriage, but they made light of the servants, and went their

way; one to his farm, another to his merchandising; and the remnant took his servants and slew them."

We understand that this dinner that spoken of, represents the Christiana dispensation, given in the days of Christ; and the servants sent out to bid the children of men to come to the dinner, or in other words, to declare the glad tidings of the gospel to them, were the apostles and servants of Christ. Paul says, he was called in the ninth hour, and had borne the heat of the day; therefore he must have been one of the servants sent out to bid the guests come to the dinner. The Jews refused to go to the dinner, or rather refused to accept the invitation and rose up against the servants of the Lord and slew them, and crucified the Savior; for which cause the Lord sent his armies against them, under Titus, and destroyed their city and temple, and scattered the Jews among all nations. In Luke 1:10, 17, the Lord says, "A certain man made a great supper, and bade many, and sent his servants at supper time, to say to them who were bidden, come, for to all things are now ready." This shows conclusively that this supper time comes in the evening, and is a separate invitation from that at dinner time, and when he sends his servants out he will send them with the same divine call, as he sent his servants in former times, for all things are now ready to prepare a people for the Lord; and men are again commissioned to open the door of the kingdom and give the gospel warning, and invite the children of men to come to the supper, or prepare for the coming of the Lord. "This supper time, or dispensation of the fullness of times is a gathering dispensation as Paul declared.

Peter speaking of the same event, Acts 3:21, called it "the restoration of all things spoken by the holy prophets since the world began;" and must be a gathering dispensation to the house of Israel, for Joel says, Joel 2: 15, 16, "Blow ye the trumpet in Zion, sanctify a feast, call a solemn assembly, gather the people, sanctify the congregation;" and Zachariah speaking of the same time and event, says in Zach. 8: 14, "And it shall come to pass, that as ye were a curse among the brethren, O house of Judah and house of Israel, so will I gather you, and ye shall be a blessing." The prophet here looked for a time when the Lord would gather Judah and Israel from among the nations and plant them again in their own land. In order to gather Israel the Lord must send his messengers again to prepare the way for his second coming.

Josephus tells us that in the government of the house of Israel it was customary for the priest to go into the temple once a year to offer sacrifice, and that the Lord caused a light to shine upon them, to acknowledge their offerings. It further says, that one hundred years before the Christian dispensation the light had refused to shine upon them to acknowledge their offering, and the one who could bring the most money into the church treasury, received the high priest's office, which thing was contrary to the laws of God, and that by so doing unholiness obtained the priest's office.

Malachi says in the 3rd chapter, "Behold, I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold he shall come saith the Lord of hosts." We are told that John the Baptist was this messenger here spoken of; but let us see, there are two messengers spoken of, one to prepare the way and the messenger of the covenant, who is the Lord Jesus; so John the Baptist was not the messenger spoken of by Malachi; for he did not accomplish the work which that messenger was to accomplish. John was the messenger spoken of by the prophet Isaiah, "Behold one crying in the wilderness, prepare ye the way of the Lord, make his paths straight;" but mark you, the messenger

of the covenant was who restored suddenly to his temple, which he did not do in the days of John the Baptist. John was a restorer, and came to restore the gospel. A restorer means one who restores that which was lost, and John came to restore that which the Jews had lost by transgression; John came in the wilderness preaching the baptism of repentance for the remission of sins, and Luke tells us, that this was the beginning of the gospel of Jesus Christ, therefore John fulfilled the work of the messenger spoken of by Isaiah; but Christ did not come suddenly to his temple at that time, but was born in a manger and grew up with his brethren. Malachi declares that the way of the Lord, that the Lord will come suddenly to his temple; and he says, "Who may abide the day of his coming, and who shall be able to stand, for he shall be like a refiner's fire and like fullers' soap."

We find that the children of men, were able to abide his coming when he was here upon the earth, and rose up against him and slew him; but when he comes after this messenger, spoken of by Malachi he prepared the way, it will be quite different from his first coming, for he will be as a refiner's fire, and like fullers' soap, and he will sit as a refiner and purifier of silver; and he shall purify the sons of Levi and purge them as gold and silver, that they may offer an offering unto the Lord in righteousness. Then shall the offering of Judah and Jerusalem, be pleasant unto the Lord as in days of old, and as in former years." So you see this does not comply with his first coming, for it was not an acceptable offering unto him at that time, when he stood before the bar of Pilate, and they cried, "Away with him! Crucify him!" but when he comes as here stated by Malachi; the offering of Judah and Jerusalem shall be pleasant unto the Lord as in days of old and as in former years.

until in this century; but since this sealed book opened up has come forth, which is the Book of Mormon, the land of Palestine become fruitful, just as the prophet said it would. He also declares that, "The deaf shall hear the words of the book and that the eyes of the blind shall see out of obscurity, and out of darkness." The prophets declares it was an unlearned man that read the book, Zeehariah in speaking of the same individual that was to read the book and prepare the way of the Lord, said, Zeeh. 2: "I lifted up mine eyes again and looked, and behold a man, with a measuring line in his hand, then said I, whither goest thou? and he said unto me, to measure Jerusalem, and behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, run speed to this young man, saying; Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein." We find that this young man, who brought both the sealed book by the power and gift of God, was Joseph Smith, the Seer; and was the first in these last days to make the declaration that Jerusalem should again be inhabited, and that the Jews would again be gathered back to Jerusalem.

Nahum speaking of the events that will take place, at the time of the coming forth of the book, and of preparing the way of the Lord, says, Nahum 2, "The shield of his mighty men, is made red, the valiant men are in scarlet; the chariots shall be with flaming torques in the day of his preparation, and the fir trees shall be terribly shaken; the chariots shall rage in the streets; they shall jostle one against another in the broadway; they shall seem like touching, they shall run like the lightnings." What could be plainer than this, seeing it has had its literal fulfillment. These chariots here spoken of represent the cars as is plainly seen, and Nahum says it shall be in the day of his preparation; they shall jostle one against another in the broad ways, that is on the broad prairies, and this was to take place in the days of the preparation of the Lord, that is, when he would prepare for the gathering of Israel. The prophet Isaiah declares that when this event takes place, Jacob shall not be ashamed, neither shall his face wax pale." What had been the condition of the Jews? They had been oppressed among all nations; and had not been allowed the right of franchise, and the only place they obtained free citizenship, was in the United States, here in America; but after the sealed book came forth we see things begin to change in favor of the Jews. We look to the government of Great Britain, there we see an Italian Jew, born of humble parentage raise himself by his own energy and faithfulness to be Prime Minister of England.

So Jacob's face begins now not to wax pale and the Jews are gathering back to Jerusalem as the prophets said they would, and rebuild their ancient city, preparatory to Christ's second coming. The humble and obedient will be watching for his coming, for when he comes he will come with glory and great power; those that have been obedient to the word of God will then receive eternal life; but if not obedient to his law they have no promise. They that accept not the salvation of Christ can not expect to have the Spirit of God abiding in them, or receive the assurance by which they will know they may obtain eternal life; but those that are obedient to the commandments of God and live faithful to the end, the same shall obtain eternal life. Amen.

Slunday Services at Independence. Slunday School at 9:30 a. m., preaching at 11, prayer and testimony meeting at 2:30 p. m. and preaching at 7:30. Trains pass the church every half hour to and from Kansas City, making it convenient for any who may desire to make us a call.

The prophet says in the same chapter, "But a little while and Lebaon shall be turned into a fruitful field," that is, but a little while after this sealed book comes forth. For centuries Palestine had been a barren waste, an unfruitful land

THE SUNDAY SCHOOL

An Essay read before the Independence Branch Sunday School Association, Aug. 6, 1891, Armstrong, Pa., by Sir. Abbie Augusta Horton.

All noble prominent energies are centered upon the future of the human race. What we are to do now, ought to be done with an eye to the welfare of those who are to come after us, not circumscribing our time or our efforts, to the present or to one single department of work.

In union there is strength; and by the work of organizing in the Sunday Schools we may learn what are the very best methods to be adopted according to the judgment of those whom we choose to represent us. As to our progress in this work, every phase of it is a question of effort and experience. In this, individual propaganda has met with temporary success; but a strong and healthy organizing of all the schools in the church is settled upon finally as, the most promising means of overcoming evils that press from within and without.

An enlightened, God-fearing people can never settle down in quietude, and affiliates with the ignorant and corrupt, nor can they feel at rest and be satisfied, until every member of the family of mankind, within reach of their influence is safely guarded about by some available means to instruct and save.

There can be no rest where there is danger; and every Christian teacher's heart is full of yearning for the innocents, that they may have every advantage to be derived from a well regulated Sunday School, and for the wayward, that the inducements held out for their good may not prove futile, but that they may enter in and be safe. Concerning the comprehensive work of the Sunday School, the Saints Herald says, "God loves all. He desires that all should be saved,—is not willing that any should perish." The mission of the Sunday School is to supplement the efforts of parents at home, and of the ministry at home and abroad, in the performance of this noble work." The prospect seems to be, that the present will prove to be an epoch in the history of this department. As the church has been commanded to "come up higher," the children and the youths have caught the sound of the glad refrain, and we can, plainly hear the lightsome tread of little unwearied feet as they press forward, swelling the army of the blessed ones of whom the Savior said, "Suffer them to come unto me."

We have learned that however humble may be the means employed to educate the young, let the school be large or small, the usefulness of this work is to a great degree contingent upon individual resolve and effort, and faith in its results. In the future there will be perhaps no servile compliance with systems and methods because they have always been such with us, but, giving way to new inspirations and more improved plans of work, we may be able to discern a greater forward impetus in a truly right direction.

A leading effort is being made to render the exercises of the school entertaining, as well as instructive, for, as one has declared, "It is God's work, let it be done in God's way." Ameliorative treatment is not always what we find in His divine economy; and, as there must be placed safeguards in society for the good of the youth, we think the noble workers in the temperance cause deserve great praise for having so earnestly and perseveringly labored to this end. They see that the necessity of instruction in the Sunday School on the subject of temperance is imperative, for it is generally admitted that intemperance underlies and invites well-nigh every other sin. Say they, we can reach the children, and "The door of millennium glory has a child's hand on the latch."

The disregard for the Sabbath is a national evil, and one of the most portentous evils of these latter days, it is said that this institution was bequeathed to us by the written charters of our first settlements,

made stronger by the statutory safeguards of every commonwealth. In regard to keeping the Sabbath day holy according to the statute, many of the young people of to day have forgotten their teachers' instruction in the ways of purity and truth, so that such admonition as that of Bishop Vincent's quite imperative to the young men, he says, "Try so to live that while your faces are turned toward God, you may yet enjoy life in its fullest, largest, best sense; keep away from the soul-destraying sin, the sensual temptation, the literature of agnosticism and infidelity, the grasp of mammon, ready to sacrifice everything to human gain.

Concerning amusements, we might add the words of the gentle mother of John Wesley, "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the refresh for spiritual things, that thing is sin to you, however innocent it may be in itself." We should there not be strenuous efforts put forth for the bringing in of those outside the school-room? The Saints paper before referred to informs us that "the department of gathering in the woefully neglected one, whose moral and spiritual needs are almost wholly un cared for, is not likely to be fraught with large results, yet it offers opportunities which it becomes our duty to improve for the benefit of the unfortunate." Could not committees be appointed to look after the youths who have quietly dropped out of the school and from under its guardianship, or who have never entered within its sacred walls, and invite and induce them to come in.

Connected with the Sunday School the young folks might possibly find some department to attract their constant attention; the young people's prayer meetings, which are kept up in some branches with good results; monthly lectures to the young from the pulpit upon instruction in the ethics, to them specially and directly applicable; Bible literary societies; classes for instruction in vocal and instrumental music, these and others, under the auspices of the Sunday School work, would furnish good helps and inducements to its members.

Virgins grow in clumps; they are gregarious; so are the frequenters of the Sunday School. Together with their shepherd, they delight to feed in green pastures, and by the still waters. The little flock which meets from week to week in the Sunday School room, is surrounded by an influence which surely can never be overcome; it must survive every rough and stormy encounter of life. As teachers and officers, we have been constantly exhorted to be devoted and energetic; to make thorough preparation for teaching the lesson of the hour; to be enthusiastic, and cultivate love for the work; to never be absent and above all to seek the aid of the Holy Spirit, that through it we may be guided in our efforts to find from whatever portion of scripture we may be teaching or studying, an application that will result in the intended work of Christ upon the heart and mind.

The consensus of opinion seems to be that we should look about us, to see what appliances for work are necessary and beneficial; that we should all meet at stated times as representatives of Sunday School work; that we should adopt the eclectic system of choosing the best methods of teaching the lessons, secure the purest literature for circulation and for libraries, the highest grade of books for song service in choir and school, select the most suitable books for text and references, the choicest maps for illustrations, the best arrangement for rewards of merit, and last, though not least, the best system for blackboard exercises. There are demands made for the bettering of the condition of the Sunday School in every respect; and every available means is devised that can aid to the interest of the different departments, or be the means of better instructing and training the young, and attracting those outside to come to the School.

As to the literature which we should encourage our young people to read, heroic history, travels, studies of science and art, the writings and biographies of the good and great with the records of their deeds or triumphs, there are the lessons and warnings of living men and women—embodied truth, exemplified error. Because Christ was a man who truly lived, and through obedience wrought out the problem of eternal life through the resurrection, we can with greatest assurance and faith study His life because His example profiteth most.

There is a legend, that the great writers bring us golden apples in silver salvers; that great books must have great readers; and that what we get from the book depends on who we bring it to. Not only stories of the Bible and Book of Mormon should be read, but the whole contents of these books should be studied. "In the Bible," says the Jewish messenger, "We have history, genealogy, drama, the lyric, the loveliest psalm, the heart broken lamentations, the sober proverb as fresh and stimulating as when first uttered by the city's gate, the impassioned earnestness of the seer, the dry details of the chronicler, the lovely idyll of Ruth, the profound philosophy of Job, the problems of life, and of life beyond death, thoughts of God and a wider humanity than our race and people; how varied is the literature embodied in the Bible." With such a delightful work before us, let us go on. The broad field is ready, not for the sickle, but for good tillage; and as the Sunday School is the nursery of the church, where the young are secured from the altitudes of the world, should we not write our energies and efforts, knowing that though life is full of responsibility and anxious care that

along each canal and round the lake a stone wall or parapet four feet high. Along the water-way the parapets will run in straight lines and will be at a sufficient distance from the water's edge to permit of an irregular shore line. Beginning at the water there will be boggy areas, planted with such vegetation as will flourish best in a moist soil. Next to the wall along the slopes will be shrubbery and flowers, and on the tops of the parapets will be ornamental vases, urns and statuary. It is intended that the passengers in boats shall, as they glide through the several miles of canals, lakes and lagoons be surrounded by water plants, green grass, flowers and shrubs.

Chief of construction Burnham has been to New York to confer with the eastern architects. Modifications in the buildings are being suggested. Miss Hayden has settled down in the Construction Department to work on her design for the Woman's Building. There will be a grand study changes in the design, and it will have to go through the overhauling process of the A-architectural Department to be made to adapt itself to surrounding buildings.

Work is progressing at Jackson Park as rapidly as possible. More than 600 men are at work, and the work develops the forest will be increased. Stream dredges will be used next week. They would have been in operation before but for the roughness of the lake, which made it impossible to get the dredges into the harbor.

A committee from the Missouri state legislature after conferring with a number of department chiefs and visiting the Exposition grounds, has decided to recommend an appropriation of \$100,000 for a Massachusetts display.

Letters have been received from general Williams, at Havana, in which he says that a World's Fair commission will soon be appointed by the governor-general of Cuba.

Commissioners Lewis and Richmond of Michigan have asked for \$275,000, in addition to the expenses of the commission of that state, for a Michigan exhibit.

Gasturus Goward, who is representing the Exposition in Japan, has been very successful in advertising exhibits. He is of this opinion that in addition to the 600,000 Japanese dollars that will be spent by the government, as much more will be raised by trading companies and rich merchants. A Japanese village will be one of the principal attractions.

North Dakota will exhibit as a part of the display from that state, the cabin occupied by Sitting Bull when he was killed during the recent Indian war. Members of the commission appointed by Governor Burd were in the city during the week and filed an application for space on the exposition grounds. One of the striking features of the display will be a whale palace.

Some time ago the department of publicity and promotion sent to all the United States consuls abroad a letter requesting them to furnish the addresses of such prominent manufacturers and others in their respective districts as are likely to think favorably of making an exhibit at Chicago, the desire being to print them from time to time with pertinent information concerning the importance, scope, aims and benefits of the exposition. Many replies from all parts of the world have already been received and almost without exception they are encouraging. A very general interest among foreign manufacturers is reported.

[Extracts from a speech delivered by Mary T. Lathrop, of Michigan, at the Woman's Council, Washington, D. C., Feb. 23 to 25th].

**THE W. C. T. U. MOVEMENT.**

Without controversy the National Women's Temperance Union belongs to the history of organization which compare this Council a character and history at once unique and impressive.

No association represented has touched so many syllables of praise and blame, of love and hate, and become equally distinguished for the friends it has won and the enemies it has made. The greatness of the mission undertaken lies in the fact of the very nature of things, cursed at the bar of the alleged savior, based on the floor of the "Beverly" Congress, carried by the passage of a bill passed in a hall of legislation; answered at the palaces of fashion, where the wine-glasses threaten to destroy by consumption the spirits, and evicted from the halls in the Christiana, it was then left to this organization of ballroom women to invite an assembly of seers, and find for themselves the path of duty. Then, on the other hand, blessed by the forecast eyes of the seers, and the wisdom, sought by the wandering feet of the boy or girl who went astray; followed by loving thought at thousands of firesides; baptized with holy tears by the mothers whose battle it was against the seductive temptations of the little children; endorsed by the expressed principles of organized Christianity; sustained by the highest and freest authorities in the scientific world; praised by the wisest men of the age; and honored by the speech, believed in by the best, trusted by the most nearly, it has been granted them also to find the love of life.

We may say, therefore, the utmost doubt and stoniest opposition, to which it has been subjected, that it has received by the most nearly, it has been granted them also to find the love of life. It may say, therefore, the utmost doubt and stoniest opposition, to which it has been subjected, that it has received by the most nearly, it has been granted them also to find the love of life.

Before the war was finished the government seized upon the community of the nation, and the people of the world, and in 1862 the liquor traffic embargoed the three of revenue. Ever since that day this cruel, vicious and un-American policy has held its head in once a century and a half. For those who have the sense to do it his bidding, the extended specter of money, preferment, and those who hesitate or resist, the lash of its scorpion-like vengeance. During his kindled elevation, it has swept across the nation like a wild fire, and now, as it sweeps over the land, it has kindled a fire, and now, as it sweeps over the land, it has kindled a fire.

Who is responsible? Where is the blame? Was the question pressed always to an answer, still it was found that the nation, the government, the party, and the voter, were all responsible. We do not mean agreement of character, these were all wide apart, but they were agreed upon success; the saloon to perpetuate itself; the government to get the government; the politicians to keep the saloon; and the voter to stand on the winning side. While the W. C. T. U. was the exponent of the cause, it was the voice of the millions, it was the voice of the millions, it was the voice of the millions.

It is not our desire to force the issue upon any one, but that all may have the opportunity of seeing it and subscribing if they choose, we send out a number of extras, or sample copies, each issue. If you get one and think it worthy of your support send us your name.

**R. R. TIME TABLES.**  
K. O. & IND. RAPID TRANSIT RY.  
In Effect on and After Nov. 28, 1893.

WEEK DAYS.	SUNDAYS.
LAUREL TO LAWRENCE	LAUREL TO LAWRENCE
7:20 a.m.	7:20 a.m.
8:20 a.m.	8:20 a.m.
9:20 a.m.	9:20 a.m.
10:20 a.m.	10:20 a.m.
11:20 a.m.	11:20 a.m.
12:20 p.m.	12:20 p.m.
1:20 p.m.	1:20 p.m.
2:20 p.m.	2:20 p.m.
3:20 p.m.	3:20 p.m.
4:20 p.m.	4:20 p.m.
5:20 p.m.	5:20 p.m.
6:20 p.m.	6:20 p.m.
7:20 p.m.	7:20 p.m.
8:20 p.m.	8:20 p.m.
9:20 p.m.	9:20 p.m.
10:20 p.m.	10:20 p.m.
11:20 p.m.	11:20 p.m.
12:20 a.m.	12:20 a.m.

**CHICAGO & ALTON.**

Express only.  
No. 31—Chicago to Alton, 5:40 p.m.  
No. 32—Alton to Chicago, 7:40 a.m.  
No. 33—Chicago to Alton, 5:40 p.m.  
No. 34—Alton to Chicago, 7:40 a.m.  
No. 35—Chicago to Alton, 5:40 p.m.  
No. 36—Alton to Chicago, 7:40 a.m.  
No. 37—Chicago to Alton, 5:40 p.m.  
No. 38—Alton to Chicago, 7:40 a.m.

**MISSOURI PACIFIC—NAX LINE.**

Express only.  
No. 2—St. Louis to New Orleans, 7:10 p.m.  
No. 3—New Orleans to St. Louis, 7:10 a.m.  
No. 4—St. Louis to New Orleans, 7:10 p.m.  
No. 5—New Orleans to St. Louis, 7:10 a.m.

**LIBERTY STREET DEPOT.**

Express only.  
No. 61—Grand Ave. Accommodation, 7:10 p.m.  
No. 62—St. Louis to Alton, 7:10 a.m.  
No. 63—Alton to St. Louis, 7:10 p.m.  
No. 64—St. Louis to Alton, 7:10 a.m.

A GEBROERS OFFER

Elder T. W. Smith has had two negatives taken of a group of some fifteen native Elders and Priests of the South Sea Islands, and the wives of four of the Elders, beside the King and Queen of Tahiti, and the old King who reigned when Capt. Cook discovered the Island; also a Moor, or New Zealand Chief, and a good photograph of himself, the whole surrounded by a wreath of Australian vines and ferns and placed in the most artistic manner.

**Walt Whitman**

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"OUR CREED; ALL TRUTH."

VOL. I.

INDEPENDENCE, MO., SATURDAY, MAY 2, 1891.

NO. XXVII.

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There is no proper service of God that does not begin with loving and tenderly caring for children.

The wife who is not treated as a slave, but as an equal, is always the husband's best friend.

Soldiers for Christ should never tire of the conflict. The more severe the battle the greater will be the victory, if we endure.

One noxious weed can choke out a dozen good plants, in like manner one person who is constantly engaged in trying to tear down can do more harm than a dozen can remedy.

The ENSIGN is published at the very low price of \$1.00 per year. This is less than two cents per copy, and every number has a sermon in it that is worth many times the amount.

If you think your brother is in the wrong, try to convince him of the fact, but you can not do it by talking disparagingly of him to others. You will stir him to anger instead of penitence.

REMEMBER that whatever promises may be made to you concerning the knowledge of God, according to His word we still have to "walk by faith, and not by sight," and what we see is as through a glass darkly, but if faithful we shall one day see face to face.

We are commanded to rejoice and be joyful in the Lord. Saints, therefore, should above all others, manifest a cheerful spirit and never give way to melancholy, but greet everyone with a cheerful smile and encouraging word; it costs so little and sometimes is of almost priceless value to many a poor soul.

In this number we publish a sermon delivered at General Conference by Elder F. G. Pitt. We would have preferred to publish the sermons in the order in which they were delivered, but could not from the fact that we find it necessary to send the manuscript to the Elders who delivered the sermon, for inspection before printing it, and we print the only one we have yet been able to obtain.

We need nowadays upright men in downright earnest, who say what they mean and mean what they say. Cheating in trade and cheating in religion, cheating with talk, must not be put up with any longer. Old Father Honesty is the man for our money. None of your painting and gilding; give us the real thing. There would be a great fall in sheepskins if all the wolves were stripped, but stripped they ought to be, the rascals! Let each one of us begin to mend the world by putting off every bit of sham that we have about us. Off with the trumpery, finery of pretense. Show the rascals' frock or the fustian jacket and the camp boots; and don't be ashamed.—Heart and hand.

## CHEER UP

A habit of despondency works untold injury to the man who acquires it. Brooding over trouble in advance, when trouble comes he yields to it. His powers of resistance are weakened by despondency and instead of rousing himself for warfare he sinks in despair. The courageous man looks for triumph not defeat; faces every foe, and expects to be a victor in every fight. If he falls in one instance he feels sure of victory in the next. This disposition never to despair is worth much to any one who has it, and the Scriptures constantly encourage this hopefulness, this bravery of spirit. Men are commanded to be strong, to be bold, to be steadfast, to be of good cheer. Over and over, this word rings like a bug's note to stir the hearts of slumbering warriors. Cheer up, ye soldiers of the Lord most high. God lives and Christ reigns, and victory is assured to those who trust His promises, believe His word and obey His voice.

## A PRACTICAL RELIGION.

We live in a practical age. Preaching from a theoretical standpoint with its myths and symbols, its glitter and show may have answered the demands of the people in the ages past, but to-day the demand is for something more than priestly pomp, or meaningless rituals, or stereotyped prayers. Man to-day, wants a religion that he can make use of, that he can apply in every day life, that will in its effect upon him make him a better citizen, a loving husband, a kind father, and in all respects a better man. A religion which instead of preparing men for death, will prepare them for life, by pointing out the duties of life which we owe to each other as neighbors, as friends, as relatives, to the whole brotherhood of man and also to God our Creator.

We shall then no longer witness the strange anomaly, of individuals professing to be followers of the meek and lowly Jesus, members of His body, yet separated from their companions through incompatibility of temper, whom they promised to love and cherish for life. These individuals will not be seen at the communion table of the Lord, witnessing that they are willing to keep God's commandments, confessing brotherhood in Christ, yet confessing their inability to abide the ordinary laws of His life.

Nor will we witness scenes so often brought to view in this age, of men who through a life of crime have forfeited the right to live among their fellows. But who by reason of prayers, and the performance of certain ceremonies, are made to believe that they can step directly from the gallows into heaven, and though unfit to dwell on earth, are nevertheless permitted to abide with the puritanic angelic throng that surrounds the throne of God.

This kind of religion may answer for a people who do not think, but will not stand the light of the age in which we live, when everything professing to be true must stand a testing process before it is accepted.

Everything except religion has had to undergo this testing ordeal, and the indications are that it will no longer escape the iconoclastic hammers. Preparations are being made to meet the coming trying ordeal; creeds and religious systems which have satisfied the ages past are being changed with the hope of meeting the popular demand. Time will determine the result.

As a people, we see in all this the hand of God, and the fulfillment of the word of Christ, "Every tree that my heavenly Father hath not planted shall be rooted up." Then will be made manifest the wisdom of the man, who being permitted to hear

the words of Christ, lived in obedience thereto, instead of following the precepts of men, decided to live by every word that proceeded from the mouth of God, though it might bring him in conflict with what the world holds as great, and thus digged deep and planted the foundation of his spiritual house upon the rock, so that when the storm came, the winds blew, and the rains descended and beat upon his house, it stood, because it was founded on a rock.

In a letter from Granby, Mo., Bro. J. A. Robinson says: "On Saturday night a church bell rang near the hotel, I went and to my surprise found it was a Holiness band. At the close I asked the preacher if he would let me speak to them on Sunday. I was of course refused. On my return to the hotel I was telling of my experience, not knowing that the landlord was a shouter, but he was, and so I found I had put my foot into it, as usual. He attacked my position and at it we went. We talked all forenoon on Sunday and all the afternoon, until I heard the Sunday School bell ring, then I excused myself. He went to a Bible reading at the Holiness church, and brought up all my points and I was called a Mormon by them. There being no preaching at night in the Presbyterian church, I asked for the church, it was granted.

I gave two boys a quarter each to take the hotel bell and another one and announce meeting. I also wrote it on the sidewalk at the post office so when night came I had a good house, estimated at from 150 to 200. I agreed to speak from any text they would give me during the afternoon, but none was given, so I spoke on the first principles with excellent liberality. We had good singing and a good spirit prevailed. The next day the sermon was the town talk, and I answered many questions. There was a Campbellite on hand who talked every time he could and of course had to be answered. He wanted me to try a snake bite, I told him to bring on the snake and this of course turned the laugh on him. This is a mining town in the lead region, in the Spring river district. If an Elder would go there much good could be done. He could get the Presbyterian church any time to speak in.

## CHARITY.

AND here I desire to combat a very common error, namely, that it matters little what a man believes, so long as he is sincere. No greater delusion than that was ever perpetrated. Christ again and again testified to those of the popular faith in His day that they made the word of God of no effect through their traditions; and again he said to them, "In vain they do worship me, teaching for doctrines the commandments of men." Oh, reflect, I beseech you, on this sad and solemn warning! Think for one moment that, if the holding traditions and commandments of men makes worship offered to Jehovah vain, what an amount—what a fearful amount—of vain worship is offered!

I know very well that in pressing this home on some of you I shall be charged with being very narrow-minded and uncharitable. That much abused word "charity" is often called on to do services in the defense of error, and is a sort of standard around which to formulate a plea for all manner of absurdity, so long as those who hold it are sincere. But the folly of such a plea becomes apparent when we consider that the sincerity in such cases is the worst feature of it. If the parties were not sincere, they could only deceive others; but being sincere, they deceive themselves as well.

But I know some of you are aching to call my attention to what

Paul said about charity in 1 Corinthians 13: "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith; so that I could remove mountains, and have not charity, I am nothing," etc. Now, in order to see whether you are making an entirely wrong use of these words, I want to quote further from Paul, in Romans 14: "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Let us question Paul. Why, Paul, what is the matter that you should be in such a state of grief and anxiety about your kinsmen? Are they not perfectly honest and sincere in their belief? And is not sincerity everything? Did not you say on another occasion, "Let every man be fully persuaded in his own mind?" But listen to Paul's reason for his continual sorrow about his brethren according to the flesh (for he would not own them nor acknowledge them as brethren in any other sense)—"I hear their record," he says, "that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, have not submitted themselves unto the righteousness of God." Well, but, Paul, why should you judge your brethren in that way? Did you not say to the Corinthians that, though you had all knowledge and understood all mysteries, yet if you had not charity, you were nothing? Very true, says Paul, but although all knowledge is not essential, a certain amount of it is essential, as it is written, "My people perish for lack of knowledge," and again, "This is life eternal that they might know thee the only true God, and Jesus Christ, whom thou hast sent." And though it is not necessary to understand all mysteries, there is one mystery that must be believed—the mystery of God's faith to remove mountains is not essential, still faith in God's promises is essential, for without faith it is impossible to please God. Do you not understand me? If not, read what I wrote to the churches of Galatia: "Though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed." Gal. 1: 8.

This is the most correct exposition of Paul's charity, because it is Paul's own interpretation of it. The word "charity" is rendered "love" in the Revised Version, and we cannot conceive of any higher emotions for love than to warn others of impending danger. . . .

But again you say, "What of the earnest, pious, spiritually-minded people who do not believe anything of the kind?" Their earnestness, piety, and zeal are ready to admit, but spiritually-minded they are not. Those only are spiritually-minded who are in subjection to the Father of spirits believe the Spirit's teaching in the word of God, lay hold of the Spirit's promises, and are thus led by the Spirit. Such are sons of God. This is just what we are trying to do, to get you to see the Spirit's teaching, and bring you unto subjection thereto.—Rev. Robert McLaughlin (Protestant Episcopal), Cleveland Ohio.

## NOT UNJUST.

We wish to draw the attention of the reader for a short time to one of the most emphatic sentences which our Saviour uttered while on earth. We refer to the last clause in Mark 16: 16: "But he that believeth not shall be damned." We do not wish, nor do we deem it necessary, to make an apology for the Great Teacher for any of his statements, although we are aware that at first glance it may seem a great

wrong to damn a man because he does not believe a certain doctrine. The first thoughts that pass through the mind on reading the words are, that it would not be wrong to damn an individual for refusing to obey the gospel if he believed it, but to damn him for not believing would be unjust. However, we believe that all who do not believe the gospel after having it preached to them will in accordance with Christ's statement, be damned, and justly so. Faith, or belief, comes after receiving evidence sufficient to convince. God sends forth his ministers to preach a reasonable gospel which is so plain and simple that all can understand it. The heavens, the earth, the seas, the rivers, the mountains, the valleys, the plains, in fact everything in the universe lends testimony to its truthfulness. Not only do men receive evidence of it through their senses and reasoning faculties, but the Spirit of God dwells within them, convincing their minds in a way that the natural man cannot understand, and also aids them in receiving and understanding the outward evidence. We believe that any honest man, who hears the gospel preached and has had time to consider it, will believe it. But the man who does not believe it is invariably dishonest. The gospel comes with sufficient convincing power, but he is not honest enough with himself to allow it to convince, hence Jesus says he will be damned. If he is so prejudiced, headstrong, or satisfied with his own righteousness that he is not willing to "prove all things," God will not force him to believe but will place him in the class to which he belongs—"every man in his own order." Therefore when Jesus Christ says, "but he that believeth not shall be damned," it should be understood that good and sufficient reason will be given for believing, which will make the condemnation just.—Glad Tidings.

## SINCERITY.

The word "sincerity" is said to be made up of two Latin words, meaning "without wax," and originally referred to pure honey. Hence to be sincere is to be pure, unmixed, unadulterated. In other words, it is to be honest. Paul wrote to the Philippians that he prayed that they might be sincere; that is, that they might be honest. Doubtless this did not have sole reference to business transactions. It comprehended the whole range of moral conduct and Christian relation and obligation. Paul desired that the Philippians should be sincere in their love, in their professions of attachment to Christ, in their loyalty to the gospel, in their fidelity to the brethren, in their attentions to the weak and afflicted, in their benevolence, and in their prayers. He knew that they might be sincere in their business relations and yet fail to be sincere in their spiritual exercises—in their prayers, their love towards God and their brethren, and in their relations to various Christian enterprises. Christian honesty is not confined to business matters. It extends to and through every conceivable relation which one holds to God and men, in the church and out of it, in private and in public, at home and abroad. It has been charged that even Christian men, although honest in their domestic and neighborly relations, are dishonest in political affairs; or, to put it differently, they are said to be honest in their private life, but dishonest in their public life. We doubt this. If a man, no matter what he professes, be sincere in public capacity, or in official relations, he is also sincere in his private and unofficial relations. No one is divided in his real character. His insincerity

may be more manifest in one sphere of activity than it is in another, but his insincerity runs through his whole character, whether it is always equally discerned or not. If one be insincere in his love for his brethren, he is insincere in his prayers to God; and if one pray in public differently from what he means or desires, simply to suit his listeners, he is insincere—he is dishonest.—Zion's Herald.

## PROPHECIES TO INVESTIGATE.

A Few of the Tasks for Which Prominent Englishmen Are Haunted Together.

London, April 28.—So much comment has been excited over the announcement of the fact the Prophecy Investigation Society is to hold a conference and soiree at the Mansion House on Thursday night next, that the lord mayor has found it necessary to send a card to the Times stating that he has merely granted the society the use of the rooms, but does not officially or unofficially indorse its views. The society appears to be a remarkable one, and what is more remarkable, it has for its president no less a church personage than the Dean of Ripon, while Lord Kinnaird is its treasurer.

In a circular issued by the Rev. Dr. Baxter, its founder, under the title of "Coming Political Events," there are elaborate calculations from the book of Daniel and the Revelations, tending to show that the greatest war ever known in Europe is due sometime between May 1891 and May 1892. Before 1893 awful political convulsions are promised, one result of which will be the change of twenty-three kingdoms into ten, and the loss by Great Britain of Ireland and India. In 1894, earthquakes, famines and pestilences are to devastate nearly every portion of the earth, while on March 3, 1890, no fewer than 144,000 living Christians are to be washed to heaven without dying. The circular concludes with the statement that the millennium will begin on April 16, 1901.

The most remarkable thing concerning the society that indorse these doctrines is the fact that its membership includes high dignitaries in the church, members of the houses of lords and commons, authors and other literary men, together with many philosophical thinkers.

In studying the account of the manna, the scholars of Rabbi Simoon, Ben Jachai once asked him, "Why did not the Lord give to Israel enough manna for a year at one time?" Then the rabbi said: I will answer you with a parable: Once there was a king who had a son to whom he gave a yearly allowance, paying him the entire sum on a fixed day. It soon happened that the day on which the allowance was due was the only day in the year when the father saw his son. So the king changed his plan and gave his son, day by day, that which sufficed for the day. And now the son visited his father every morning. Thus did God deal with Israel.—Sword and Trowel.

Patronize Home Industry.

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Sermon by Elder F. G. Pitt.

Delivered at the late General Conference, Cleveland, Ohio, Friday evening, April 10th, 1891.

(Reported for the Enquirer by Sir. Delle Robinson.)

For our evening lesson I will read a few verses from the first chapter of 1st Corinthians commencing at the 26th verse:

"For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world and things which are despised hath God chosen, yea and things which are not, to bring to naught things that are. That no flesh abound in glory in his presence but of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption. That according as it is written, He that glorifieth, let him glory in the Lord."

I especially direct your attention to-night to the 15th verse, 2nd chapter of 2nd Timothy, "Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of truth."

Whether or not you may think it presumptions on my part to-night, I feel especially drawn toward having what may be called a familiar talk with my associates in the ministry in regard to this glorious work in which we are engaged. I believe if I could penetrate your hearts and minds as I am able to look upon your faces and read there the uppermost thoughts and desires of your minds, as I am able to see the expression of your countenances, while I might see desires reaching out in different directions, I believe that there is one prominent desire above all others, and that is to see this glorious work advance. Advance, not that we may have honor, or that our names might be heralded as great, or that we might receive praise of men, not this, but because we know that the salvation of souls depends in a large measure upon the advancement of this work, and knowing it to be of God, we desire to see it make progress, knowing it to be of his own planting, "we desire to see it reach out in every direction, that the sons and daughters of men may have the privilege of the benefits of his work."

Looking at it in this light, we cannot help but appreciate our position. We occupy a high calling, one that almost might be compared as being between God and man, reaching to God with one hand and down to our fellow man with the other; our mission is to raise up the fallen, to cheer the down-trodden and the oppressed, to relieve the suffering and to raise them up, to bring them unto Him who has said,—"Come unto me all ye that are weary and heaven laden, and I will give you rest." While we follow this calling there is a responsibility resting upon

us that is almost terrible to contemplate, when we consider its magnitude. While God has ordained a means of life and salvation, he has placed those means as it were, in our hands, and to a large extent it depends on our handling of those means, as to how far this salvation shall extend to our fellow man. I mean by this, that by a misuse of the means placed within our reach, many may be lost and not receive the salvation that God has ordained they should receive, and thus I say, while we feel glad that God has called us to this noble work, and appreciate the things that God has given us, there comes with it a responsibility that seems sometimes almost terrible. Now, it is because of this, that I desire to say a few words to-night, that may aid others and prevent them from having to endure what some of us have had to endure in the way of education, having to pass through trying ordeals in order to develop us in this glorious work.

In this text we are commanded to study to make ourselves approved unto God. There was a time, in fact I have known some individuals in my time, who have believed that God was all and all in this work, that all man had to do, was to be used as an instrument, that he had simply to open his mouth and God would fill it. "The result of this has proven disastrous to some, because they have realized their own failure. I believe that when God uses an instrument, he uses every portion and part of it. If God simply wished to use the tongue or the mouth He need not have used man, He could have created a machine for this purpose; but when He uses a man He uses not only his mouth, his tongue, but his brain and intellect, every portion of his nature, so that He may advance his glory. And this is why we not only have to speak, but have to think and study carefully, as to the methods that we employ. I believe in order for us to be successful in this grand work, every one of us ought to have some object in view, and keep that object constantly before our eyes as it were, and be sure that that object is the right one and then work to it, not being overcome with flattery on the one hand or discouragements on the other, or whatever may seek to sway us from it, but press right forward toward that one object, and never stop until we have reached it. Now if that object is to merely appear to good advantage before our fellow men, we may reach it. If our object is to make money we can reach that; but if our great object is to save our fellow man, then let us be the uppermost thing in our minds and concentrate our thought to that end, for unless we do this, we are liable to fall in our object. To illustrate, I knew a very good brother at one time but of whose method I did not approve, and for this reason, while he had great faith in the work, and bore the strongest kind of a testimony regarding its truth, he always did it in such an unpleasant manner, that instead of winning souls, he almost invariably drove them away. Talking to him one day upon this subject, I thought I discovered the key to his method, he said to me, "You know, Bro. Pitt, that the main object of our testimony is to condemn the world." My said I to myself, is that possible to condemn? I thought it was to save the world, for Christ when he came declared that He was not sent to destroy but to save, and to us the word is given, "As my Father hath sent me, so send I you, go ye therefore and preach the gospel." Now, I believe that just as Christ was sent, so are we sent; the same message that He bore, we should bear; the same Spirit that He manifested, we should manifest; and by closely following the Master our labors will bear the same fruits. Now, I say therefore, we should have this thought definitely settled in our minds, what is our object in going out to preach the gospel? Is it simply to be esteemed of those around us, or is it the great object of our lives to save those that are lost? If it is, let us bend all our

energies in that direction, let everything else be secondary thereto. There is one feature of this gospel that is peculiar in itself, and sometimes a little discouraging to its advocates. It is this; that God works so differently from the way man works. I believe if we had the management of these affairs, we would choose men that were the best able to represent us, I mean now in brain power, in intellect, in influence; and instead of choosing men like we are told here that God chooses, the weak things, and things that are as naught in the eyes of men, to represent him, that we would choose the very brightest, strongest, the most intelligent to represent the work; but instead of this, for some reason, God has seen fit to call those that were weak and unable seemingly to properly represent him; they are called from the plow and anvil, the workshop and merchant's desk, and are placed before the people to teach them the way of life. How often have these ministers felt their own weakness and entire dependence upon God! One of the hardest things I have had to endure was right in this direction, the thought; would so often present itself, "Why is it that God has chosen an instrument so unassisted to the work?" I have said that a pleasure it would be to preach, providing one was naturally endowed with ability, but how encircling it is for one to have to preach when he knows he has no natural ability in that direction. I well remember an experience I had in this direction. One day Bro. Henry Stebbins invited me to fill his appointment in Sandwich during the early days of my ministry. I appreciated the compliment and of course I wanted to show him that I was worthy the place he had seen fit to call me to. I had about four or five miles to walk that Sunday, the distance from Plano to Sandwich, my mind struck a train of thought, that was beautiful to me, and it seemed to me if I could but reproduce my thought, and clothe them in words, my sermon would be one that I should ever afterward look back to with pleasure. I tried it, but greatly to my disappointment, met with no success from the start. It seemed as though I could not make my thoughts reach out to the audience, and after a vain struggle for about ten minutes I took my seat disgusted with myself and much humiliated, while father Wixom finished my discourse. I thought, What have I done? I have tried to live faithful, and yet this has come upon me in the eyes of this people, I felt humiliated indeed. Walking up the track on my way home, I began to reason, and to myself one thing appeared evident, that preaching was not my gift, while I was well satisfied of my call to the ministry, but it must be for some other purpose than preaching. And I had almost decided in my own mind never to try it again, when something like a voice said to me, suppose you were called upon to preach to-night would you do it. I stood still a moment to consider, and after a moments thought I answered, yes, if called upon I will try it once more and if I fail that will be the last time. There was no indication that such would be the case, for I know Bro. Smith was at home and would be expected to preach, but meeting him by chance a few minutes before time of services, he said to me, Bro. Fred, you will have to preach to-night. I answered all right, Bro. Joseph, and hurried to church to be on time. I went there determined that I would do my duty, at any cost, and then the Spirit of God rested upon me, my mind seemed all aglow with its holy influence, and I was made to know that this gospel does not depend upon the individual, but upon his faith and his trust in God, and when God calls men to preach, He wants them to be submissive to His will, and however eloquent, however strong, however grand they may appear in the sight of men, his truth can only come in the way that he has appointed, and when it so comes, no matter what the instrument is, he will use that instrument to his own honor and glory. It was

a severe lesson to me, but I had to learn it, and I would that my younger brethren in the ministry might escape what I have had to endure to learn these lessons. Above everything else, keep yourselves humble, and do not think because God blesses you, and you have the power to move the multitude, that it is because of any great mental power within you; but that it is because God's spirit has rested upon you; and although your language may be weak, and your thoughts very imperfect, if the Spirit of God accompanies them, the work is accomplished. There is another thing that we should remember, and that is, that we are not only called to preach, but we are also called to preach in a certain way. Jerusalem, I think it is, says, that in these latter days, God will send forth hunters and fishers, and these hunters will hunt his children from every mountain and hill, and out of the holes of the rocks. And we are also to fish them, for he will make his servants fishers of men. Now, do you know that it is not every one who is able to carry a gun, that is a hunter; and it is not every one who carries a fish-pole who is a fisher. When I was a boy I lived in a country place and there used to come men up from the city to fish, and they would have their beautiful poles, with brass reels and everything of the most modern fashion to catch fish. My uncle would go with them to show them where the best places were, and would take but a common fish-pole with him, and do you know that although these men that came from the city were so nicely equipped, my uncle would catch most all the fish that were caught. There must have been some cause for this, and when I came to examine the cause, I found that my uncle had studied the fish and their habits and he had applied methods adapted to their peculiar nature to catch them, that the other men did not apply, hence he was successful. And I have thought sometimes that it was so with the gospel. Men may be able to clothe their thoughts in most beautiful language, but unless they had studied and received of God's Spirit, they do not catch the fish—I don't mean by that, baptism, I think that is the least part of the bringing into the church; but I mean those who are the means, in the hands of God of converting the soul to Christ. This is not done by word only, I believe many are baptized who are not converted, but it is done by the power of God, and by adapting oneself to the means that are to be employed. We know this fact, Saints, that the world look upon us with suspicion, they look upon us as being evil, and as being unworthy of their association, or even respect. Do you think they have any cause for this? I do, and I sympathize with those who are enemies of the work, I know what it is myself. I know that when I first heard of Mormonism, I was prejudiced against it, I believed it to be the work of the devil, and there were reasons why I believed this. Therefore I do not believe we ought to consider men our enemies or unworthy of our esteem because they believe this work to be of the opposite power, but I believe this, that when men are prejudiced against the work you should adopt means and methods to draw them to Christ. And when you know that they are prejudiced against certain things, such as Joseph Smith being a Prophet, or the divinity of the Book of Mormon instead of hurling these things at them at first, and arousing their prejudice, you ought to present Jesus Christ, and present Him in such a way that they will love that which you represent, because they will recognize it to be of God. By this means you may overcome their prejudice and then it will be comparatively easy to convert them, for they will discover that what they have heard of you has been false, and that you have the truth. But if you, on the other hand, attack their religious institutions, and meet them with anger and ridicule you will have only yourselves to blame if you receive

the same kind of treatment yourselves. Show me a man that goes about the world with a hand to help his fellow-men and I will show you one whom everyone is willing to assist, but show me a man that has always an unpleasant word, and I will show you one that has very unpleasant surroundings. If we would have friends, we must be friendly. If we would have that which is good surrounding us, we must be good in return, with what measure you mete it shall be measured to you again." and I think the nearest kind of a man is the man who has no kind words, or words of sympathy for the thousands who are making sacrifices for what they believe to be true and are living up to the best fight they have, and instead of helping these honest souls out of their error, he is seen going around and ridiculing and fighting against the forms of religion adopted by others, doubtless as honest as themselves. Now, we are commanded not to do this. God's word tells us to contend against no church but the church of the devil, and when we are doing this, we are working directly in opposition to God's commands. I sympathize with people of other denominations, and I know the churches are full of people who have but little faith and what little they have, they have the hardest work to retain. This was illustrated when I was cast; I was in conversation with a friend of mine and tried to show her more clearly the work in which we are engaged, I said, "Don't you recognize a great difference in the churches of the present day from what they were in the days of Christ?" She answered, "Yes, I recognize this, but to tell you the truth, I don't want to know anything about it. I find my faith very weak at best and I do not want to lose what little I have. Now I didn't have the courage to tear down what little faith she had, if I had been ever so able, as I had not the opportunity at that time to present to her the truth, and it would have been cruel indeed to have robbed her of the little faith that she was trying so hard to retain. I always feel like building upon whatever of truth they already have, instead of simply opposing the error they may possess, believing that as the truth is received, error will be relinquished and that which is worthless be exchanged for what is good. At another time in talking with a lady upon the doctrine of the church, she could not account for the good she had received in another denomination, if that denomination was not of God and she was told by one of the elders that she must give up all that she had formerly received in another church and embrace the truth as taught by us, after which he said you will receive the Spirit of truth which will guide you into all truth. I said to her, "You cannot do that, can you sister?" she answered, "No sir, I cannot, because I know that some of the things that I there received were true." I said to her, you need not give up any truth, no matter where you have received it, but you should hold on to it and as fast as new truths are presented to you, receive them and live in obedience to them, and thus you will be continuing to add to what you have already received, and reject error as fast as you discover it to be such. I believe that we, as servants of God, ought to recognize this fact, that all over this world of ours there are good men, men who are sacrificing their lives for what they believe to be right, making perhaps greater sacrifices than we are, to establish what they believe to be true. Is it right for us to go out, as it were, among these people who are trying to do right, with the one idea of destroying their religious institutions without giving them something in their place. I believe if you will introduce something that is better, they will vacate their religious institutions of their own accord, and move into that which they discover to be better, without any battering down on your part. I admire the method employed by the Apostle Paul when he

proceeded to those idolaters of Mars (11th) instead of attempting to demolish at once their faith in the gods they worshipped he looked around for a basis or a spot on which to base the truth he preached, and discovering on one of their alters the inscription "To the unknown God," he saw his opportunity in this to preach unto them Christ, "Whom you therefore ignorantly worshipped, him declared I unto you,"—Acts 17:19. Again, we ought to be careful about condemning people for not accepting our teachings, a minister, though he labor in a town a week, two weeks, a month, or year, and receives not a single convert, I claim would have no right to condemn those people, for we are commanded to preach the gospel, sow the seed, it is God that gives the increase and it may be years perhaps, before they will embrace it. If they have that integrity of heart that we believe is necessary for them to obey, they will obey it, and if they have not that integrity of heart, we do not want them, for the work will do them no good and they will do it harm. Another thing that we should always remember as fellow-laborers for Christ, is that we must practice what we preach. There is not a particle of gold, that I have ever been able to discover, in a man who is unfaithful to his trust, talking to other people about being faithful; he will not accomplish any good in that direction. It he would have others faithful, he must set the example himself, for I believe that man can only raise his fellow man to the standard that he himself occupies; if he would urge other men to be true, he himself must be true; if he would urge other men to be prompt, he himself must be prompt, and just in the proportion as you yourselves are practicing what you preach, in that proportion will you be able to successfully influence those to whom you minister. So today above everything else, let us manifest in our lives the Spirit of our Master. The Lord has said, and it has been said to us as His children, "Herein is my Father glorified, that ye bear much fruit." This is not simply to make people believe in Christ, or that his work is established; this is not simply to make people baptized believers; but all the principles of the gospel have one object and that is, to purify the soul, to save, not from hell, but to save from that which is the cause of punishment, and that is, sin. Save them from the cause and the effect will cease. The great object that we have then, is to manifest or possibly produce the fruits of the Spirit. If that is produced within us, when we minister to those around us, they will partake of the same spirit that we have to a large extent; but if on the other hand, we simply preach the letter of the law, and the manifestations of the Spirit, they may believe in baptism, laying on of hands, faith and the gift of the gospel, such as healings, tongues, prophecy, etc., yet at the same time be completely barren so far as fruit is concerned. I believe that the manifestations of the Spirit such as tongues and prophecy, and all these outward manifestations, are necessary as indicating the life of the body; just as the leaf upon the tree is necessary, because it is the manifestation of life. There is one thing above all that. Of what use is the tree, and the leaves if fruit is not brought forth? The fruit tree is planted, that it may produce fruit, so the great object of the gospel is to cause Christians to produce fruit, and although you may have the manifestations, if it does not enable you to produce the fruits of the Spirit these manifestations amount to nothing but leaves. Therefore see to it, and remember, that "herein is my Father glorified that ye bear much fruit." And what is that fruit? The very first fruit named is love, and that is the influence that the minister for Christ must carry with him wherever he goes; and must manifest it in every act; see to it that you manifest this spirit of love, and you will receive love in return. As you preach, your words will







# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

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The more truth is opposed the brighter it shines.

The Christian who does nothing may receive but few temptations from the devil.

A MAN'S strength is sometimes taxed as much by what he must endure as by what he has to accomplish.

CAST not aside lightly the impressions you receive; they are borne to you, oftentimes on the wings of thought to point you a better way.

ENCOURAGING words are coming in from all quarters, proving to us that the EXONER has a grand and glorious mission before it.

In the EXONER of April 25th the sermon is stated as being reported by Sister Belle Robinson, it should have been Sister Abbie Horton.

Sr. Mattie Loomis of New London, Wisconsin, writes: "We love the EXONER, it is the best religious paper that we ever read. We can hardly wait till it comes."

In our next number will be a sermon by Elder Mark H. Forscutt, on "Spiritual Gifts," delivered at General Conference, at Kirtland, O., on Sunday afternoon, April 13, 1891.

THEY are not all God's people who belong to his church, else the angels would have nothing to do when they are commanded to "gather out of His kingdom all things that offend, and them which do iniquity."

SEVERAL subscribers have asked us to change their address forgetting to give their former address. Please, in asking a change of address, give both the old and the new address, so there will be no liability of error.

PURE motives, intense desires, and faith in God are absolutely necessary to the successful winning of souls. And what can inspire in the heart these qualifications but true righteousness? It purifies the motive, intensifies the desires, and inspires a faith that is mighty through God.

MAN'S preferences are governed very much by his condition. Those who take delight in the society of the tale bearer or the vulgar story teller, but advertise a degraded condition of mind; while those whose chief delight is the association of those whose words are full of hope and comfort, bespeak a mind tending upward, toward the light of eternal bliss.

A PERSON who has formed his temper and disposition of mind after a right model, who is humble, meek, cheerful, and contented can commonly find a convenient shelter when overtaken by the storms of life. It should therefore be our lesson to subdue the passions and appetites and desires to the control and guidance of reason. The first are the gales to impel us, in the voyage of life, but the last ought still to sit at the helm and direct our course.

DIVINE knowledge is not as the light of the moon, to sleep by; but as the light of the sun, to work by. It is not a letterer in the market place, but a laborer in the vineyard.

We note in the SAINTS' HERALD of May 9th, an edition of the Book of Mormon is being gotten out by the Herald Publishing House, in large type and with chapters divided into verses, and that with the New Testament it is to be bound in one volume. The large print will be a decided improvement and the versification very convenient for reference, but we doubt the propriety of binding the two books in one volume. This, however, is only our humble opinion.

SOME of our subscribers have taken advantage of our clubbing list and have sent in a number of names, stating that they would send in the money soon. We are willing to accommodate them as far as possible but to extend the time to any length would be unfair to others. We must therefore insist that all who desire to take advantage of clubbing rates must send in the money within a month from the time the list is sent in, or we will be compelled to make the regular rates to them.

### RAISE THE STANDARD.

Do not fear to raise the standard of morality too high. Remember our example is Christ, the very highest type of true manhood that can possibly be conceived. No one has ever yet succeeded in pointing out a single imperfection of his nature. He has proven what human nature can accomplish, for he was human as well as divine, and while it may be claimed, and is doubtless true, that because of his divine nature he was enabled to overcome, He offers to place us upon the same footing with himself in this work, by offering us a portion of this same divine nature, that by it, we may overcome, even as He overcame. But there is one condition necessary in order that this divine help shall be ours, and that is the purifying of the temple, (our body), not merely of its outward uncleanness, though it includes that, but of every inward impurity, such as lust and all selfish, sensual desires. This cannot be done without the strongest kind of effort on our part, but it can be done, and in proportion as we do this, will this divine power be ours, and we will no longer continue in sin.

John, in his epistle, offers the following test, which is so simple that each one can apply it to themselves as to whether they are really born of God, the test is not as to whether they have been baptized by "sprinkling or immersion or whether they have been baptized by one holding proper authority, or whether they have been baptized at all; nor yet whether they have had hands laid upon them for the gift of the Holy Ghost; for while all this is essential to the new birth, one may have been obedient to all this and yet not be born of God. The test is, do we continue in sin, if so according to His word we are not born of Him, for the statement is, "Whosoever is born of God doth not continue in sin," and the reason given is, "for his seed remaineth in him and he cannot sin because he is born of God."

Sin is the transgression of law, which is called sin or wrong doing. We ought to get rid of this false idea that we have to do wrong every day. It is not true. We are able to be overcome and therefore should be on our guard constantly, and if an unguarded moment we are overcome by sin, we must not lose a moment in applying the remedy provided of God, just as we would if we, through a violation of

nature's laws, having received physical injury would apply nature's remedy, and though a scar may remain, the wound will be healed. It is better to have a scar than an open sore, but it is far better to have neither; even so it is good to have God forgive us each day, if we sin each day, but it would be much better for us to have no sin to be forgiven. Wherefore, let us keep this matter of personal purity constantly in mind, and when we have accomplished our salvation, we shall have proven ourselves worthy the means offered, or the price paid. Raise the standard of purity and keep it up.

### THE WORLD'S RELIGION CHANGING.

The remarkable events transpiring in the religious world, are so prominent in their effects, that even the dullest minds cannot help but realize that something out of the ordinary course of events, is going to happen in the near future. While they cannot see definitely just what the end shall be, the general opinion seems to be, that all that is false in the present systems of religion is soon to pass away, and that in some way we are soon to emerge from the spiritual fog of uncertainty and supposition, that has enveloped the world so long, into the glorious light and liberty of the true gospel. The preparation for this work has been going on for years; beginning when Luther, Calvin, Knox and the other reformers began their attack upon the false systems of their day, thus opening up the way for the truth to be taught in all its fullness.

Truth has always had a hard struggle to maintain an existence upon earth, and it is not strange to the thinking mind, that it should meet the same opposition now that it has had to meet in the past. And now as the mist begins to rise and men begin to see the absurdities of their religious creeds, it is most gratifying to those who have had to stand the storm of persecution, and like the Christians in early days, have their names cast out as evil for the truth's sake, to see the clouds breaking, and the light shining through, not only revealing the errors and false systems of men to be such, but as it falls upon the truth, though rejected of men, lightens every part of it, enabling it to shine with a luster and brilliancy that proves it divine.

We have been telling the people for years that "their fathers had inherited lies," and though our words were rejected they now begin to realize the truth. The decree has gone forth that Babylon (spiritual confusion) shall fall. The foundations are now giving way, and this is why the following language is used in an exchange, under the heading, "The Drawing Cross." "Great and radical changes in religion, society, science, are almost silently accomplished. Unnoticed forces work surely but often obversely, undermining, sapping, inwardly destroying old systems and ideas; men are vaguely conscious that something is going on, a little just rise here, a gentle ebbing there, of tomentum debris in nature's sodden, but only in the searching sudden looking about of the evening or the early dawn do we realize the magnitude of the changes, the work of Time and God, the Lord of Time."

"What a crash was that of last year's revival cyclone among the Presbyterians! What an awakening! General Booth's electric flash upon 'the submerged tenth'! What does that about mean yonder in Japan! Looking out there we see the tattered flying rags of a creed, and borne to our ears across the water comes the heart clearing music of the new Japan Church of Christ! Scattered constables are running about with hatchet and lantern in hand, strengthening a cord here, hastily driving in a nail there, plugging up yawning cracks in the de-

nominational forts with hasty handfuls of mud or straw. But the breeze of the twentieth century are blowing, already dissipating the mists, already the strokes of Jawn flicker in the sky, and out of the confusion, calm, strong voices of those who have been looking about announce the facts. The day of the creed is over. Dogmatic theology is pushed to the rear by Biblical exegesis and evangelism. Secularism is dying."

The mission of the Latter Day Work will soon be made manifest, and while pride may hinder many from confessing it, it is bound to accomplish what other systems have tried to accomplish and failed,—the salvation of man,—and will prove itself to be the one system that will not change. Originating with God, it is perfect, and however presumptuous this statement may appear, it is destined to be the religion of the coming age.

### QUESTIONS AND ANSWERS.

Ques. 1st.—Can the term orthodoxy be properly applied to all classes of people who profess Christ, and still deny a part of the doctrine that Christ taught?

Ans.—Is it truly evangelical for professed ministers to preach Christ and still claim that a part of His (Christ's) gospel is not essential to salvation?

Ques. 2d.—Who are the true ministers of Christ according to Bible theology?

Ans. 1st.—Orthodoxy means simply "soundness in a faith," no matter what the faith believed may be, whether it be the Catholic faith, or the Protestant faith, or the Jewish faith, or any other. But Bible orthodoxy means soundness in the faith taught in the Bible, i. e., the "One faith," or the faith that comes through hearing and believing the gospel of Christ, or what is called also, "the gospel of the Kingdom of God." The term orthodoxy as applied to the different classes of professed Christians, just so far as they believe and practice in harmony with the faith of the gospel, as taught by the Lord Jesus and the apostles. It does not require the titles reverend or doctor of divinity to be applied to and worn by any one to constitute him "orthodox" or sound in the faith," unless we question the orthodoxy of Paul, Peter, James and John, who have never worn these ecclesiastical titles, that we have ever heard of.

2d.—Inasmuch as the term "evangelical" signifies "gospel like," or "according to the gospel," no one can honestly claim to be "evangelical" who ignores any part of the gospel, in teaching or in practice; Christ never taught such a thing as a non-essential. All the facts of the gospel are to be believed, all the commandments or duties belonging to the gospel are to be performed, in order that the promises of the gospel can be enjoyed. As Paul said, that "The gospel of Christ is the power of God unto salvation to every one that believeth," he meant of course, every thing which is a part of the gospel as taught by Christ, must be believed, and every commandment belonging to it must be obeyed. A man or woman is evangelical just so far as he or she believes and acts gospel-like or in harmony with the gospel, and no farther, no matter who they are, even if Latter Day Saints.

3d.—True ministers of Christ, are those called and sent by him, and who teach and practice his doctrine, which is in turn the doctrine of God the Father, which Christ was sent into the world to teach. An ambassador or minister of Christ must teach the religion of Christ, or the gospel of the kingdom, or the doctrine of the Kingdom of heaven, which He was sent to establish on earth. This was what Paul taught,

"even the things concerning the Kingdom of God," and the name of Jesus Christ, and he who teaches differently, teaches another gospel and cannot be a true minister of Christ, unless Christ is the author of different and conflicting gospels.

### HOW ARE WE BUILDING.

Having shown the rock upon which the church was founded and the foundation stones laid upon it (of apostles) these being perpetuated in the church, while it was faithful, we will now examine the building as it proceeds.

The Saviour, when he came among men, after he laid the foundation, commenced to erect the building. The next spurious of officers he called in the church was the seventy, Luke 10: 1. He not only called seventy, "but other seventy also," and instructed them to pray the Lord of the harvest, that He would send forth more laborers into the harvest, "more seventies," like those other seventies, until the field would be covered with such laborers. So far we have shown that this was the order of the church in the days of Christ, as far as we have examined it in its organization.

We now call your attention to the facts that a church of Christ had been organized precisely like the New Testament church, as far as we have examined it, many years before Christ was born, that the Kingdom of God was not new thing to the Israelites. Jesus, in the New Testament, was prophet, priest and king His counterpart, we will now show also held the same office.

Stephen says that that church was with Israel in the wilderness. Acts 7:38, "This Jesus was with the church in the wilderness. So there was a church organization away back as far as Moses. We learn that Moses was a king, from Deut. 33: 4, 5. That he held a higher priesthood than Aaron is shown clearly in Num. 16: 9-11. That he was a prophet none will deny, his counselors were Caleb and Joshua. For his first quorum of officers see Num 10: 14, 29. Twelve of the princes of the tribes. As soon as those were called and qualified to fill their offices as leaders, we find the Lord commanding Moses to call out, from the elders, seventy men, the Lord promising to put his Spirit upon them. See Num 11: 16-25. We learn they became prophets, all of them, and like Moses they prophesied in the camp. Moses wishes that all of God's people were prophets. —Num. 11: 29.

How vastly different is the position of Moses, in relation to God granting his Spirit to mankind, from that of the teacher of to-day. One says, would to God that all of God's people were prophets, the other class preach, pray, warn, exhort and teach that none of God's people to-day shall be prophets, for, say they, to be a prophet to-day, you must surely be a false prophet. How remarkably strange that God should change in his dealings with his people. As in one age to bless them with his Spirit and in another to withdraw it entirely so that those who have it not, shall instruct mankind that it is no longer needed.

Now that we have a little of what was anciently given, for we have not one word of the prophecies of these seventy elders, yet if God gave them his Spirit and they spoke the word of the Lord, it must have been as much scripture as any written by another inspired man, and yet our opponents say, in the face of all this, that we have all the scripture that was ever given of God.

We find then, that in the wilderness there was a church. The local or presiding officers of the church in the days of Moses were rulers over thousands, over hundreds, over fifties and over tens, as you will

find in Ex. 18: 13-27. Thus the traveling ministry and the local presiding ministry, or rulers as they are called in Exodus, were placed in the church. Paul, in 1 Cor. 12: 28, says, God set in the church, first, apostles; secondarily, prophets; thirdly, teachers; helps, governments. In Eph. 4: 11, 12, evangelists and pastors are named, besides apostles and prophets. In Acts 6: 7, we learn that there were priests in the church, a great company of them. In Phil. 1: 1, we read that bishops and deacons were in the church at Philippi. Thus we have the New Testament church with a president, twelve apostles, quorum of sevens, prophets, evangelists, pastors, teachers, priests, bishops and deacons. Reader, is the church to which you have subscribed, officered in this way, if not, then it cannot be the church of Christ, because his was to be a perfect church having all of its members complete, entire, wanting nothing. You may ask, have you a church anywhere like it? We answer yes, the church of Jesus Christ of Latter Day Saints has all of the above offices placed in their offices by the voice of inspiration. You see then that God has a people who, as far as their organization is concerned, are a perfect pattern of the one erected by the Master.

There was communication between the heavens and the church in the days of Moses and Christ, so if God has a church now he must commune with it to-day in like manner as anciently, hence the necessity of the gifts of the gospel to be in the house (church) as its adornments, its life, its food, its blessings.

Thus we find that the building (church) we have centered our hopes in, is in every part exactly like God's church anciently; that he does endow his house (church) with the spirit of the gospel in gifts of tongues, interpretations, prophecies, discerning of spirits, wisdom, knowledge, faith in healings, etc., that God acknowledges his people, no matter how Satan may rage and the people may imagine vain things. Dear reader, we say to you, come and receive of the good that God gives to the obedient.

J. A. R.

### A Boy's Mother.

My mother she's so good to me,  
If I was as good as I could be,  
I couldn't be as good, as she.  
Could I any boy be as good as she.

She loves me when I'm glad or sad;  
She loves me when I'm good or bad;  
Ah, what's the fondest thing, she says  
She loves me when she pushes me.

I don't like her to punish me;  
That don't hurt, but it hurts to see  
Her cry; 'en I cry; 'en I weep  
We both cry; 'en I'm good again.

She loves us when she sees and hears  
My little cheek and sunny cheeks;  
Ah, when my sis comes home to tea,  
She loves him, most as much as me.

She laughs 'en tells him all I said,  
An' grabs me up 'n' pat's my head;  
An' I hug her, an' hug my sis,  
An' love him purr! high much as ma.

"The Servant of Jesus Christ."  
This word servant is not a hateful word to me. What is there higher or nobler in this world than service? Surely we who profess to be the servants of Him who came into this world "not to be ministered unto but to minister," and who taught his disciples that whoever of them "will be the chiefest shall be servant of all"—we cannot use the term with any contempt. If there are in our homes those who have been favored in a measure, let us remember that he who is faithful over a few things, has the promise of being ruler over many, and if, in the varied and often trying duties given to our "hired help" to perform, they are trustworthy, they may expect us in authority when the final adjustments are made.

ZION'S ENSIGN.

JOHN A. ROBINSON, Editor.

Entered as the First Class of Independence, Mo., a Second-Class Station.

Independence District Directory

- I. N. WHITE, Missionary in Charge. J. A. ROBINSON, Editor. J. B. SCOTT, Secretary. ALVARO WHITE, Bishop's Agent. E. BRANSHAW, Clerk and Treasurer.

Independence Branch Directory.

- F. G. PITT, President. ROBERT HAY, Secretary. J. B. SCOTT, Teacher. A. M. McFARLANE, Deacon & Treasurer. M. S. FURCK, Clerk & Local Bishop's Agt.

Sunday School.

- H. R. MILLS, Superintendent. Wm. CLOW, Asst. Superintendent. E. G. GORDON, Organist. EDWIN MILLS, Asst. Secretary. Wm. H. MILLS, Treasurer. F. G. PITT, Chorister. MATTIE BOZARTH, Asst. Chorister. BELLE BOZARTH, Organist. MARTIE BOZARTH, Assistant Organist. ALMA PITT, Librarian. CLARA BRENNAN, Librarian.

Sermon by Elder T. W. Smith.

Delivered in the Saints Church at Independence, Mo., Sunday Morning, March 23, 1891.

(Reported for the ENSIGN by Sr. Belle Robinson.)

In Romans 8th chapter 16th and 17th verses will be found the following words: "The Spirit itself beareth witness with our spirit, that we are the children of God, and if children, then heirs, heirs of God and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together."

I call your attention particularly to the 16th verse, "The Spirit itself beareth witness with our spirit, that we are the children of God."

If you would go into any other of the churches to-day in the city of Independence and there should be meetings for conference or exhortation or class meetings, as they are variously called, you would perhaps hear from almost every one who speaks, an expression like this, "The Spirit beareth witness to my spirit that I am a child of God." But the apostle does not so express himself, as you will observe, for he says, "The Spirit beareth witness (with) our spirit and not (to) our spirit. In other words I understand the apostle to mean that the Spirit of God bears testimony in connection, or in harmony with our spirit that we are the children of God; but it cannot truthfully bear witness to that fact unless we have become children of God according to the plan or method that Jesus himself provided.

It becomes therefore of the utmost importance to every one, to be able to realize that, if they are the children of God, they have become so by that Divine rule, and if that be the case, the Spirit of the Lord will bear witness with their spirits, otherwise there is no testimony to be borne by the Spirit of God in the matter, for God's Spirit will not bear witness to a falsehood, or to an error. To-day a large portion of the religious world pride themselves a great deal upon their experience. Experiences in religious matters is a very good thing, providing the experiences be authorized by the word of God, and whether or not our experiences are in harmony with the word of God, is the question to be settled. If I should ask the majority of those who profess to be Christians in Independence, how they became the children of God, they would answer, perhaps, in the words of the Apostle Paul in the 3d chapter of Galatians, where he says, "For ye are all the children of God, through faith in Christ Jesus." They would assume, because of their faith in Christ Jesus as their Savior, to have experienced a pardon of their sins, and to have been born of the Spirit; but they have followed doubtless, to read the verses following, where Paul expressed himself thus: "For as many of you as have been baptized into Christ, have put on Christ." Paul again says, speaking of those who are in Christ, that they are "new creatures," or in other words, have been born again, they are therefore new creatures in Him.

Those who claim to have received this new birth by virtue of the Spirit of God given to them because of their faith in Christ, ignore to a great extent, the necessity of baptism for the remission of their sins. To-day a large portion of the religious world look upon baptism as being "an outward sign of an inward grace," a sort of sign to the world that they have become Christians, that they have put on Christ, whereas the apostle argues as I quoted before, that this putting on of Christ is assumed by baptism. But inasmuch as they claim that baptism is an outward sign of an inward work of grace, they mean therefore to say to the world that they have already become Christians, that they are already children of God, are already in Christ, but in so doing they ignore the fact that the putting on of Christ is by the ordinance of baptism. This is the subject to which I wish to call your minds particularly, and I will now quote the words of Jesus found in the 3d chapter of John the 7th verse: "Ye must be born again." This declaration coming from the Son of God, is emphatic. Jesus spoke as never man spoke, and said what he meant and meant what he said, and when He therefore declares in emphatic language, "Ye must be born again," that rule applies to everybody, there is no exception, before any man or any woman can enter into the kingdom of God, he or she "must" be so born. This matter then of the new birth becomes an all important one, because, if we cannot be saved, except we be born again, is there anything more important that we should learn "how" we must be born again. When Christ made this declaration, Nicodemus asked, How can it be possible, "Can a man enter a second time into his mother's womb and be born?" He seemed to understand that this being "born again" meant a rebirth in the flesh, and of course knew that was a physical impossibility. Christ had no reference to a birth in a physical sense, but in a spiritual manner, and He says in explanation in the 5th verse, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Now, hear what the Apostle James says: "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures."—James 1: 17. Again, says the Apostle Peter in his first letter, beginning with the 23rd verse: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." "Born" here is from the Greek word "Genia," which is sometimes properly translated, "begotten," therefore, being begotten again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever. And this is the word. What word? The word of the Lord, this is the truth, this is the incorruptible seed, he means to say. And this is the word which by the gospel is preached unto you. I do not understand Peter to mean that the entire Bible is referred to here. What he means is a certain portion of the word of God, called in the language used by himself, the gospel. Now all that is in the Bible is not gospel, while it may all be truth. A great many of the truths are historical, and truth is found on every page of the book, but all truth is not the gospel. The "gospel" signifies within itself, good news, glad tidings. Now if I should read you this morning about the destruction of the world by the flood, I could describe the truth, but there is no good news in it, no glad tidings in that historical truth. Hence I say all truth, and all the Bible is not gospel. Now while Peter says, that by which we shall be begotten is the gospel, or glad tidings, or good news, this alone would not present any clear idea to your minds. If I should go into heaven lands and find a people who had never heard about God or Christ, or the Holy Spirit, and I should command them to believe the gospel and they should ask me what I meant by the gospel, I would say, "Believe the good news." But

they would say, "What is the good news? what does it concern?" If I did not tell them what the good news related to, I could not convey to their minds an intelligent idea as to what the "gospel" is. Now we turn to the word of God and inquire, what is the gospel? I answered a little while ago that it is "the word of God." But what does the gospel concern? What is the good seed by which we are to be begotten? by which we shall be born again? We turn to the 12th verse of the 9th chapter of Acts and find that Philip went down to Samaria and preached Christ to them, and it says in the 12th verse; "But when they believed Philip's preaching concerning the things of the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Again, we read in the 19th chapter of Acts, "When they heard this, they were baptized in the name of the Lord Jesus." Again we read in the two last verses of the last chapter of Acts:—"And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

What I want to prove by this, is that the Apostle Paul taught as the gospel, "the kingdom of God" and therefore when we read him stating in Galatians, "If any man or angel from heaven preach any other gospel, let him be accursed." He means, "the gospel of the kingdom." For what Paul preached was the kingdom of God, and if I can show you from the word of the Lord that the gospel is not only called the kingdom of God, but is called the kingdom of God, then I have established this point. In the 1st chapter of Mark, the 14th verse we read:—"Now, after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God." Again in the 8th chapter of Luke the 1st verse, "And it came to pass afterward that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God." Again in the 24th chap. of Matthew and 14th verse, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

If the gospel is "the gospel of the kingdom of God," the next question is what is the kingdom of God? if you make a mistake here, you make one which will reach unto eternity in its effect. For the gospel is the incorruptible seed and that gospel is the gospel of the kingdom, if we mistake the kingdom, we cannot form a correct idea of the gospel, and cannot therefore comprehend or receive in our own hearts, the incorruptible seed through which, or because of which we are to be born anew. Therefore you see the importance of knowing what the kingdom of God is, in order that you may know what the gospel or begotten principle is, which of necessity must proceed the new birth. Now what is the kingdom of God? I cannot answer all that question in one discourse. We understand however, that the kingdom of God must be understood in three distinct aspects, one is the kingdom of God in the form of the restored kingdom of Israel; another is the church of Christ or the kingdom from heaven, another is the eternal reign of the Father, when Christ having reigned a thousand years, resigns the kingdom to God the Father, at which time the prayer of the Savior will be fulfilled when he prayed, "Thy kingdom come," alluding to the time when every knee shall bow and every tongue confess, when every opposing power shall be destroyed. When that time shall come, the kingdom of God the Father, will come. "Now the doctrine is held by some, that this gospel of the kingdom which we claim to preach, must be preached in all the world for a witness to all nations before the end shall come.



ZION'S ENSSION.

Step moment, "Hail the Easters,"
Bro your journey you pursue,
I've a word of communication
Which I wish to send by you.

CLINTON ITEMS.

Saturday, May 24, we had a heavy rain and wheat and oats are looking fine.
The Artesian Hotel is "oomping up" and will soon be completed.

Saints of other branches are invited to come over and give a helping hand, the date will appear in our next.

Seven were baptized here last Sunday into the Advent Christian Church, by Elder Cate from the labors of Mrs M. Prescott.
Rich Hill turned out nineteen graduates last Wednesday and Thursday upon the sea of a public life, only three of which were boys.

We clip the following from the Chicago evening News of April 14, 1891:

INBOURSED BY MORMONS.
Dr. Thomas Talks of Latter Day Saints and of Creeds.
"Well, I am glad to hear of any body who believes as I do," said Dr. H. W. Thomas of the People's church to-day, referring to a Cleveland dispatch which states that President Smith of the Latter Day Saints had announced that the belief of the Chicago divine were similar to those of the Mormon Saints, and that Dr. Thomas' views were approved by that church.

hymns and spiritual songs, singing with grace in their hearts unto the Lord.

Usefulness.
"Whatever thy hand findeth to do, do it with thy might." In this sentence we find an epitome of wisdom, and he who looks upon life as a period of responsibility, a period wherein upright endeavor should be a principle of action, will see in it not only a divine command, but a divine benediction.

heavenly, thus: "One rich handful stony and all," for old working motto, and frame it with those golden characters: "If any man love wisdom let him ask it of God," and have it in the annuities of our willing hearts.

It is good to have zeal, but zeal should be tempered with knowledge. Zeal is like the steam in the engine, it requires mechanism and intelligence to regulate its force, and prevent its working distraction to all around it. So zeal and earnestness are good, and important, but zeal should be tempered, guided, and directed by knowledge, else it may prove productive only of confusion and disaster.

LOCAL NEWS.

Bro. A. H. Parsons and family are locating here.
Bro. T. E. Lloyd preached at Walnut Park Sunday.
Bro. H. Way and family of Audubon, Minn., are visiting relatives here.

Bro. A. White is still preaching near Willow Springs, with the best of interest.

The Clinton Saints are trying to make arrangements to buy a large tent to hold meetings in. They have appointed Elder I. N. White to solicit help from the Saints and friends through the south-western part of the district to help pay for the tent. It is to be 23 1/2 x 36 feet and 7 feet wall, will cost about \$95 laid down in Clinton.

Letter From Bro. Gouter Wells.

ZION'S ENSSION.—After our return from conference, father and I went on April 24th, to Crab Orchard school-house, south of town, to fill an appointment. This place was opened last November and since then we have had an unflagging interest. In March, Bro. Kaler baptized five, others expressed similar purpose, and this time we baptized nine, all grown men and women, "still they come." Others are getting ready.

There is food for reflection in the annexed clipping.

Artificial worship, ill fitting and squeaking like artificial teeth and limbs, I suppose, better than none, but I prefer that waiting on God which renews its strength so that one may run and not be weary and walk and not faint. There is no artificial limb equal to ankle bones which have received strength so that one may walk, leap and praise God.

USEFULNESS.

It is gracious advice applied to any honest secular calling, or religious service, though sometimes there are circumstances which are so obscure to our mental vision that to us it hardly seems applicable. The work that lies nearest in often so uninteresting and uninspiring that we see it "as through a glass darkly." It lacks the charm of distance which in this as in other matters, lends enchantment to the view.

Zeal and Knowledge.

There is in many zealous persons a constant tendency not only to act, but to overact. If I tell a boy to bring me an armful of wood, and he in his excess of zeal brings so much that he breaks his back, or so strains it that I am obliged to wait on him and take care of him for months, he has done me no kindness, he has done nobody any good, he has simply exercised a zeal untempered by knowledge and prudence, which has proved harmful to himself and all connected with him.

Bro. E. E. Williams of Richmond, Mo., made the Epworth a pleasant call on Wednesday.

CLINTON, Mo., May 3, 1891.

LOWRY CITY ITEMS.

We had a fine rain Saturday night.
Bro. D. E. Tucker writes from Kansas City, Mo., he intends starting for his field of labor, Richmond, Mo., on Tuesday.
Sr. C. Foster of Independence, Mo., is visiting friends in Lowry City, and as he is gifted in music, has formed a class here and is giving them lessons.

Bro. J. A. Robinson has just been with us, Saturday night and over Sunday, giving three cheering discourses.

We have a large rich field around us which must some time be convalesced.
In prayer meeting yesterday it was the mind of the Spirit that Bro. W. S. Macrae should be ordained to preach. Thus are prayers being answered, and the Lord is sending more laborers. Bro. Macrae is a young man and young in the work.
Kool Nester, Mo., May 11th.

ARTIFICIAL WORSHIP.

Artificial worship, ill fitting and squeaking like artificial teeth and limbs, I suppose, better than none, but I prefer that waiting on God which renews its strength so that one may run and not be weary and walk and not faint. There is no artificial limb equal to ankle bones which have received strength so that one may walk, leap and praise God.

Whoever a weak desire is kindled in the heart to do something for Christ, we may be sure it is lighted by the Spirit, who would thus try us; and we should beware how we allow unallowed motives to extinguish the flame which, if responded to with a cordial, "Here am I," will be breathed into heat and expansion that will not only bless others but our souls also.

The Lord may send a man to preach, and may desire him to be zealous, and instant in season and out of season, but if he gets the idea that men are to be saved by mere lung power, and mimicking some prominent Benagores, screams and hurls until he ruins his vocal organs, wrecks his health, and at a time of life when he should be in a condition of the greatest efficiency, becomes a useless burden to those around him, his zeal has not been according to knowledge, and it has been destructive in its results.

Four were added to Independence branch on Monday evening by letter and one removed.

Bro. Joseph Luff expects to reach home some time in August on his way to his mission field in the west.

The next Quarterly Conference of the Independence District will be held at Independence, Mo., Saturday and Sunday June 6th and 7th.

A number of our young Saints went on a fishing excursion on last Thursday. They report a pleasant time and plenty of fish.

Bro. John Parker, of Joplin Mo., was in Independence and returned home on Sunday. He will move his family to Joplin in the near future.

Bro. T. W. Smith occupied the stand at the Saint's church here on Sunday morning, and Bro. H. Way assisted by Bro. R. Eitzenhouser in the evening.

At the annual business meeting of the Independence branch, held on Monday evening, all the officers were re-elected and the building committee was sustained.

Having accepted a position with Ballene, Moore, Emery & Co., I will sell all Organs on hand at actual cost.

W. C. CUMMINGS, 211 E. 14th St., Kansas City, Mo.

Sr. Sperry, of Greenwood, Mo., attended prayer meeting here on Wednesday evening. This was the first Saint's meeting she has attended since leaving here two years ago.

Bro. H. A. Stebbins has been making a flying trip through Wisconsin and northern Illinois, visiting relatives and friends and preaching wherever opportunities offered.

Bro. Euseby Curtis of Harrisonville, spent a few days in Independence the fore part of the week, returning home Thursday. He has been detained at home a few weeks on account of sickness, but reports himself ready for the field again.

There was a full attendance at the Bible Class Literary Society Friday evening and a good program rendered. The orchestra deserve great praise for their efforts to make the program entertaining. The following is the program for next meeting: Lesson on Palestine, continued, C. M. Mills; instrumental music, Arthur Mills; recitation, Anna Bostartz; clarinet, solo, Willie Mills; society paper, Claud Haley.

Building Pyramids.

In the building of pyramids the early Americans appear to have the lead, and practiced it far more extensively than any of their descendants in the eastern world; in fact, the building of pyramids and the construction of mounds of earth and stone would seem to have been the principal and most important of all public works in the Central American states and northward for many centuries. The purpose for which these structures were erected changed somewhat, no doubt, as the ideas and religious practices changed, but all the great pyramids were not built for worship and sacrifices to the gods, for there is no pyramid, said Stephens, in Egypt with palace or temple on it, and there is no pyramidal structure in this country (Central America) without. The pyramids of the east, according to Herodotus, were originally coated with stone from base to apex, while those of this country have flattened summits, with flights of steps for convenience of ascent and descent. In numbers and size, those of a single state in Mexico far exceed those of all Egypt, and Cortez, in a letter to Charles V., said that he had counted four hundred of these structures in Cholula, and one of them measured by Humboldt was 192 feet high and covered an area of forty-five acres, or nearly four times as large as the Great Cheops of Egypt. The ruins of these great structures are not only very numerous in Mexico, but throughout Central America, and they show how dense the population must have been in ancient times and what a prodigious amount of labor was expended in their construction.—Sel.

Such is artificial music and worship. Everything was stilted, even the prayer. O for songs of Zion from Christians who have the word of Christ dwelling in them richly in all wisdom, teaching and admonishing one another in psalm and

Do the work that is nearest. Though it's dull the whiles, helping, when we meet them, lame dogs over-stiles; see in every hedge row, Marks of angels' feet. Epics in each public Underneath our feet.

"Do what you can, God will cooperate with you," said the quiet Thomas A. Kempis. By giving ourselves in rich expenditure to the dying, sinning suffering world, we shall prepare sublime benefaction for our own souls; we shall enable, enlarge, and vivify their powers in this life, and fruition in that which is beyond; and then think of being co-workers with Christ. When he was on earth, nothing was too insignificant to receive his gracious attention; thus he set us a perpetual example.

It may be that if we are faithful in little things we shall be advanced, to larger opportunities of usefulness, and find the development which will give us what has been longed for—great work for the Master.

There is infinite variety in the demands for service, from that which finds its sphere in our own home and family duties to the broadest philanthropies, and there is almost an infinite capability in the human soul for this purpose.

Thought, judgment, experience, energy, courage from the mind; love, sympathy, hope from the heart; and these an irresistible union which, if employed for the salvation of souls, the reformation of the fallen and vicious, the rescuing the neglected and comforting the suffering, will create innumerable benefactions for the human race, for whom Christ died. Let us then adopt these words so full of wisdom, and promise for the accomplishment of great things for time and

It is good for Christians not to forsake the assembling of themselves together for the worship of God; but if people insist on going to meeting rain or shine, whether sick or well, strong or feeble, then the thing they may do for the best of motives, is quite likely to have the worst results. Persons may hurry themselves into their graves by unreasonable exertions, and then their life is out short and their usefulness ended through their suicidal policy, they learn when too late the greatness of error into which they have fallen; while the name and cause of Christ will bear reproach from men, because of their unresolvable and excessive overzealions.

It is good to be zealously effected in a good cause, what our hand findeth to do we should do with our might; but it is important that we know first that God calls us to the special work which we undertake to do, for it is probable that many a person may have ruined health and wrecked life itself in the endeavor to do great work which they were never fitted to perform, which the Lord has never bidden them to do, and which may prove utterly abortive and fruitless, and leave them at last to hear the Master say, "Who hath required this of your hands?"

There are persons who in their zeal to do for others forget themselves and their own personal duties. They seem to read the command, "Thou shalt love thy neighbor better than thyself;" and so they do to others not what they would that others should do to them, but far more than others would do, or would be permitted to do for them. An excess of zeal drives them along and sometimes the results are most lamentable. Undoubtedly there are multitudes who are idling life away; and wasting time and opportunity for lack of zeal; but while they do this others who are more zealous must remember that the great enduring work of life is not done in a few moments of spasmodic effort, of fits and starts, and jerks and jumps, but it is done through persistent, steady, strong and steadfast endeavor, carried on by persons who preserve their constitutional vigor, and who working moderately, persistently and continuously, accomplish great things for God and humanity in the years which he grants them for his service.—Sel.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOL. I.

INDEPENDENCE, MO., SATURDAY, MAY 16, 1891.

NO. XX.

## ZION'S ENSIGN.

A Literary and Religious News Paper, published in the interest of social, scientific and moral truth, every Saturday at Independence, Jackson Co., Missouri.

J. A. ROBINSON, FRANKIE G. PITT, EDITORS.

Price, \$1.00 Per Year.

Make all communications and address all communications to J. A. Robinson, Box 133 Independence Jackson Co., Missouri.

INDEPENDENCE, MO., MAY 16, 1891.

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NEVER expect the Lord to do for you that which he has given you a chance to do for yourself.

Bro. J. J. CORNHIS sends in six more subscribers for the ENSIGN from Bay City and eleven from Witmore, Michigan.

THE man who always knows how other people ought to have done their work, usually has but little work of his own on hand.

THE sermon by Bro. Mark H. Forscutt in this issue is quite lengthy but we feel confident that the subject and the manner of presentation amply compensate for the space occupied.

There are two kinds of willing people in this world, one kind who are always willing to do all they can, and the other class persistently willing that they should.

WE do not know which is the most difficult to manage—a man who has acquired the habit of kicking or a mule so gifted—but for our part, we would prefer to take our chances with the mule.

THE next issue of the ENSIGN will contain a sermon by President Joseph Smith, delivered at the opening of the late General Conference. Any one desiring extra copies should order them at once.

Bro. Wm. LEBER, of Thurman, Iowa, writes May 11th: "We have received a sample copy of Zion's ENSIGN and feel very much pleased with it, and as it continues as pithy as the sample, will try to secure subscribers for it."

In this issue will be found quite a lengthy report of the debate now being held at Lamoni, Iowa, between Bro. E. L. Kelley and the Rev. Clark Braden. The first letter should have appeared in our last issue, but came in a day too late.

Bro. GOMER WELLS writes from Holden, Mo., May 10th: "Bro. Keller and I are at the above place preaching. Sunday's services were almost a failure on account of rain. Will stay until Thursday or Friday, then we are due at Crab Orchard school-house, after that we will probably go to Jefferson City or Boonville. There is plenty of labor ahead—more than we can accomplish. We find the ENSIGN very much appreciated here. Will do what we can for the 'Gospel Tent.'"

One ought not be careful how we speak of others, and never drop a word that would be likely to prejudice the mind? Many are led to avoid some of the best people the world ever saw, because of remarks thoughtlessly spoken. A word, or even a look, may be the means of doing an injury to a fellow creature, that will affect him as long as he lives. Be careful how you speak and act, and never cast a reflection that may prove mischievous in its results.

## AMERICA A LAND OF PROMISE.

One doctrine peculiar to the faith of the Latter Day Saints is that the land of America is pointed to in prophecy as a land of promise and referred to as a choicest land. The Elders have taught from the first that the patriarch Jacob referred to this land in blessing his son, Joseph, when he said, "Joseph is a fruitful bough even a fruitful bough by a well whose branches run over the wall," and by the Almighty who shall bless them with blessings of heaven above, blessings of the deep that lieeth under, blessings of the breasts and of the womb. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills." Joseph's blessings were reiterated by Moses in the following words: "And of Joseph he said, blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath. And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon. And for the chief things of the ancient mountains, and for the precious things of the lasting hills. And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

The Book of Mormon teaches, that America is the land here referred to as Joseph's land, and that it was by the influence of God's Spirit that this land was discovered, and that it assisted in drafting the constitution of the United States, that religious liberty might be granted to all, that the gospel in its purity might be taught to all the nations of the earth from this land.

And now after 67 years, although the gospel has had to meet the fiercest kind of opposition, both from enemies without and deceivers and hypocrites within, notwithstanding all the combined powers of the adversary to overthrow the work, its influence is felt in moulding religious thought to that degree that men who evidently know nothing of this work in particular, but who on account of that clear perception with which some men are endowed are enabled to see these things that they sometimes speak concerning this land like men inspired.

A late number of the Kansas City Journal contains an editorial under the heading, "A Providence—No Accident," in which the writer refers to the land of America as the place where God would lay the foundation "for the absolute freedom, and the absolute equality, in rights and privileges, of every human soul born on the planet." We have not space to publish the whole editorial. He says:

"We are led to these reflections from reading a statement made by a very intelligent Englishman, many years a resident in India, where he had studied the forms of Hindu theology. This is what he says: 'America is appointed for a much higher and nobler destiny than Americans now suspect—namely, to produce the truly spiritual man. The conditions are all supplied, and the work has begun. America is to produce a race in which the body will be cultivated only because it is the temple of the soul, and the machine through which mind is to produce a higher type of humanity. It is to produce a higher type of humanity, a type which the true 'Plyate, soul and nerve, will predominate, and yet la-

prove and glorify rather than weaken the body. It is not possible for the Americans to avoid their mission the result would be their destruction. They cannot afford to be inappreciative to any degree in any respect; their climate and social system will secure them into the higher life of the face of the earth. Their present faults are temporary; a greatly material people they cannot remain. They are not in their present land to belong to the higher life, and if they fall or refuse if that were possible, their conquest and decay will be tenfold worse than the worst that is written of Greece or Rome.'"

"The writer we quote sees the fact that as yet almost a prophetic vision—that there exist in the American continent the elements of the new man in the same thing, the evolution of a new man on this hemisphere. "The writer we refer to touches upon another suggestive fact—that in spiritual, theoretical and all things we are reaching long over the old Hindu error, and that a new religious concept is to be, must be born into the world with the coming new age. He says this: 'Thousands of years ago India realized an original and the greatest of now distracting the West—the origin of man, his relation to the first cause, the nature and the destiny of the soul. India pushed the discussion far beyond the point that has now reached in Europe, and the content of some of our laws lately defined—that concerning God and his dealings with man nothing can certainly be known.' And then he concludes this remarkable statement: 'This new and extraordinary declaration—that we need to know these things, not as a religion, but as the last time, for she will obtain the true light and the solution that will satisfy the world.'"

"India, Egypt, the Greeks, the Romans, discussed these questions, from the plane of despotic civil government—from the plane of economic relations of owner, or master or slave. The moral law was an unknown force in these civilizations, and their theology could not rise above conditions that were actual and unchallenged, even by the most advanced thought of their teachers. The moral law is a law that is the same organic concept, as religion is an affair of state in the European mind. That mind can never consider it apart from this hereditary disability. And so we see the European mind, as a rule, is either ecclesiastical or nihilist. There is no middle ground possible, except for a people born to a state of personal, civil, social, and religious freedom, that makes both God and king open to each and all, without regard by any man, to either, or under any pretense of any kind."

"And this is just what the American mind is doing to-day. As each generation has come on the stage since the continent was settled, this freedom of civil government has been more and more manifest in the results, and each one that comes in the future will be equally marked by its freedom and advances in these directions. The true light will come to the minds of this new continent, and this freedom of civil government of thought dispensed to the results. These two are the theological and the spiritual schools. Religion will not be a profession, nor will the religion in man be outlawed. But the one will be chosen to be the moral and to narrow for the enlarged capacity of the soul, while the other will be demonstrated to an equal disability in the opposite direction. God the creative power, will become a universal inspiration and the heart of humanity will become the one and only spirit and form of worship. Immortality will not be a thing of speculative and metaphysical speculation, nor will it be a thing of religious dogma, but a revelation, but the fact of the continuity of conscious life and personality as a necessity of consciousness itself will be the basis premise upon which the minds of the coming generation will be built. It will be an educational force and its civilization will be built and work. God will not be banished from the hearts and minds of men, but a wider, a grander, a more sublime idea of the Father, Creator will be held all the creative forces of thought that have for so long bred strife, contention, wars and disability upon the children of a common origin and an inevitable common destiny. The more the idea of the writer is weighed the stronger will be the thought, and it must be plain to all that we know of human history, of human progress and the fitness of conditions, go to the credit of accident rather than of purpose in a prevailing providence."

We think the language most significant, especially so as coming from those who claim no inspiration for their utterances, but are moved to so speak by what they see is being accomplished, and reasoning from cause to effect, are able, with wonderful accuracy, to determine very nearly the truth in the matter. Their deductions are most encouraging to those engaged in the conflict and who have been taught by the Spirit that their work had this very end in view.

The report of the Kelley-Braden discussion by our special correspondent will be continued next week. One can not arrive at perfection at a single bound, numberless difficulties must be overcome, but as they come singly we can easily overcome them.

## MORE HELP WANTED.

At last writing Bro. A. White has started south staying over a week. Crowds went out to hear him at every meeting, invitations came to go here and go there to preach, but unfortunately he could not divide himself up into parts, so he was compelled to just tear himself away from them. On giving an invitation to any that were ready for baptism, no one spoke, but in the middle of the night one man came knocking at the door where Bro. White was staying and desired to be baptized before he left, others were baptized afterwards, making six in all. Next day Bro. White left for Willow Springs, intending to hold meetings, but the Spirit pressed upon him so much to return that he took the first train back there again, expecting to baptize many more. I have always said there was work here for six good elders but Bro. White says he could keep fifty elders going in this part all the time. It makes us poor saints feel good, because we have called for help and it was a long time coming, we began to despair but we are glad now that we have help and just the right kind, one that is not afraid to eat what we poor people live on. I see Bro. Curtis is billed for south-west Missouri, does that take us in, if so, come along brother and help us. Mr. Brill, a jeweler, has used his influence and procured us a good sized hall already seated, free of charge, so surely the Lord is favoring Zion. I am patting forth every effort to get in my crop and get a few groceries for my family so I can join the elders here in this great warfare.

Willow Springs is about to have a boom, the south Missouri Land Co. is about to move its headquarters from Kansas City to this town.

## II. SPIRITUAL.

### AN AGE OF UNREST.

The closing decade of the nineteenth century witnesses a deep and widespread spirit of dissatisfaction and unrest. And this, notwithstanding the fact that the hundred years have seen a greater advance in all that relates to mere material progress than any similar period of the world's history. It is no exaggeration, even, to say that the growth of discontent and restlessness has kept pace with the growth of physical power, wealth and comfort, with advancement on lines of political and intellectual progress. The world has been growing richer, inventions have multiplied, trade has found new channels, governments have been liberalized, luxury has increased; and all the time men have been growing more discontented; ominous signs of social and national disturbances were never more thick and threatening.

This has been very strongly put by Prof. Bryce the historian in a late address in Brooklyn. He said in substance, thirty or forty years ago men thought they saw before them a promised land of satisfaction and happiness. But now when constitutional principles are recognized; when political freedom in thought and speech has been obtained; when trade and the power of making money have had an enormous development; when physical science has added a thousand comforts to life; and when nations have become pure democracies—there is instead of repose, universal melancholy, discontent and despondency. The world does not grow better, the manners of the upper classes are not nobler, nor are the masses more contented.

This is significant and solemn teaching; and it is teaching that comes not from a dreamer, fanatic, but from a very clear-headed and

practical observer of human affairs, from one of the foremost publicists of our day. The witness is true. And shows how fruitful it is to turn for instruction, hope and comfort in those times to the prophetic Word. This part of the Holy Scripture is certainly not quoted or enforced commonly in the pulpit as it should be. If this is an age of growing discontent, it only serves to confirm the teachings of prophecy, which at the same time furnish the truest comfort to the hearts that are weary. The greater the uneasiness and unhappiness of the times, the greater the need of the strength and encouragement which the "sure word of prophecy" gives, and which it was intended to give, as "a light that shineth in a dark place," until the dawn and the day-star arise in our hearts."—Sal.

### LEAVE STARVATION IN THEIR TRACK.

Fertile Fields Turned Into Deserts by African Locusts. So accustomed have we become during the last few months to associate the name of Africa with tales of bloodshed, massacre, famine and every conceivable kind of horror that the announcement of an impending plague of locusts in the northern portion of the Dark Continent will give rise to little astonishment and even less sympathy. And yet the calamity with which Algeria, Morocco, Tunis and Tripoli are threatened is of no ordinary nature. For the devastation of the countries traversed by these insects is even worse and more complete than could be accomplished by a conquering army, or, in fact, by any human agency. They transform the districts over which they pass from fertile fields and luxuriant pastures into howling deserts. Even the towns and villages are depopulated by the advance of these appalling invaders, which the Arabs describe as "the scourge of Allah." For so complete is their work of destruction that they leave nothing except starvation both for man and beast in their track.

The Bedouins, who brought the most recent confirmation of the imminence of the peril, declare that they rode for a distance of 60 miles through swarms of locusts so dense as to obscure the light of day. Official reports of the French authorities in Algeria describe one of the swarms near Herault as almost 200 miles in length and nearly a thousand feet in height, and as totally concealing the range of hills in the vicinity. Another swarm of equal size is reported to have reached the Moorish city of Marakesh, whose fugitive inhabitants assert that neither they nor their fathers have ever witnessed such desolation as is being caused by these insects.

Twelve years have elapsed since the north of Africa was last visited by a scourge of this nature, and in view of the fact that the swarms reported are stated to constitute the mere advance guards of the winged army of invaders, there seems much ground for fear that the impending visitation will be one of the most appalling ever witnessed in the sorely stricken and unhappy land of Ham.

The great Napoleon is said to have kept all his letters three weeks before he opened them, and would usually find they did not then require answering. If we, in like manner will keep the evil reports we hear for that length of time we will very often find they will not bear retelling, as they will by that time prove themselves untrue.

Having accepted a position with Bullene, Moore, Emory & Co., I will sell all Organs on hand at actual cost. Wm. C. Cummings, 311 E. 14th St., Kansas City, Mo.

## LOCAL NEWS.

Elder A. H. Parsons is trying to make an opening of the work in Argentine, Kansas.

An excellent time was had last Monday night at the young Saints' prayer and testimony meeting.

Bro. John McMullin is quite ill again, having on last Sunday evening been prostrated by a stroke of paralysis.

Elder F. G. Pitt addressed the Independence Saints on Sunday morning and Elder J. A. Robinson in the evening.

Sister D. Donovan and family will shortly go to Chicago where Bro. Donovan has been employed for some time.

The fine rain on last Sunday did a great amount of good as the ground was getting quite dry and vegetables was beginning to suffer.

Bro. F. G. Pitt, owing to church business which called him to Lamoni, was thereby enabled to take in a part of the Braden-Kelley debate.

The much talked of caining factory is an assured thing, the building will be completed this week and the machinery will be shipped, ready for putting into position.

Nineteen of our young people went fishing on Wednesday and report a grand time, and we have no doubt of it, as some of the fish we saw were fully three inches long.

Elder A. H. Parsons has of late been preaching at Lee's Summit with good effect, as the people were attentive and a Methodist minister commended some of the discourses.

Just as we go to press, word comes from Bro. Pitt, who is attending the Braden-Kelley debate, that several of who have been attending the debate have given in their names for baptism.

Elder T. W. Smith will deliver a discourse at the Saints Church here on next Sunday evening, May 16th, on the "Times," peace and conditions under which the Jews will accept the Messiah."

Sister Bowker will start for Union, Oregon, on the 19th inst., to live with her son, William, who is in business there. Sister Bowker ordered the ENSIGN to be sent to her there, as she must have it.

The franchise for the North side railroad has been passed by the city council, and accepted by the road officers, so that every thing is in readiness for work to commence. Officers of the road state that they have a sufficient force to complete it in 60 days from the time work is begun.

A number of the young people of the branch, and neighbors of Bro. and sister Bushnell gave them a surprise on last Monday evening in honor of Bro. Bushnell's birthday. The evening was spent in social converse interspersed with music and song.

### THE AIR LINE.

The city council in extra session on Thursday evening passed the ordinance granting a franchise to the Kansas City and Independence Air Line. Its eastern terminus will be at the north side of Maple avenue or Oage street, and will be a double track, standard gage road. They are to commence work within 90 days and complete it in 3 months, and are required to run six passenger trains daily, round trip fares not to exceed 30 cents, for the first four years and then 25 cents during the remainder of the franchise. This of course does not prevent the road making a lower rate at any time they chose.

Sermon by Elder M. H. Forscutt.

Delivered in the Temple at Kirtland, Ohio, Sunday afternoon April 12th, 1831, Before the Great Conference.

(Re-printed for the Ensign by St. John's Mission.)

"The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another gifts of healing by the same Spirit; to another the working of miracles; to another prophecies; to another discernment of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the self-same Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, AS IT HATH PLEASSED HIM. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say to the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more these members of the body, which seem to be more feeble, are necessary; and these members of the body, which we think to be less honorable, upon these bestow more abundant honor; and our uncomely parts have more abundant comeliness. For our comely parts have no need; but God hath tempered the body together, having given more abundant honor to the part which lacked: That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular. And God hath set some in the Church; first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gift of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts."

"This reading of a portion of the 12th chapter of Paul's first epistle to the Corinthian church is our lesson. Bible students will have no need in chapter 1st, verse 2nd, that this epistle was addressed by Paul thus: 'I unto the church of God which is at Corinth.' 2nd, 'to them that are sanctified in Christ Jesus called to be saints.' 3rd, 'to all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.' Therefore we claim it, because it is the word of inspiration to all those that call upon the Lord in every place.

In presenting the church under the symbol of a body, the writer affirms that as God hath set the distinctive features of the natural body within it, as indispensable to it, so also hath He given to the mystical body these distinctive gifts; and especially through Paul, has He recommended to us the attainment of them by emphasizing the important fact that they are counted by Him as essential integrants of the mystical body, the body of Christ.

'This is the thesis. The argument is that as in the natural body, the eye cannot say to the hand, I have no need of thee, so in this mystical body, in no condition, at no time, under no circumstances, can any one part of it justly say to any other part; I have no need of thee; nor, functionally, can one part say to another part, nor constantly, because my office is different to yours and is necessary, therefore your office is not necessary; nor deprecatingly, Mine is not a part of the body, seeing it differ from yours, and yours is necessary. In brief, God, who is himself perfect, has originated a perfect church, with a perfect constitution, to be governed by perfect laws, each member required to strive after perfection in his own place, and no one member to interfere with the work or duty of another. The hand is not structurally made to walk upon, nor the feet to write with. The lower limbs do not assume to think, nor the brain to perform muscular work. As in the natural body, each performs its part, so in the mystical body, the body of Christ. Its various members are interdependent; the whole united in one, and only one perfect body. A better argument could not possibly have been presented to show the importance of unity than that which is suggested by the natural body, it can only exist in unity; in like unity must be the Church of Christ.

We are members of a society, and as such are anxious that we be rightly represented. It very often happens that when others attempt to represent them misrepresents, yet, sometimes not from design, but from ignorance of the true facts in the case. Our views upon the subject of to-day have been very often misapprehended and therefore very often misrepresented. To illustrate, because we as a church believe in apostles, prophets, spiritual gifts and divine endowments, some have imagined that we, personally, or our rights, are limited by these powers, and especially by these officers who are ex-officio, the leading men of the church; some indeed imagine that because they are placed over us, we have no right to think for ourselves, if our thoughts differ from theirs, and that their dictum is the end of controversy. Those who think thus have not yet learned the first or fundamental principles of this faith. I tell you frankly, that were this charge true, I would not belong to this church an hour; nor a minute, neither would I if that was the spirit of the manifestations. Destroy my manhood, and I see Americans, Irishmen, Englishmen, Welch, Germans, Scotchmen and Scandinavians, and I ask of these men, "Are you now Americans?" They answer me promptly, "We are." "By what means was this change brought about?" I enquire. They answer, "By the law through which foreigners are here naturalized and made citizens."

Very good; so the Apostle Paul represents the true Church of Christ, the one that he is here speaking of, its unity, and the divine method of naturalization. Writing to the Ephesians, who were not of Israel after the flesh, he states, "Ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world;" but they having been born again, he could say to them, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." Paul recognized the important fact that those who were not of Israel must be made Israel by a law of naturalization, in the still more important fact, that in Christ all arose new creatures, Israel as well as Gentiles.

In his bewilderment, he asked "Who art thou, Lord?" We can imagine the colloquy, "I have ever sought to glorify God, I have wished to persecute no one, I have had prosecutorial evil, and I have the interest of truth. I have a but sought to subvert error, to defend the law of God against violators of it. Moses gave us laws, and one, Jesus of Nazareth arose, and these whom I presentate under the law are his followers. He threw discredit upon Moses, and was executed. I only oppose him and them."

"Who art thou, Lord? And the answer came, 'I am Jesus, the Jesus of Nazareth, whom thou persecutest.'" "Thou deceivest one, delighted in the thought that thou art serving God. Thou dost know that I was put to death in the body, and thou hast supposed that Israel's freedom was secured thereby, because thou didst believe that I was an impostor, but I am He, the crucified Jesus, that now speaketh to thee, and I appear to thee in this cloud of glory by which thou art blinded that thou mayest know that I, the Prince of Glory, am Jesus of Nazareth, the very one whom thou hast treated with such contumely." Then came enlargement of soul to the honest man whom human creeds had reduced to a bigot, and with the testimony of the convicted man whose soul was the seat of honor and integrity, now truly converted, turned to the Lord, he enquired, "What wilt thou have me to do?"

By a miracle Paul was converted; by a divine or miraculous manifestation, Paul's views and policy were changed. We can not be surprised therefore that one who was converted by miraculous power should be a strong advocate of miraculous gifts in the church; not that he should, more ably than any other of their advocates, as he does in this Corinthian and in the Ephesian letter, set forth the order of them, explain their interdependence upon each other, and their potency in promoting and in confirming the faith and union of the saints with Jesus Christ, the founder of the church; but no where else does he or any other so ably present, or so fittingly represent Christ in his relation to the Church; as in this suitable figure where he represents the church itself as the very body, the mystical body of Christ, and every portion, of that body, including even the gifts and manifestations to it as being essential to the church and its government.

I look around me here to-day, and I see Americans, Irishmen, Englishmen, Welch, Germans, Scotchmen and Scandinavians, and I ask of these men, "Are you now Americans?" They answer me promptly, "We are." "By what means was this change brought about?" I enquire. They answer, "By the law through which foreigners are here naturalized and made citizens." Very good; so the Apostle Paul represents the true Church of Christ, the one that he is here speaking of, its unity, and the divine method of naturalization. Writing to the Ephesians, who were not of Israel after the flesh, he states, "Ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world;" but they having been born again, he could say to them, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." Paul recognized the important fact that those who were not of Israel must be made Israel by a law of naturalization, in the still more important fact, that in Christ all arose new creatures, Israel as well as Gentiles.

light of this thought, Paul wrote our lesson and opened it with this very significant desire; "Now concerning spiritual gifts, brethren, I would not have you ignorant."

"Ye know that ye were Gentiles; ye are now Gods' spiritual Israel and now develop spiritual unity. Ye are of Corinth; your paintings, your statuary edifices, your fane shall all be renewed. Your grand pillars and your works of art, the people of the old and of the new worlds, even 2000 years from now, shall delight to imitate. When they shall speak of something marvelous in architecture, they will speak of the Corinthian columns; of the famous capital of Achaia. Yet like your countrymen, ye proud Corinthians were once followers of dumb idols, and by these dumb idols ye were led. But although you have abandoned them, and have turned unto the living God, I would have you clearly to understand that unless you retain the Spirit by which your membership in Christ is certified to you, you will have no existing and continuous part nor lot in Israel's future glory. Wherefore I give ye to understand that your union with Christ must be perpetuated, your spiritually preserved and increased, and to this end, as these differences of administration, these divine manifestations, these supernatural gifts are parts and parcels of the government, constitution and powers of the Church of the living God, I would not have you ignorant concerning them. To all that call upon the name of the Lord I urge. Watch closely, therefore, and never identify yourselves in the future with any power, or with any party, or any body that does not regard these God-appointed means as essential integrants of their organization. Thus virtually, reasons the Apostle Paul to your speaker. It may not so seem to you, but I think it will to a certain extent at least, if you will study the chapter read in connection with the first chapter and second verse. If we are of the 'Church of God,' are 'sanctified in Christ Jesus,' are 'Saints,' or 'call upon the name of Jesus,' or 'eat written to us; if none of these, God be merciful to us!"

Go with me to an often quoted testimony, the declaration of Jesus before he left the earth, a testimony of intrinsic value. I heard my brother on the left (Joseph Smith) speaking of it at the time when in the contemplated revision of the Bible, it was proposed on some ground, to omit from the 14th verse to the 20th from the revised translation. I refer to the sixteenth chapter of Mark. Our revision committee wisely retained it. It is the divinely authorized announcement of the sacred gifts as attendants, or as designed to follow the preaching of the gospel as a blessed part of that gospel itself.

"He appeared unto the eleven as they sat at meat, \*\*\* and said, 'Go ye into all the world, and preach the gospel to every creature.'

"What is this? Our theories, Lord?"

"No; preach 'THE GOSPEL.' This is your mission, preach the gospel."

"Lord, what shall we preach?"

"You shall preach the gospel, and to every creature the same gospel, and in preaching it, you shall state, 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs SHALL follow them that believe.'

"What signs? What mean you, Lord?"

"That you shall preach the gospel; that you shall predicate salvation upon the conditions of that gospel; that as a result of accepting that gospel, these signs shall follow; not, perhaps they will; not, they may merely; not, they ought to do even; but, positively, definitely, they shall follow them that believe. And these are the signs that it is my gospel; 'In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Solemn thought! This is a part of the last message the Lord Jesus gave to his Church, for we read, "So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God." And in the next verse, "Of how pertinent to the issue before us 'they went forth, and preached everywhere, the Lord working with them and confirming the word with signs following.'" Just what Jesus had commanded them to do, they went forth to do. Just what Jesus had promised should attend their ministry, did attend it. Just what he said should follow their ministrations did follow them.

We may perhaps try to argue, as some have done, thus, "Well, yes, that there was a fulfillment of this promise, we doubt not, but it was when they went to Israel to whom God's promises were, it was there that God manifested this power, and there that they enjoyed these gifts." To such a suggestion, I need submit but this one compound word, for that would subvert it, the word "everywhere." "They went forth and preached 'EVERYWHERE,' the Lord working with them and confirming the word by signs following." Our Father is without unjust partiality. He is a Father that recognizes all his obedient children alike, whether they be Gentile or Jew, whether they be bond or free, and, as a legitimate result thereof, the One Spirit manifests His blessings according to His divine power, and His gracious method of working.

You and I have heard many arguments or suggestions that the policy of the Almighty in respect to the apostolic commission was to confer these supernatural powers, and permit them to continue and be used to establish the church; but then he dispensed with it. It is an old argument, or rather an apology. Permit me to call your attention to the promise of Christ in the commission, and as subsequently fulfilled. And to this end, I cite you first to the historic testimony in the 5th chapter of Acts, and from the 12th to 16th verses: "And by the hands of the apostles were many signs and wonders wrought among the people (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them; but the people magnified them. And believers were the more added to the Lord, multitudes of both men and women.) Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by, might overshadow some of them. There came also a multitude out of the cities round about Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one." Thus anciently.

It is some few years since a good, and great man died, a Jew, not more than a thousand miles from this temple. I read in a paper a statement concerning a conversation with him while on his death-bed. I have never heard this statement verified nor disproved since then, and I now simply give it for its worth as a newspaper story,--some of which are true, and some not quite so true. The statement recorded concerning the conversation with this great and good man was, in substance, as follows:--speaking of the latter Day Saints, and his visit here, he said, "I have never been able to account for one experience I had, and it has often weighed upon my mind since that time. I remember being in the temple at Kirtland one day, and I saw a man brought in on a stretcher which was placed in one of the aisles. I then saw Joseph Smith come down from the stand and going towards the man who still lay as he was brought in on the stretcher, he raised his hand and said, 'In the name of Jesus Christ I command you to arise, and be made whole, I then said that man arise apparently a well and whole man.' The name of the gentleman who is reported as having made the statement is known to you all, and I only

withheld it because the story is not verified. He added, 'I have never since been able to account for this that I saw.'" Whether that circumstance be true or not true, that this is an illustration of what we have witnessed, is unmistakably true; that it is also an illustration of what Jesus promised, is unmistakably true likewise; and that it is a modern illustration of the greater faith of apostolic times, when they brought their sick, but not being able to reach Peter's door to secure his direct and personal administration, their faith was yet so intense that they laid them on beds and couches in the streets, so that at least the shadow of Peter passing by might overshadow some of them, is unquestionably true; and that it is in harmony with 'I, the Lord, change not,' none will deny.

By some it is said that those highly endowed men of olden times wrought all their miracles openly, before all the people, and as a means of confirming the faith of the people in their ministry. Others contend that the miracles were wrought anciently to produce faith in the witnesses of them; but if so, they did not fulfill the conditions. We have taken the ground; as a church, from the first,--that the decade that ground today,--and this decade is wrong in spirit, wrong in theory, wrong in history, untrue to the genius of the gospel, and untrue and irrelevant to the promises of the Savior, whose words were, "These signs shall follow them that believe." But one class of prophecies is given in the New Testament that such results would be a fulfillment of. That is given in the book of Revelations, as wrought by the spirits of devils which, in the latter times, shall "go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." The powers that shall even cause fire to come down from heaven, or seemingly so, to destroy men, and that shall deceive the people by means of the great miracles they shall work in order to convince the people. In this consists the exact difference, and here is the exact line to be drawn between God's method, and that of Satan; between the methods of the true followers of Christ, and those who are but assuming to do what he promised, but have not the power to accomplish that which he said his followers should. We notice it. "These signs shall follow"--go after, succeed, "them that believe." That is the Christ method. "These signs we will work before people that believe not, and thus we will make them believe. This is the Satanic method. Briefly I have stated the differences, and leave you to draw their inferences yourselves.

In this same 5th chapter of Acts, and in the statements so clearly presented to us there, we have indubitable proof that the words of Jesus in the 16th chapter of Mark were amply fulfilled; not a failure in one single instance. We pass from that to the 9th and the 14th chapters, and we have still further testimony. We read in the 9th chapter of the palsied Epeneus being healed, and "Abitha brought to life, and in the 14th chapter we read that there sat at the apostle's feet one impotent from his birth who heard Paul preach, and that Paul, perceiving he had faith to be healed, bid him arise, and he was restored. The latter case has added force, in that Paul was one that believed after the commission was given. But whoever was administrator, if by God appointed, the sick shared the blessing. The afflicted ones were healed by the divine power of God. The words, 'They gave testimony of the grace of God, who granted that signs and wonders should be done by their hands, express their joyful experience; but that grace, in almost every instance, was to believe.' The words of Jesus,--'If thou believest with all thine heart,' shall be done unto thee according to thy faith; and according to thy faith be done.' covers the ground. 'My little daughter lieth at the point of death, I pray thee come.' I yearned the father--heard Jesus



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KELLEY-BRADEN DEBATE.

Now Being Held at Lamoni, Iowa. WEDNESDAY, MAY 24.

EDITORS ENQUIRE:

I am now on the battlefield where Braden and Kelley are trying their steel. The debate commenced at 7:30 p. m. and probably 4,000 persons were present at its opening session, Tuesday evening, May 5th. Both churches are well represented from a distance. Elder McClure is acting as moderator for Mr. Braden, Elder K. M. Elvin for Bro. Kelley and Mr. S. C. Crawford, one of Lamoni's business men, as presiding moderator.

The question, "All that Joseph Smith gave to the world, purporting to be revelations from God, were entirely of human origin, and frauds," was read, and Mr. Braden made his affirmative opening by reading from manuscript. The whole burden seemingly was to tell what he was going to do. He had for the first time in life cornered the Mormons on a fair issue, etc. To know what Mormonism was, one must first know who Solomon Spaulding was, whose work was the foundation of the Book of Mormon, by the theft of Rigdon and the reworking of Smith into a revelation, hence all is a fraud. Spaulding was born in the seventeenth century, worked himself up through life and finally graduated at Dartmouth college in Hanover, New Hampshire. He early developed into a Presbyterian clergyman. His health failing he commenced to write a romance for a livelihood. Rigdon stole this manuscript—hence the Book of Mormon given to the world by Smith as a revelation is a fraud and Smith was an impostor.

Smith was an illiterate loafer who was fishing a living from dupes by fortune telling, digging for hidden treasures, etc. Rigdon was an illiterate, egotistical, bombastic declaimer who stole Spaulding's manuscript and remodelled it into a religious fraud. Here, Mr. Braden seemed to have forgotten his former statement about Spaulding and went off in his usual "spread eagle" style, he said: "Spaulding was an illiterate, egotistical pretender, and cranky bore, who had played out as preacher and merchant, and conceived a scheme for deceiving the world with a literary fraud." It was amusing to learn how easy it was for the Rev. Spaulding to drop from a Dartmouth college graduate to an "illiterate, egotistical bore." Spaulding turned tavern keeper and always kept a lot of loafers, tramps and the scum of life around him whom he used to amuse by reading his manuscript to them.

Mr. Braden in his second affirmative declared in his usual bombastic style, "That he intended to prove from judges, reverends and reliable witnesses, men, whose veracity could not be denied, nor their testimony impeached, that they often heard Spaulding read his manuscript, and could testify to the oft repeated 'come to pass' and other Book of Mormon phrases. Here, again, honest auditors were amused to learn how easy it was for Clark Braden, the champion of Campbellism, to transform those ignorant tramps and loafers who stayed around Spaulding's tavern, to hear Spaulding read his manuscript, into 'judges, reverends, reliable witnesses—

men whose veracity could not be denied nor their testimony impeached!"

It needs no stretch of imagination or galvanizing of truth to say that Bro. Kelley disproved all those wild and recklessly untrue statements with facts and dates. He produced the Spaulding manuscript, the only one ever written by Spaulding, the very one that Mr. Braden said the Book of Mormon was plagiarized from. The very manuscript that had been in the hands of Howe and Hurlbut, which had fallen into the hands of Mr. Rice of the Sandwich Islands and now in the library of Oberlin College in Ohio. The very one Prof. Fairchild had transcribed for Elder Kelley, and was printed by the Board of Publication at Lamoni, Iowa. The manuscript is testified to by Hurlbut as the very one that Mr. Braden's witnesses testify of having heard read by Spaulding. The very one Mrs. Spaulding and her daughter testified to delivering into the hands of Hurlbut to assist Howe in getting up his "Mormonism Unveiled."

A comparison of this manuscript with the Book of Mormon left Mr. Braden with his witnesses in a poor light before a thinking public. Bro. Kelley showed that there was not a scintilla of proof that Rigdon ever had any knowledge of such a manuscript, nor any possible chance for him to have had any connection with Smith before 1830—some time after the Book of Mormon was in print—Rigdon having lived some 1500 or 200 miles from Smith, and at that time was a leading minister in the Disciple church and knew nothing of the Book of Mormon or Mr. Smith till in the fall of 1830 when the book was presented to him by Cowdery and others.

There is no time set when the debate will end. Every thing is passing off smoothly and things of interest to the readers of the *Essays* will be noted as they pass along.

TUESDAY, MAY 12th.

The war is still on but the first proposition closes to-night. People are seemingly interested as the crowd has increased to near 1,000. In the main, when you hear Mr. Braden's first speech you have the index to his whole affirmative on first proposition. The whole burden from beginning to end has been to connect Sidney Rigdon with the Spaulding manuscript from a supposed printing office in Pittsburgh, and then hunting around for some appropriate person to assist him in bringing forth the "marvelous book!" It was not long in hearing of one, Joseph Smith, away over in New York state, some two or three hundred miles away, a young, illiterate boy of fifteen summers, who had said he had seen a vision, in which God had informed him that none of the then existing sects were right, but all of their scriptures were an abomination to Him and to join none of them, as He was about to bring forth a "marvelous work and a wonder," as prophesied by Isaiah in his 29th chapter.

This young, illiterate, back-woods boy, who was one of the "marvels," though hundreds of miles away, over mountains and hills without railroads or any of the modern inventions for traveling, was just the man for Rigdon's invention! Rigdon "sought out" the man, but did not "spy his game" until in 1827. Smith all this time was working his "marvels" away over in New York, while Rigdon, over in Pennsylvania and Ohio, was either preaching for the Baptist or Disciples, converting his hundreds to these faiths, yet all of this time working up the Spaulding story into a new bible! Smith at once to his vision over in New York state, telling everybody that there was soon to come to the world a "marvelous work"—a restoration of the gospel as prophesied of by John in Rev. 14: 6, 7. And in connection with this, God would bring forth a "sealed book" in fulfillment of Isaiah 29: 11; this book should be delivered to "him that is not learned," as seen in verse 12; and after all this should be accomplished "it would not be but a little while, and Lebanon shall be topped

into a fruitful field," as noted in verse 17.

Rev. Sidney Rigdon during all of this time was waging war against sin and the creeds for the Disciples over in Pennsylvania and Ohio, but the fame of the Palmyra seer—the "marvellous back-woods boy"—was not long reaching his ears. Happy thought! This is the "unlearned boy" of Isaiah 29, looking after his marvelous "sealed book!" The learned "spread eagle," Sidney,—"of Discipline fame—that had been the 'morning star' of Campbellism, now, for the first time in life, sees his way clear to introduce his laborious—Bradens-Spaulding romance—plagiarized into Smith's 'sealed book!'—the veritable Book of Mormon!"

Rigdon puts his wits to work how he can effect an interview with said Smith. However Mr. Braden has found out the secret and introduces nine witnesses to prove that in the summer of 1827, somebody had seen somebody that had said that they heard somebody say that they had seen some man at Smith's a number of times during the summer of 1827, and it was rumored around that it was Rigdon! Presently out comes the Book of Mormon! Hurlbut, Howe, Miller, Wright, Cunningham and a host of others, and last of all, Mr. Braden and the famous Mr. Dennings have a case on hand. Can they only connect Rigdon with Smith, the great mystery of mysteries is forever solved. The case must be made! Old heads are put together and the memories of fifty and sixty years ago flash to their minds as of but yesterday! "All hail!" Somebody had seen Rigdon and others heard he was there! Where? Why at Joe Smith's in New York state in the summer of 1827, and it was rumored around that they were getting up a book to take the place of the Bible! The case is made, for the illiterate, ignorant Smith, could not get up a book of more than 500 closely written pages, world renowned for some of its literary and archeological sayings. But this pestiferous Disciple preacher, Rigdon, who stole Spaulding's manuscript, the work of the learned Presbyterian divine, a graduate of Dartmouth college, has, we know and surely believe, combined with Smith and perpetrated this Mormon fraud. We have proven it as you have seen.

What about it Bro. Kelley? Kelley reads from Hayden's history of the Disciple church (Campbellite authority) and the Millennial Harbinger, by Alexander Campbell, showing that Elder Rigdon was in Ohio every month during the year 1827, preaching, baptizing and solemnizing marriages, which occupied his whole time, making it absolutely impossible for Rigdon to have had time for one single trip to New York state to confer, even for an hour, with Joseph Smith, some 250 miles away, with no railroad facilities and a mountainous country to traverse. Kelley also introduced certificates from clerks of courts for the year 1827, showing the many and numerous marriage licenses that had been returned for recording by Rigdon during that year; he having joined in marriage more people than any other minister in that part of Ohio. These certificates showed that Rigdon must have been in that vicinity during the whole year. This alibi was so complete and sweeping that it unhinged Braden's theory and left him right where he first commenced.

Bro. Kelley introduced the Rev. Spaulding's manuscript, the famous manuscript handled by Howe and testified to by Hurlbut, as being the veritable "Manuscript Found," testified to by Aaron Wright, John N. Miller and others, which had fallen into the hands of Mr. L. L. Rice from Mr. Howe. This was introduced to show that there was not a name nor event spoken of in the manuscript that could be found in the Book of Mormon. This was Solomon Spaulding's manuscript and the only one he ever wrote; the very one Howe, Miller, Wright and Cunningham testified to at the time Hurlbut got the manuscript from

Spaulding's widow in 1831, when Howe and Hurlbut tried to connect the manuscript with the Book of Mormon. The manuscript was then testified to by these gentlemen as being the veritable one from which the Book of Mormon was plagiarized. Now this very manuscript coming to light in 1885, and Mr. Rice having gotten it from Howe, and on it written by the hand of Hurlbut himself, that it is the writing of Spaulding, proven by Wright, Miller, et al., is certainly an eye opener and it has 'scopped' Mr. Braden out of time.

It is easily seen that Braden has a desperate case on hand. He has been asked time and again to produce another one of Spaulding's manuscripts and let the 'cat out of the bag' if the Book of Mormon was manufactured from it. Mr. Braden meets this argument with bluster, and last night made himself famous by crying out at the top of his voice a number of times, "Kelley, you have lied!" until the modesty of the congregation was betrayed by this champion of bluster and rant. If Christianity had to depend upon such "reverends" as Braden it would soon die in disgust with the people.

Wednesday evening, Bro. Kelley will commence his affirmative on "All that Joseph Smith gave to the world as revelations from God, were true revelations from God, and Joseph Smith was a true prophet of God. OBSERVER.

CLINTON ITEMS.

Saturday Clinton was well patronized by the farmers, and the merchants could be seen with a "big smile" on their face.

The cool breeze that struck Clinton Sunday speedily brought the overcoat into use and the fire was a welcome friend.

The Saints Sabbath School is growing in interest and the teachers are making it both pleasant and profitable to their classes.

Bro. A. White writes a cheering letter from Willow Springs, Mo., where he and Bro. B. A. Atwell have been doing some faithful work for the Master. Since going there eight have been added to the church by baptism. Bro. White says, "The grain is ripe" and "now ready to be harvested," and he wants to know if there can be any help sent. He will continue for some time yet in that part of the district.

The "Gospel Tent" is favorably spoken of by a number of the brethren. Let all who feel interested in the matter report what they can do to Elder I. N. White, Clinton, Mo.

"Little Etta," the daughter of Bro. and Sr. D. C. White, has been very sick and was missed by her class, not being at Sunday school last Sabbath.

There will be preaching at Deepwater Sunday 11 a. m. and at night, May 17th.

Bro. S. Swenson from near Eldorado Springs, called on us last Saturday. We were sorry he could not remain over Sunday and give us a sermon.

The farmers report everything in a prosperous condition, corn most all planted and early potatoes up and looking fine, sweet potatoes and cabbage plants are now being put out.

Strawberries are among the luxuries now on our market—selling for 25 cts. per quart.

We have word from Elder I. N. White that he will be home about May 20th.

RICH HILL ITEMS.

On last Thursday, the sisters prayer union elected the following officers for the ensuing three months: Sr. Carrie S. Ostrestson, president; Sr. Phoebe E. Wedlock, assistant; Sr. Susan Conkey, treasurer; Sr. S. A. Long, secretary.

The ice cream and strawberry festival will be held on the evening following the close of the Curtis and 'Moulden debate, Wednesday evening, June 9d.

Last Saturday and Sunday the Latter Day Saints' church was occupied by the Salvation Army, of Nevada Mo., they are a noble but earnest working people. We hope they will do some good in sobering up some of the whiskey element here. Women and children, as well as others would rejoice. The Army also opposed to the use of tobacco, good for them.

The Curtis-Moulden discussion which begins Monday evening, May 25th, and the Salvation Army are all the talk now, in or out of town.

Bro. J. C. Christensen made the Nevada Branch and Sunday School a visit last Saturday and Sunday, and returned on Monday.

The Rich Hill branch holds services as follows, on Sunday: Sunday School at 9:30 a. m. Social meeting at 2:30 p. m. Preaching 7:30 p. m. Prayer meeting, Wednesday 7:30 p. m. Sisters Prayer Union, Thursday 2:30 p. m.

PLASO ITEMS.

Bro. H. A. Stebbins, wife and daughter are with us at present and will remain over Sunday.

Sr. Mahala Rogers is very sick, her recovery is quite doubtful. The family are all home except Bro. Israel, who is expected to-day.

Bro. Cooper and Wildermuth have been holding meetings at Sandwich, but owing to so much sickness, in branch and city, concluded to defer work until some more favorable time.

Sr. John Kiel has been seriously sick for the past week, but is on the mend.

Piano had another big blaze last Saturday night, totally consuming two dwelling houses, Henning & Ross' Agricultural house and the skating rink. This, according to public opinion, is the work of an incendiary, but by many individuals it is believed to be the legitimate result of the "license system."

LOWRY CITY ITEMS.

Elder Swen Swenson from Cedar Co., Mo., stayed over night with Bro. James Manering last week.

Sr. John Walker was taken very sick Sunday night.

Bro. Otto Hempel and Wiley Vincent from Deepwater, visited Lowry City Sunday. Bro. Hempel attending preaching and prayer meeting.

Elder I. N. White writes from Lamoni, Iowa, that the debate between E. L. Kelley and Clark Braden is going on. The Lowry City Saints do not feel alarmed over it, for the more the truth is rubbed the brighter it will shine.

Elder P. M. Premo preached Sunday at the Center school house. One young man told me he was very much interested in the sermon. The house was well filled.

Our Saints meeting Sunday was well attended, but while we were yet together a cold rain set in, a number had come unprepared for it but all seemed to be cheerful on their way home.

The *Essays* is highly appreciated around here on account of the good news it brings with it.

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"OUR CREED: ALL TRUTH."

VOL. I.

INDEPENDENCE, MO., SATURDAY, MAY 23, 1891.

NO. XXI.

## ZION'S ENSIGN.

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District conference convenes at Independence June 6th and 7th.

The senior editor, Bro. J. A. Robinson, is doing gospel work in the southern part of the district.

We learn by letter that Bro. M. T. Short is at home, just recovering from the grip. On his way home from General Conference he baptized two at Niagara Falls.

This sermon in this issue was carefully revised by the President Joseph Smith editor of the HERALD after being written out by our reporter, Sister Belle B. Robinson, so that it is virtually perfect and will be read with interest. It also appears in the HERALD of same date.

AGREABLE to resolution passed at District Conference the branch at Independence, Kan., Mo., was more perfectly organized by aid of district authority. Bro. Arthur Allen was ordained Priest in charge of the branch, and Bro. Frederick Koehler ordained Teacher. Bro. M. E. Gowell was made clerk. These are all young men and earnest in the work, and we have reason to believe the work in Kansas City will prosper under their hands. They have a very neat church, nicely located, and we shall expect to see the work take a new start, and prosper from this time forward.

BRO. M. H. BOND writes from Ashmoo, Ohio, May 12th: "I am glad to know that the ENSIGN is a growing success. There is no real ground or foundation for jealousy on the part of any, and monopolies of any kind are foreign to the spirit of the gospel. There are means enough with the church membership to support both the Herald and ENSIGN, and there are reasons enough could be given that it is for the interest, success, and stable growth of the church that there should be as wide spread and general diffusion of matter and information interesting to Saints and in relation to every lawful scheme for the advancing of the interests of the kingdom of God among men as is practicable possible. I am holding forth in this place, about 15 miles west of Cleveland, in the Methodist church, excellent audiences, interest good, and liberty in presenting the gospel scheme to men, all that could be asked. We feel profoundly thankful to God for His goodness and our confidence and repose is in the God who rules in the heavens above, and who takes delight in revealing by the power of His Holy Spirit, His plans and His purposes to men who are willing to subvert their own spirit and sometimes hearts hardened and stubborn will to His masterful and all wise decrees. Am feeling strong in the Lord, and in the power of His might to sustain in every trial, the soul that possesses the wisdom and courage to repose all of the great interests of its life and being in His care and under the direction which infinite wisdom alone can give."

## EXAMINE YOUR FAITH.

It is said that Robert Ingersoll at one time, while addressing an audience, picked up the Bible and said to this effect: "So this it is that Christians want us to believe, the Holy Bible, but does any one believe it? do they themselves believe it? I will answer for them. Not one of them believe it. Now let us see. 'He that believeth and is baptized shall be saved, and he that believeth not shall be damned and these signs shall follow them that believe.' Does any one believe that? do they believe that they can cast out devils, take up serpents, drink poison and it not hurt them, heal the sick by laying their hands upon their? Not one of them believe it."

There is considerable truth in the above and it is no doubt considerable of a mystery: to thinking men and women, why those who call themselves Christians should blame those who are called infidel for not believing what they themselves deny. Certainly if the Christians want the world to accept the Bible, they themselves should accept its teachings, and show to the world that its statements are true. But instead of this, the ordinary Christian will refer to some favorite passage that offends him, and insist that if others do not accept his teachings they are in a terrible state of unbelief, but when their attention is called to the plain utterances of Christ, concerning his plan of salvation and the benefits to be derived therefrom in this life, as well as in the life to come, they will refuse to consider the subject for a moment and will turn away with the remark, "Oh that the Mormonism," or some other man, as though that excused them from believing what they hold out to the world as being true, the word of God.

The question with us as Christians ought not to be, whether it is this or that, but is it God's word, if so, it must be true and we ought to stand by it. And if the promised blessings do not follow, instead of questioning the promise we should question our faith, and see whether or not it is in harmony with that "once delivered to the Saints." If it is not, it is easy to understand why the blessings do not follow. If it is in harmony, then the blessings will follow, for God's word cannot fail. Therefore, examine your faith.

## THE BOOK OF MORMON.

The recent debate at Lamoni, Iowa, has caused considerable thought even among those who for years have held the Book of Mormon as an exponent of truth and a record of a prehistoric race. This book! How our minds sulked over its eventual life! The many battles it has gone through, being trailed in the dust by its enemies and opposed by the press, the forum and the pulpit, yet many comprehend its worth.

A book which needs to be exposed, demolished and refuted for many times must have strange characteristics. If the gospel it contains had been a fable it would have been exploded long ago. If the book contained only dreams and the fanciful imaginations of an illiterate boy it could not have survived the ordeal of criticism to which it has been subjected. Press, pulpit and forum have assailed this book with arguments and have searched the heavens and the earth, seemingly from Dan to Beersheba, for proofs to defeat it with insinuations, with misrepresentations and with falsehoods, but it still stands firm, its walls buttressed with the broken and demolished theories of men, who have butted against it as might birds dash themselves against a light-house. The keener criticism of the age only scrapes the baracoles from the hull of the vessel; the

sharpest investigation of its sayings have only secured the rest from the minds of the people to prepare them to understand its claims of inspiration. After 61 years of skeptical assault, the book still remains, and the men who are now laboring to destroy it may as well undertake to demolish the pyramids of Egypt with a tack hammer.

Ranters and infidels die, but this book still lives. Scoffers pass away like the flower of the grass, but this book marches triumphantly on, and on its pages we read in characters of light, "That there shall be no other name given, nor any other way or means provided whereby salvation can come into the children of men, only in and through the name of Christ, the Lord. Men drink damnation to their own souls, except they humble themselves, and become as little children, and believe that salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent."—Book of Mormon.

In the light of American archaeology revealing the millions of people that have inhabited this Western Continent in the ages before the discovery of Columbus, is it strange and unreasonable that God should have given them revelations and directed them to the same Christ for revelation that he did on the Eastern Continent? American antiquity proves that these people worshiped and wrote records. Why should not God be mindful of them and preserve their record for the benefit of their children as He did the nations on the Eastern Continent? Is it strange that this record should be assailed as was the record of the Jews on the other continent? They both teach the same Christ and the same gospel, and why should a society be malign, misrepresented, persecuted and hated because of a belief in both records?

## WHO IS TO BLAME?

Mr. John Mott, secretary of the international committee of the Y. M. C. A., lately in session in Kansas City, states that there are fully 13,000,000 young men in the United States and Canada; of this number not more than 1,000,000 are members of evangelical churches, and that 7,000,000 stay away from all churches. Of the boys in Sunday schools he says, we do not hold more than one third after they reach the age of fifteen, and ninety-five per cent, do absolutely nothing to promote the organized Christian work of the churches. As explanation for this condition of things he says, Satan is putting forth a special and supreme effort to tempt and influence young men. Intemperance, gambling, and impurity are his principle agents.

He says five-sixths of the inmates of the prisons and jails are men whose age averages 26 years, and that it is estimated that the young men who are sober and industrious are each worth \$800 per year to the community.

It is a question whether we as men can so easily get rid of the responsibility of this irreligious condition of the young by loading it all on the devil. That his power for evil is manifest is very evident, but that he is alone responsible for the saloons and dens of vice that figure so largely in the destruction of our young men, we very much doubt. The laws of our country are such that these places cannot exist without our permission, and in most instances these places are not only permitted but actually fostered and protected by the people by legalizing them, because of the money to be derived. It is a sad comment on our present enlightened age, but the conclusion is inevitable, that if these dens of iniquity have such a

terrible debasing effect upon the young men of our country, and are the devil's weapons and exist only because the majority of the people vote for them, then the majority of the people are in league with the devil in this work of destruction, not merely of the body but also of the soul, and they will certainly be held responsible and each individual must be held accountable, and will one day be brought to an account, in proportion as they have aided it or who through carelessness have failed to make use of the means within their reach to crush out this monster.

## OUR RECENT TRIP.

Our late visit at Lamoni was a very pleasant one. The village looked more beautiful than we had ever before seen it. There is a sense of cleanliness and taste displayed that makes it almost conspicuous.

Most of the houses have well kept lawns in which are cultivated beautiful flowers and vines; these together with shade trees, though yet small, give the town a beautiful appearance. The houses also are neat in appearance and tastefully painted and a few are real handsome residences.

But, better still, the people appear happy and content. If there was any grumbling, complaining, fault finding, envy, strife or evil speaking we did not find it out, on the other hand there was manifest a kindness of spirit that made one feel at home and among friends. The people too appear prosperous. Crops have been good of late and this, followed by fair prices, has greatly helped them secure many comforts and luxuries that they otherwise would be denied. But best of all, nearly all appear to be alive in the work. Lamoni is blessed with some excellent talent in both church and Sunday School work, and we are glad to know that it is not going to waste. It is evident that the whole church will yet receive some of the benefits from the faithful workers there.

At St. Joseph, though our visit was very brief, we had the pleasure of meeting as fine a company of Saints in appearance as we could wish to see. Though nearly all strangers to us there was the same spirit of unity and love manifest, which is so peculiarly characteristic of the Saints, indicating their life in the work. Bro. Forecut is certainly doing a good work and he is all alive, watching with a jealous care every department of his charge. They have erected a beautiful brick church which they have nearly completed. At present they meet in the basement, a large commodious room, fitted up with modern improvements, and from present indications the auditorium will soon be completed, when preaching services will be held there. The basement will then be used for Sunday School, prayer meetings, &c

By a system adopted by them the expense of the building rests upon all proportionately, each member is supposed to subscribe to the payment of something, from one cent upwards, each week or month as they choose, for three years. The amount subscribed secures those who have charge of the work, so that they feel perfectly safe.

So may the good work go on, not only in Lamoni and St. Joseph but all over our broad land. Let us forget the little things that have impeded our progress in the past, and move straight forward and show ourselves to be above the little, mean and selfish natures indulged in by many of those with whom we associate, and in time we shall prove, as we believe we are already proving, that we have given heed to the command to "come up higher."

## A STRIKING CONTRAST.

Our most pleasant experience while in attendance at the late Kelley-Braden debate was not in merely witnessing Bro. Kelley destroy the arguments of his opponent, for that we all expected, as a natural consequence. The latter-day work having stood unassailed for over sixty years, amid the most intense and bitter opposition and persecution had little to fear from Clark Braden though he came like the boastful Goliath; and while it gave us a degree of satisfaction to see his studied efforts so signally fail, there was furnished as the most real enjoyment, in witnessing the manner of its accomplishment.

If Bro. Kelley had adopted the method of his opponent and given evil for evil, blow for blow, railing for railing, the whole scene would have been disgusting in the extreme, but instead of this we had the privilege of witnessing evil overcome with good, according to the pattern furnished by the Master.

On Mr. Braden's side was exhibited the most intense feeling of hatred, and such epithets as "frauds," "liars," "impostors" were frequently indulged in.

Not once in all the discussion was there a sign of the spirit of retaliation on the part of Bro. Kelley, and while it must have been difficult at times for him to control his indignation at such treatment, he was content to abide the Law which he sought to teach, and this demonstrated its divinity under the most trying circumstances. It is here that the real power of the gospel is made manifest, far more than it is in speaking in tongues, healing the sick, or the working of miracles. The word teaches that "he that ruleth his spirit is better than he that taketh a city."

## LOWRY CITY ITEMS.

We had an eight hours rain last Sunday which kept us from going to church. It was a great blessing to the people however for it was much needed.

Sister John Walker, who was very sick last week, is much better.

Bro. P. W. Premo preaches at the High Hill school-house Sunday 24th at 11 a. m.

Sister Nellie White is visiting friends in Deshpawter and Clinton, Mo., this week.

Sister Noble, from Independence, Mo., is visiting with her daughters, Mrs. Birge and Mrs. Hall of our city.

Bro. Peter Crayne surprised Miss Gray last Thursday evening on her seventeenth birthday, by inviting in a number of young people. They had fine music and singing and a good supper at the close.

Sister B. Fred and her two daughters, Clara and Gray, intend to start for Iowa next Friday, they will remain several weeks visiting relatives and friends.

T. R. W.

## HILL CITY ITEMS.

Hill City is located in the center of the great tin belt, in the Southern Black Hills, on the Black Hills Branch of the Burlington & Missouri railroad; is the headquarters of the Harney Peak Consolidated Tin Company. It was very lively here last summer, but has been quite dull for the past three months.

The people are hopefully waiting for better times which they think will be in the near future.

E. T. Atwell was in Lead City last week, they employ about 1600 men there in the gold and silver mines.

Bro. E. T. Atwell started a branch house in Lead City last week.

Hill City South Dak. May 16th.

## LOCAL NEWS.

We had another funeral last Saturday and Sunday, also on Wednesday.

For want of space we are compelled to leave out several communications.

Bro. Samuel Platt has returned from Denver, Colo., much improved in health.

Bro. H. H. Robinson left Thursday for his field of labor in northern Illinois.

Bro. John VanZant, of Perry, Ill., was baptized here by Elder Bozarth on last Sunday.

The young Saints prayer meeting will be held on Friday, instead of Monday evening in the future.

Bro. J. J. Harvey of Armstrong, Kas., attended sacrament meeting at Independence on last Sunday.

Bro. R. Eizenhour has returned from the Kelley-Braden debate, and will remain at home a few days.

Elder A. H. Parsons will preach at the saints church in Kansas City, Mo., both morning and evening Sunday next.

Sister W. P. Brents, who has been sick for a long time, is now so far convalesced that she can go about the house.

Bro. George Hepworth, of Kansas City, Kas., has traded for property here and expects to move his family here soon.

Bro. C. K. Preston, who has engaged in the marble business with E. S. McNiel at Warrensburg, Mo., reports business good.

Bro. R. W. Davis writing from Angola, Kas., to Bro. A. H. Parsons states that he is ready for his field of labor, North-Eastern Kansas.

Bro. F. G. Pitt returned home from Lamoni, Iowa, on Sunday night having spent Sunday with the Saints in St. Joseph, Mo.

Elder T. W. Smith occupied the pulpit of the Saints, church here both morning and evening on last Sunday and delivered two excellent discourses.

A young brother who was baptized here on last Sunday had never heard a sermon except those the ENSIGN preached to him, and came all the way from Perry, Ill., to be baptized.

Our Lamoni and Clinton correspondents failed to send in their items early enough for this issue. Please send items in promptly brethren as we always go to press on Thursday morning.

Bishop E. I. Kelley and his counselor, Bro. Edwin Blakelee, arrived at Independence, on Monday evening. They will spend several days here. Bro. Kelley is feeling well after the debate.

Bro. D. S. Crawley sends in a number of subscriptions for the ENSIGN from Weir City and Pittsburg, Kas. He reports the work in the Spring River District moving onward with plenty of openings for labor.

Bro. F. G. Pitt was called to Kansas City on Wednesday to preach the funeral sermon of Bro. Milton C. Cathwait who died on the 19th. Bro. Cathwait united with the church at Kansas City in Oct. 1882, and was ordained a deacon in 1883.

Elder T. W. Chaburn has returned from Joplin, Mo., where in connection with temporal labors he did considerable preaching. He baptized three as a result of his labors, one of whom was formerly a Baptist minister. Bro. Chaburn will shortly go to his mission in the Far West District.

ZION'S ENSIGN.

JOHN A. HONTSBY, Editor. PUBLISHED BY THE CHURCH OF CHRIST, 1911.

Sermon by Pres. Joseph Smith.

Delivered in the Temple at Kirtland, Ohio, Sunday Evening April 24th, 1831.

(Reported for the Ensign by Sr. Heile Robinson.)

And then shall many be offended and shall betray one another, and shall hate one another. And many false prophets shall rise and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that will endure to the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matt. 24:11.

At the opening of this session of conference among us as a people, it may be well enough, to briefly state some of the reasons from a churchly standpoint, why we are here. For, however much we may take pleasure among ourselves in contemplating that they who are named in Christ are of the family of God and may congratulate themselves upon being such, the age is peculiar in this respect, as well as in many others, that everything which is of a political, social or religious character, is being pretty sharply tried by the great popular jury, the people, and we occupy a very peculiar position at least, if not a very prominent one in the conflict that is going on among religious people. It has been stated with reference to the coming of Christ, referred to in the prayer of our brother, that himself asked, "When He, the Son of man shall come, will He find faith on the earth?" While we readily answer this question by saying that he will find a kind of faith upon the earth, we seem to be warranted in believing that the particular faith referred to by Him, was that in the interest of which He came and which He authorized to be presented in the world.

Many years ago, something over sixty years, a people occupied this place representing a peculiar faith. It was new, and was presented with a great degree of earnestness. Young men, aged men and middle aged men received it and entered into its propagation earnestly; and we have been permitted to witness much that has resulted from the sowing of that seed of faith; some of us who are gathered here are children and grand children of those early propagators of this philosophy. It has been met from the start, with all the old-time conservatism which is ever found in religious ranks, and with an equal portion of that proscription that results from bigotry and priestcraft. We have met this from the religious world, the religious side of it; and on the other hand, we have met all the standard objections which are urged against Christianity in any form; and it has been our portion of later years, to discover that we were expected for some reason (I do not know whether the elders other than myself, give satisfactory reasons to themselves for this effect) but we are expected to defend Christianity against all attacks, and with those occupying a medium ground (whether it be the golden medium or not) we occupy a medium ground of controversy against extreme beliefs, those which result from extreme belief on the one hand from which proscription and persecution arise, and those which are calculated to destroy all that the Christian may lean upon as revealed religion; and we frequently count ourselves happy to be heard in our own defence, on attacks being made from both these extremes.

For one, I am particularly pleased that we are expected to stand in defence of Christianity, for we never have stood as apologists for it. In reading this text this morning, we have read a prophecy of the Savior, and we appeal to ourselves and all who say they believe in Christianity in this behalf, that we are willing to concede that the time will come, if it has not already

when there shall false prophets arise. And we are quite willing that the matter of false prophecies and those who utter them shall be tried with ourselves, as the focusing point upon the charge heralded forth, "Ye are false prophets, we propose to try you." We are willing for this, for two reasons; one of them is as follows: there can be no very great number of false prophets, unless there shall somewhere be some true ones; and there will be no practical testing of that which is false, unless it may be compared with that which is true; and what- ever there may have been in the days that are past, we are practical men living in a practical age, when the tendency of human thought is to examine everything so far as it lies in human power to do, by practical tests; and for this reason there must be some present means of determining the controversy between that which is false and that which is true. In presenting Christianity to the world, but especially Christ as an exponent of His own philosophy, all our religious conferees of every kind, admit that Jesus was a prophet. Some take the extreme ground that he was the last of the prophets, some that He was the greatest of prophets. This we concede, that there is no one to compare with him, neither ancient nor modern; and while we concede this in common with all our brethren of every shade of religious belief, we are entitled to what may be called the sequence of that; and if He is the best, the truest, noblest and grandest of the prophets, we as believers in his prophecy cannot afford that He should be proven to be a false one. No matter how many men may be proved to be false prophets whether ancient or modern, we cannot afford that Jesus should be proved to be a false prophet; because if we do, then everything that is predicated upon Him must necessarily fall to the ground. If we can maintain our faith in Him as being a true prophet, we can suffer the loss of whatever may be called human, in the way of prophecy, and still maintain our ground of heavenly hope; and for this reason, are we here to-day,—this is one of the reasons.

Jesus prophesied that at a certain period of the earth's history there would be peculiar times; men should be delivered up to be afflicted; they should be killed; men should be hated of all nations for his name's sake; many should be offended and should betray one another and hate one another; false prophets should arise and should deceive many. We have only to look around us to discover that there must be some deception, if not a great amount of it in the world. Wherever this deception is being carried on there must necessarily be those who are deceivers; and this strange jargon that we hear, especially in religious circles, cannot all arise from each and everyone having all the truth. Somebody must be deceived, and while individuals may be happy in their deception for the time being, there are very few so far lost to what may be said to be the abstract truth in regard to the matters coming within human observation and knowledge, but what they will confess now, and confess it believably too, that if they perchance be now deceived, that deception happy though they may be in it, can be productive of no heavenly good to them; and that when the time shall come when abstract truth shall be determined by that which is real which we may not now comprehend, the individuals who may by chance have stumbled upon that which was nearest the truth, or have been led to it by revelation from God who is the author of all truth, will find themselves in the best condition, will suffer the least loss from labor uselessly expended upon earth, will receive of the best that may be at the disposal of Him who is the final Judge. I believe that we will all agree upon this promise.

This same authority made the statement that the "Gospel of the kingdom should be preached in all the world," and as a people we are

here this morning as a sort of ex-amination point. Many of us, like Rev. Talmage were born asking "Why?" We have kept it up since then and we propose to stand right there asking persistently, "Are you preaching that gospel of the kingdom?" "Are you preaching that gospel of the kingdom?" "Is that people preaching the gospel of the kingdom?" "Is that people preaching the gospel of the kingdom?" And by this continued questioning if possible to try every species of philosophy that is presented to us as being the gospel, or claimed to be akin to it; and we believe we have the undoubted right as individuals having an individual hope of life and salvation, belonging to the common family of man, having been created by one divinely creative mind, we have the right to make this inquiry. And if it be possible for us anywhere to have received by any means that which shall help us to make this inquiry of our fellow man, we believe we have the right to use it; we have the right to use it as individuals, we have the right to use it as a collective body; to use it by virtue of our counsel, our public agreement, or all that we may have that will aid us in settling controversy for ourselves. We have this right based upon a thought that is presented to all of us, and I believe is generally accepted every-where, that every individual must answer to God for himself; that we have been endowed with peculiar organizations and faculties and that upon the exercise of these faculties and the use that we shall make of that which has been given to us, our reward for doing good, or our loss for doing evil is to be apportioned by and by. We may collectively err, we may individually err. We may as individuals in our congregated capacity reach a general truth and obey it; as a people we may be collectively blessed, but when the final reward shall be made, we shall as individuals receive and enjoy all that which as individuals we have been found worthy of; and it is possible that the body may be received and absorbed into the great family of God hereafter if we shall have been found collectively honorable, while the individual may not share in that effulgence of glory. It may be possible in the time which will come, that whatever is human in our organization as a body shall be swept out of sight, and each individual shall stand out to be blessed for himself, and himself alone as an integral portion of the great family of man and to be blessed of Jehovah.

Now as a people we represent a religion, we represent the Christian idea in the abstract; we in common with every man who says "I believe in Jesus Christ," lift our voices to God in praise to Him through Jesus Christ; and at the same time we are presenting a religion as a confessed form of belief among our fellow men; and we have peculiar reasons this morning, I think, to congratulate ourselves upon some things that have taken place in the history of the past, because that sixty odd years ago an individual arose among the people and said, "I have heard the voice of an angel" and that voice has commanded me to preach the gospel; and making this statement to other men they believed it; and while they may not have heard the voice of the angel that spoke to this individual, they did receive to the Spirit by which the message was conveyed, and they began to tell the angel's message and say to the people that they too were authorized to preach the gospel, the gospel of the kingdom. They cited this prophecy of the Savior; they told the world then, that the world could not afford that Jesus should be proved to be a false prophet; and it aroused the severest antagonism that could be found in the churches; it finally resulted in these men paying the penalty for advocating an idea, they were stricken to their death because of this idea, and some of the children of these men have taken up the same cry,—we don't know but that you may meet the same fate; but whether we

do or whether we do not, we believe that the happiness of the world is to be predicated upon the proper acceptance of Jesus Christ. This Christian idea is in fulfillment of, and in keeping with this prophecy, and I have no doubt that many of those who worshipped here sixty years ago possibly fully believed, that only a few years would intervene until Christ should come, and they anticipated that the reign of peace and happiness would result from the preaching of this philosophy and the acceptance of it by a sufficiently large number of the human family to accomplish the idea of evangelization, held by all reformers. Some of us have lived to know that many of those men fell asleep with this thought unrealized; and that apparently there is now a less prospect of the great and universal evangelization of the human family than there was then. One of the enemies of the work writing against it says, that it took all this region of country almost like wildfire, and he further says that at one time one-fourth of the adherents of this body came from the Disciple church. You know how it swept all over this northern country, when men were permitted to preach the gospel as they believed it. But we have lived to see the doors closed against many of those very men; we have believed that we have found the reason for it, and events have been shaping themselves to convince us that he, who gave utterance to this remarkable prophecy was moved upon to do so by the same power by which he said, "I came to do my Father's will," and that the Father that sent him knew the means that was necessary to be employed by him for the accomplishment of the work, and gave him to understand what that means was and proposed to bless him in it.

Now some of us have fancied that we have found out that a kind of supervision has been had over the forces of man by this same wise designer, and that He has sent his Spirit out into the world and has absolutely by its presence stirred up inquiry that has opened the door to us. It was my fortune to be born in this town, I was not to blame for it however, and after awhile the people who then dwelt here moved away from here. They made a settlement in Illinois after they had been driven out from Missouri; and there Joseph and Hyrum Smith, ended their mission; there their earthly career ceased. Whatever might have been their lives so far they ended there; but the philosophy which had been presented by them did not die, neither did the consequences of that sowing of the faith which they had begun with others cease. But there was planted upon it something that was grievous to many of us and some of my brethren that were present with these men in the work they were doing, refused to give credence to that innovation, believing it to be destructive of and foreign to the gospel economy, a standard lifted up against it. They had become identified with a faith in Christ and proposed not to accept that which was calculated to prevent the preaching of the gospel; but as a result we discovered at an early period of our organization, that we had an added mountain of prejudice to remove. Not only that, but we seemingly had a fight within the household to contend against; and we bore, so far as this household was concerned, the unfortunate appellation of apostates, one of the most cruel appellations that man can labor under, when it is applied to him by his fellow workers. But we took early ground and we made the fight, and last fall we were permitted to reap some of the benefit of the stand that we had taken. When these people among whom that peculiar philosophy had been fostered until it had made the preaching of this faith almost impossible everywhere, and had closed the doors against the preaching of the gospel, north, south, east and west; we of the Reorganized Church took up the gospel work, as it was being done by the angels' com-

mand, at the time Joseph and Hyrum Smith were killed and have been striving to labor in the light of our text, the prophecy of Jesus Christ, "This gospel of the kingdom shall be preached." Last fall those people out there in Utah were pleased to adopt a manifesto which was intended by them, publicly at least, to take the place of a denunciation of the practice of polygamy. The Reorganization had won a point whether it was attainable to their forces or not, because it carried to the minds of the individuals who were disposed to think, that no matter where the dogma had originated, the people called the Reorganized Church were right in the religious controversy that far, and the philosophy which was presented by them was the faith that began to be promulgated sixty years ago in consequence of which this temple was erected. That is the verdict in the public mind whom they speak of.

I congratulate you elders this morning upon the patience which you have shown in this ordeal; I congratulate you with having kept your tempers under circumstances that were calculated to try individuals; and under which a great many left the faith; and while I have known many of you and have known hours in which you have been undergoing these terrible trials, I have known that some would not abide and have felt confident that others would undergo and overcome. I have been unfortunate enough to know that there were those who believed as we did, but who had not the courage to stand by as when we needed them; they wanted to compromise the matter so as to stand well with the world and themselves too. I will tell you the kind of man I like to stand by us. Many years ago when I was a boy, I saw a company play William Tell, and in one of the scenes that is depicted, a body of armed men are crossing the mountain with Tell in their custody and as they are passing a little hamlet on the mountain side, an old friend of Tell rushes out and shakes hands with this man Tell, not shamed to own him; prisoner as he was, his warm Swiss heart went out to him, and he was willing to take him by the hand in his adversity. That is the kind of spirit that should be in men. If they have any convictions they ought to stand by them in a time when those who believe as they do are breasting the storm of opposition, encountering the gales of persecution, and defending against the charges which they would be glad to see put out of the way of progress but which they have not the personal courage to face. Many of you have passed through that ordeal and I congratulate you upon the spirit with which many of you have born it. So much for digression.

Now the question about this prophecy. Are you willing that Jesus Christ should be proved to be a false prophet? You answer me "No." In order that He may not be proved to be a false prophet; in order that our hopes may not be destroyed; in order that the grand triumph which was anticipated when this gospel began to be preached some sixty years ago, may be achieved, it is necessary that we continue to present Jesus as the grandest and best of all prophets and that He has prophesied that the end of the world should come. But before the end of the world can come this gospel shall be preached in all the world for a witness unto all nations; then you and I shall be ready to meet Him and answer to Him; until then we cannot withhold our voices. We may confidently ask our brethren of other beliefs, if it should be practicable for us at any time to question them, if that gospel has been preached in all the world. When any says "Yes," ask him by what good people it has been done and under what skies it has been preached; and let me tell you it will involve many of them in a peculiar quantity.

It was my fortune a few days since to pick up a public paper and in it I found the statement that in Japan there has been a re-vision of the Prebyterian creed and that the Christians confession of faith in any church should be revised; so called heathen; but if it is not now, we are not blind to it, it is a truth. How can we escape the consequences of the inquiry that is forced upon us in common with others of religious belief in reference to why it is that this Christian faith has to be revised by the so-called heathen. Is it because of a spiritual sense of justice existing in the heathen mind? Is it because the Christian had drawn the lines too closely? Is it because there is not that freedom in the expression of faith that there should be in that which presents itself freely to the heathen mind? Or what is the reason? Again, the controversy has started right at home and our brethren of different faiths are meeting with what we have had to meet in a sense, not in the same way thank God, but it is a controversy as to what shall be our belief, and there should be a proper presentation of that philosophy, and some things which have been confessed among the people must be changed or there will be a departure from the faith, and there will be a wider field for the sowing of infidelity and unbelief which must necessarily destroy the so called christian hope.

How frequently we hear the expression, "My hope in Christianity is about gone, I don't know where I stand." One thing after another has come forward in which the last hope in their philosophy has been stricken away from them and they are left without anything that they may rely upon to support their belief. Is this intended to be so in the faith which Jesus has presented? We cannot believe that. If so, there was a mistake made by the divine mind in sending Him and by Him in his coming; and that means which He presented has failed, he is proved to be false prophet, and our hope is gone.

I believe this morning, and I state it as my individual belief, I believe that Jesus was a prophet. I believe in him as the best, the grandest of prophets, chief among ten thousand; and that when uttering this prophecy, he uttered it by divine inspiration. He knew where he stood. He was conscious that his Father would set about the putting into operation of means by which this prophecy would be fulfilled in its time. I believe that work is now going on, it is widening out the field before us. When this gospel began to be preached here sixty years ago, there were certain points of it that were very strongly opposed, as for instance, probation after death. This life was all that was granted to man in the religious philosophy of the day; and just what he might be at his death, that he must remain. There was no possibility of probation for him hereafter. If he had not accepted Christ he was gone forever; and it included our innocent children in the punishment. Now, thank God, that philosophy is numbered with the things of the past, and we have this principle of probation after death in the field of faith, it is a point of contest in one of the strongest and brightest church organizations of the United States; and it is termed a heresy—the Auditor heresy—but it is a heresy of such peculiar character that once wedged into this peculiar organization it will split it wide open. One of the reasons why it will be of this character is, that these men who preach this utter condemnation of the human race cannot go and preach to those heathen philosophers and not be called in question. What about our fathers?

Again; sixty years ago it was unpopular when this people began to preach the second coming of Christ, they were accounted as wild, fantastical men moved upon by impracticable ideas. Now, thank God, again for that spirit of inquiry; it has moved upon many of these religious men and public statements have been made that the second coming of Christ is scriptural, and that the scriptures warrant the belief in the second coming of Christ



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KELLEY-BRADEN DEBATE.

Held at Lamoni, Iowa, May 5th to 15th.

[CONTINUED.]

Editors Ensign:—Last evening closed debate on first proposition. 'The house was well filled. The disputants had entered into a written agreement as to rules of debate. They were to be controlled by the rules of order laid down in Hodge's Logic. Tales and slanderous stories circulated by the enemies of any party are not proper evidence or pertinent to the discussion of any proposition, and either party using such in the discussion shall be ruled out of order by the moderators.'

Although having entered into such explicit rules as the above it did not leave the desired effect to control the debate. Mr. Braden in his last speech, entered into a tirade on character—entirely foreign to the question and in direct opposition to governing rules of the debate. Order was called a number of times and the rules of the discussion sought to be enforced until the stage was like a theatrical whirlpool for a few minutes. However, the storm abated and the discussion was continued to a late hour in the evening. There was not that "rumbling up," as is generally the custom in debates. Mr. Braden's onslaught on character and now matter had to be met, hence neither disputant occupied much time in a recapitulation.

Although there seemed considerable bluster at times, yet the debate on the first question ended quite satisfactorily. The Saints were jubilant over the result, and felt that "Mormonism was cornered!" It must have been at some other place and time. The second proposition was announced for the next night and song and benediction closed the services for the night.

The large and spacious church was quite well filled long before the hour of debate arrived. The disputants were on time, and the interest had in no wise abated. Everybody, seemingly, both for and against, were anxious to hear Elder Kelley's opening affirmative speech on the question, "The revelations that Joseph Smith gave to the world are true, and Joseph Smith was a true prophet of God."

Elder Kelley said: Joseph Smith stands before the world as a special character. The principles that he taught have been before the world many years. Honorable Josiah Quincy, of Boston, who visited Mr. Smith only a few months before his death said, "He was a singular man and that text, books would chronicle his name among the men of the world, and he was not to be disposed of by charlatans, or by pelting his memory with unsavory epithets." That which Mr. Smith brought to the world he showed he sincerely believed to be true by laying down his life for it.

One of his first declarations to the world, was, "That all creeds were wrong." A young and illiterate boy making such a proclamation as this, right among the numerous learned sets of the time caused no small stir, and opposition

sprang up at once. But now, since more than 40 years have passed we have his words affirmed by such men as Rev. J. D. Williamson, Rev. P. DeWitt Talmage and hundreds of others. We have in the Cleveland Plain Dealer for Oct. 8th, 1869, the following, to wit: "A meeting of Presbyterian ministers was held in the Forest City House, Monday morning, at which Rev. Dr. H. C. Hayden, J. D. Williamson, S. P. Spearer, Joseph Selden, P. E. Kipp, G. H. Dunning, E. Bushnell, Mr. Hilecox, Mr. Wagon of Willoughby, and M. McGifford of Ash-tahola, were present. The principal business was the reading and discussing of a paper upon the revision of the Westminster confession of faith by Rev. J. D. Williamson. The article was profound throughout and well received. It said, 'Admirable compendium of doctrine as it is, no one would dare to claim inspiration for its framers.' To suppose that those Westminster divines reached the high water mark of biblical knowledge and statement of truth is to my mind simply preposterous. Truth is truth for all time but no age has ever grasped it in all its length and breadth. \* \* \* The old document of the past to which we are willing to be shackled is the Bible. No sweeping change seem to be advocated. I have read and re-read chapter third on God's eternal decree, and my moral sense has been no less shocked than when in my boyhood days I first read the confession."

I read of the distinction between pretention and reputation, but I found my mind still almost fiercely rebelling against the dogmatic statements. I find also that the idea of God which this chapter presents is utterly abhorrent to them. I cannot help feeling that there is something in the experience of moral revulsion, that is as worthy of being taken into account, as the logic of the systematic theologian, and that there ought to be some way of stating the truth as to God's eternal decree; which the average man could believe without at the same time losing faith in the divine goodness. It is proposed to insert in this third chapter something concerning the love of God, which will relieve the hardness of the confession, and do what many believe it now fails to do,—put God before the world more as the New Testament reveals him. It is, as it stands now, a chilling document instead of being warm with the love of God and the truth of his Fatherhood.

The Indianapolis for February 23, 1860, speaking of the Methodist creed says: "The following paper was read by the Rev. T. A. Goodwin at the meeting of the Methodist ministers. For more than seventeen hundred years the church has been tinkering at her creeds, now adding, now subtracting, and then rehashing the things that remain, until the creeds of today are a theological hodge podge, rather than the faith of the church, and in many cases widely departing from the faith once delivered to the saints. The first attempt at creed making resulted in what was known as the apostles' creed, although the last apostle had been dead more than a hundred years when the creed was first formulated. \* \* \* But this creed was however too good to be let alone. Within the succeeding two hundred years its beauty and force were destroyed by the interjection of words and phrases. \* \* \* From that day to this, creed building and creed repairing has been a chief occupation of the church, until creeds have become as numerous as sands upon the sea shore, so to speak; and, strange to say, they all claim to be in harmony with the apostles' creed, and with the Bible as well. The last fifty years has been especially marked by the loosening of the hold which creeds, as such, have had upon the popular thought, while the Bible, as a book of God, has grown daily in favor as the ultimate rule of faith and practice. \* \* \* But what of Methodism, and some other isms? For nearly three hundred years it has been unconsciously quartered in a house of theo-

logical paperwork. \* \* \* At some points we draw correct conclusions from false premises, and at other points, incorrect conclusions from correct premises. The whole needs to be torn down and reconstructed from ether to garret, so as to make a symmetrical and congruous structure, consistent with itself by being consistent throughout with the Bible. The crying demand of the times is a thorough reconstruction of pulpit terminology as well as of creeds, so as to make words and creeds express the exact meaning of the revealed word, which abideth forever." The St. Louis Globe Democrat of March 3, 1860, contains the Rev. T. De Witt Talmage's sermon, "Why a new creed is needed," and represents him as saying: "The unfortunate thing now is that so many Christians are only half liberated. They have been raised from the death and burial of sin into spiritual life, but they yet have the grave clothes on them, many have been bound hand and foot by religious creeds, but now that the electric lights have been turned on the imperfections of those creeds—and everything that man fashions is found to be imperfect—let us put the old creed respectfully aside and get a brand new one. Now that the old creeds have been put under public scrutiny something radical must be done, some would split them, some would carve them, some would elongate them, some would abbreviate them. At the present moment and in the present shape they are a hinderance. \* \* \* If you want one glorious church, free and unnumbered, take off the ceremonies of old ecclesiastical vocabulary. Loose her and let her go." This is just what the angel said to Mr. Smith sixty years ago.

Rev. Williamson says, "No one would dare to claim inspiration for its founder; and the creed is a horrid and chilling document." Joseph Smith's declaration, in 1823 notwithstanding it went thundering through the world.

The Rev. Goodwin says: "The creeds have caused the church to depart from the faith once delivered to the saints; but in the last 50 years there has been an especial loosening up of creeds, and they need reconstruction from ether to garret." The young Palmyra Seer said, more than 60 years ago, that the churches had "departed from the faith and their creeds are an abomination in the sight of God."

Rev. Talmage says: "The Christians are bound hand and foot by religious creeds, and something radical must be done." This is just what the illiterate Palmyra youth said in 1827. His youthful mind became excited over the religious question when hardly 15 years old, he sought the Bible for light and on reading James 1:5, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." He took God at his word and earnestly sought him for light. He thus received an answer, and confronted the religious world with the soul cheering news that God still lives and can speak to man. He said God had revealed himself to a people on this continent centuries ago; and announced a book to come forth in accordance with the revelations of the Bible that would contain a history of the people that had lived on this continent many hundred of years ago. That this record contained principles for the salvation of the people, which things were not then believed in or known even by the most learned of the age. The proclamation was, "Go through, go through the gates; prepare ye the way of the people; east up, east up the highway; gather out the stones; lift up a standard for the people; Behold, the Lord hath proclaimed unto the end of the world, say ye to the daughter of Zion, Behold, thy salvation cometh; behold his reward is with him, and his work before him."—Isa. 62:10, 11. Thus we see that in some age of the world a "standard" was to be "lifted up" for the people. This prediction had not its fulfillment at Christ's first coming, but was to be fulfilled just

prior to his second coming. We have it in Isaiah 11:11, to harmonize with this, "And it shall come to pass in the day that the Lord shall set his hand again to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Ham, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of earth."—Isa. 11:21, 1.

The angel said to Joseph Smith that this was about to have fulfillment. The ensign was to be lifted up and the people gathered. Also the time was near at hand when Acts 3:10-21 was to have its fulfillment, wherein it says: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Here we have a promise of a "refreshing time" to come at some future date after Christ had ascended up to sit on the right hand of his Father. The heavens were to receive Christ and retain him until a "restitution of all things" and then he would be sent again to his people, as King of Kings and Lord of Lords.

But remember this last could not take place until the "refreshing" gospel had its "restitution" again in fulfillment of the following prediction: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water."—Rev. 14:6, 7.

The gospel must be preached as a witness and then Jesus Christ would be sent unto you. That message when it comes must be in fulfillment of this prediction in Rev. 14:6. You may try to explain it away but Joseph Smith's mission was in harmony with it more so than any other man that ever came to the world. Joseph Smith said in February, 1829, "Now behold, a marvelous work is about to come forth among the children of men, therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day; therefore, if ye have desires to serve God, ye are called to the work, for behold the field is white already to harvest, and Lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul; and faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work. Remember, faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. All these shall receive a crown and it shall be opened unto you."—J. of C. sec. 3. Which prediction has had its fulfillment to the very letter. Time called.

News From the Eastern Mission.

The Massachusetts district conference convened with the Providence (R. I.) Saints Saturday, May 9th, and lasted until nearly noon of the 11th, under the most favorable auspices. Elders Joseph Luff and F. M. Sheehy were chosen to preside, and Priests George H. Gates and George W. Robley were the clerks. The new method of having the ministry give in their reports by letter instead of orally as heretofore was enforced and proved to be a practical rule. Elders F. M. Sheehy and J. F. McDowell were elected as president and vice-president respectively of the district.

The prayer and testimony service Sunday forenoon at 10 was a feast of good things, the "spirit of prophecy" was manifested and the edifying process of God's Holy Spirit comforted many, if not all that were present. At 1:30 p. m. a candidate was baptized.

An able discourse was delivered at 9:30 by Elder Frank M. Sheehy, Elder John Smith of New Bedford assisting.

The evening service was opened by Elder Thomas Whiting of Fall River and Elder Joseph Luff of Independence, Mo., delivered a sermon, which was spoken of by almost every one present as the best they had ever heard. God was with his servants mightily that ministered in "the word."

A chorus of singers, mostly young people under the direction of George Yarrington, Jr. rendered valuable aid in that department. The business of conference was concluded early Monday forenoon and the remainder of the time was devoted to prayer and testimony. A very encouraging feature towards the close of the testimony meeting was the statements from Bro. Luff that the prayers he had offered before conference convened that it might be a peaceful session, had been answered. He also referred to the statement of the prophet that God would hasten his work in this time, and that time was upon us, and that the present year would be one of the most prosperous in our history.

Yesterday the Attoleboro Saints were encouraged by the presence of Elder A. N. Hoxie of Boston.

My faith and confidence in this latter-day work grows as my experience in it increases. "This gospel has proven to be the power of God unto salvation" to my soul and I never can do as much for this cause as it has done for me, but to my Heavenly Father belongs the glory for it.

ARTHUR E. PRIGER, ATTLEBORO, MASS., May 18th, 1891.

Good News From the Sandwich Islands

Editors Ensign:—Enclosed please find one dollar for Zion's Ensign, you may send it as long as that will pay, including postage, then I will send more. I have so far received no copy.

We are all enjoying fairly good health for which we are very thankful. There are eight of us here now and I think more will follow soon. My wife and I came here with Elder Hays last September. Bro. Waller was already here. Bro. Hays baptized three natives on the 2d of April and one on the 18th, this makes eight of us now. We are trying to live our religion in meekness and humbleness of heart and God is blessing us.

The names of three native brethren are George W. Kanaka, Joseph M. Peopoo, Thomas K. Nathaniel and Abraham Kekai, they are all good intelligent men and know what they are doing. Bro. Peopoo is our interpreter at the meetings. He is one of the best native and English scholars on the islands. He has started a paper here in the native language which is the only real native paper here. We send you a copy.

Bro. Hays lives with us, and we (sister L. and I) are trying to do our part in meekness and love. We hope to be able to do more here and bye. We have a Bible class at our house Wednesday evenings; and also Sunday school prayer meetings on Sunday morning. Preaching at 2:30 p. m. to the natives through an interpreter, and at 7:30 to all. We are blessed in many ways. Bro. Hays is very poorly at times but our prayers and his faith keep him at his post.

We had a wedding at our house the other evening, April 20th, which you probably never witnessed or perhaps never even read of many. Bro. Hays performed the ceremony. It was a double wedding, two young Chinese married two native girls. I give you their names as a curiosity, Ah Fook was married to Ah Su Ah Linn and Ah Sing to Ahka Ah Linn. The girls are sisters. Another young Chinese expects soon to marry a Portuguese girl, so you see we have quite a variety here. It is like there is a great work to be done here among the Chinese.

My wife is a native of Missouri, she was born and raised in Howard Co. John R. Swanington, county clerk for Jackson Co., is a cousin of

my wife. Her name was Martha D. Short before she was married. She is very anxious to visit old Missouri which we shall do when we return, if the Lord is willing. May the Lord bless you in all your good work in our prayer. Pray for us that we may be faithful.

Your brother,  
G. H. LUTHER,  
MOOREVILLE, Hawaiian Islands,  
May 4th, 1891.

ITEMS FROM JOSEPHSTOWN, MAINE.

The Grippe has appeared in this western country in full strength, 1000 are lying low with it in the village of Machias, and the surrounding towns are more or less feeling the grippe hand.

At Addison, Sister Caroline Hall and Mrs. Curtis have died from grippe.

Several ariok here with grippe and last Sunday we buried sister Emily Campbell who died from it. Bro. Levi Sawyer is very low. A son of Capt. Joseph S. Foss is also very low with grippe.

Bro. and Sr. Alvin Steele are just getting over an attack of grippe and sister Lizzie Ames is almost down with it.

Sister Ella Foss is very poorly and Bro. J. C. Foss has been afflicted with grippe since returning from General Conference, but is able to be around. He preached a funeral sermon at this place on last Sunday at 10:30 and two at Beales Isle, a new place, he will continue his labors on the Isle for several days.

Pray for us. J. C. F.

RICH HILL ITEMS.

Bro. N. J. Randall of Columbus, Kansas, traveling collector and salesman for the South-western Publishing house of Nashville, Tenn., was in Rich Hill on business on the 13th and 14th inst. It appears to be a fine young man, worthy of the trust placed in him.

Bro. A. S. Deller has built an addition to his house on south 5th St.

Independence being blessed with two or more short hand writers, can we not have one of them here during the Curtis-Moulton debate, which commences next Monday evening?

We hope the Saints will remember the ice cream and strawberry festival Wednesday June 3rd, the night following the debate. Proceeds are to be used in building our new church.

Bro. William Burch of Independence, Mo., stopped off Sunday, on his way home from Caribage, Mo., where he had been working for the past few weeks.

A mistake occurred in last week's ENSIGN. It was Bro. C. C. Christensen and not J. C. who made a visit to the Nevada branch and Sunday School.

The Salvation Army were granted the use of the Latter Day Saints church Saturday evening and Sunday in part. They met with but small success, notwithstanding the house was crowded. They have returned to Nevada.

The Saints look for Bro. T. W. Smith, J. A. Robinson, I. N. White and as many more as can possibly come to attend the discussion next week.

J. C. C.

NOTICE.

As Bro. T. W. Smith will not be able home much hereafter, he will not be able to attend to the mailing of the photos of the South Sea Island Saints. The photographer, Mr. Will Bashnell, will hereafter attend to it. All orders for the pictures will therefore be sent to him. He has arranged with Bro. Smith to give at least half the proceeds to the church, his expenses being about 25 cents per picture, including postage, wraps, etc.

We are prepared to do any kind of printing such as preaching notices, cards and letter heads, also all kinds of pamphlets or book work. The Eldership or any one having anything they wish to put in print will find it to their advantage to correspond with us and get estimates. First class work at bottom prices. Address ZION'S ENSIGN, Independence, Mo.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOL. I.

INDEPENDENCE, MO., SATURDAY, MAY 30, 1891.

NO. XXII.

## ZION'S ENSIGN.

A literary and Religious News Paper, published on the first of each month, containing the latest news, every Saturday at Independence, Jackson Co., Missouri.

JOHN A. ROBINSON, FURNISHING R. PITT, EDITORS.

Price, \$1.00 PER YEAR.  
Make all remittances and address all communications to Zion's Ensign, Box 175 Independence Jackson County, Missouri.

INDEPENDENCE, MO., MAY 30, 1891.

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.....District conference convenes at Independence June 6th and 7th.

In this issue will be found a sermon by Elder R. C. Evans.

The sermons appearing in the ENSIGN do not necessarily receive the endorsement of the Editors. The elders are responsible for their personal views.

These thanks of the ENSIGN are due to the Elders whose sermons have appeared in its columns for kindly revising them, having done this work cheerfully and without requiring any consideration for so doing.

We learn by card from Rich Hill that the Curtis-Moulton debate did not begin on Monday as announced, as Elder Moulton was prevented from getting there by high water, but it was expected that he would be there on Tuesday evening.

Bro. Joseph F. Bedwell writes from Euclid, Ark.: "I write you this morning in order to speak a good word for the ENSIGN. I could not afford to do without it. It is manna to the hungry soul. I cannot speak too highly of its worth. The truth and comfort it brings is worth much to us. I think the sermons are directed by the true Spirit of God."

Bro. J. A. Anthony, of Aberdeen, Wash., sends us the Semi-Weekly Bulletin of the 13th inst., published there, in which in a two column article, very kindly mention is made of the "Ohio Mormons" as the writer calls the Reorganized church. Articles of this kind show a breaking down of much of the prejudice formerly existing, which is largely due to a consistent and upright course pursued by our representatives.

### SUNDAY SCHOOL WORK.

One especial feature of our work that is rapidly coming to the front, is the Sunday School. That it has failed to receive the support it should have had in the past is quite evident, and those engaged in this noble work have had much to contend against in consequence. Their methods have been severely criticized and called into question. Ignorance and superstition have impeded progress in many ways, but through it all they have patiently moved forward until they have fairly compelled recognition and to-day finds this work possessed of a general organization, recognized and sustained by the general church.

It is now in a position to move right forward. Therefore let those who have had this work in charge take courage and instead of slacking their zeal, work with renewed vigor and determination and assure the fresh responsibilities which this work in its unfolding presents to them. Care needs to be exercised constantly that the methods employed will reach the desired end. In this we ought to accept good wherever it is found, and not hesitate because some one may call it sectarian.

Our main work should be to enable our young people to understand and appreciate the truth as taught by Jesus Christ. To do this successfully we must make the truth attractive, and it makes but little difference whether methods have originated with us or others. If they can accomplish the desired end, let us use them and reap the benefit. We need not however be dependent on others, we have as good talent in the church as can be found, it only needs encouragement and recognition.

We need Sunday School literature, especially in the way of library books and papers and these ought to be the best obtainable. In this we ought not to depend upon the world. Blessed as we are with God's recognition, we should be the best able to produce what is needed among our own members, receiving help of course from all that is of worth wherever it may be found.

As a help in this matter the ENSIGN desires to devote at least one column, and more if necessary, to the Sunday School work. If its workers desire to take advantage of this, let them think, read and write upon the subject and send in their productions. We expect to see an advance made all along the line, let us fall in and move forward with that zeal and determination that shall secure for our work abundant success.

### SUNDAY AT INDEPENDENCE.

Sunday morning was bright and clear after the continuous rains of the week. On arriving at the church we found the large assemblage of Sunday School officers, teachers and scholars intent upon the work before them. We noticed that the Bible class had been divided since we had last met with them. Bro. Clow, the district superintendent, was in charge of one division. We did not learn who was in charge of the other part. It has grown too large for one teacher. By invitation of the superintendent we gave the school a short talk on the lesson. The closing songs were led by the chorister, Bro. E. G. Pitt, sister Belle Robinson presiding at the organ.

The morning sermon was delivered by Bro. T. W. Smith with good liberty and a goodly portion of the Spirit. The subject was "God's way of manifesting himself in the gifts of the gospel."

The afternoon service was indeed a feast of fat things, as the Spirit was poured out in rich measure, all feeling its influence. Some very earnest and feeling testimonies being borne.

The evening meeting opened with song service after which Bro. W. T. Bozarth addressed the congregation from the text "Enter ye in at the straight gate." This sermon will appear in the ENSIGN as Sister Belle was present with her ready pencil. We went home feeling that we were indeed a Lord's march nearer Zion and that the Lord was remembering her.

J. A. R.

### NEWS FROM MAINE.

Way down in the "rook bound state" the unfurling of Zion's banner is causing many to rejoice.

Bro. V. G. Pert and G. W. Easton appointed to labor in this mission have donned the gospel armor and are using the sword with success in Hancock Co., encouraging Saints, warning sinners and causing now and then a hiring to trouble by their testimonies. I learn that some have begun the new life under their ministrations.

Bro. J. G. Foss is still inviting the sinners to repent and strengthening the church in eastern Maine.

Bro. U. W. Greene has been laboring among the hills of "old Oxford Co.," where "deep snow drifts yet linger, attesting the severity of the past winter. Harvest is a natural result of sowing time, and the 3d inst. found the few Saints gathered for a sacrament service, when a young man drove up announcing himself ready for baptism, while God's Spirit rested upon us and all were comforted and cheered.

The 12 inst. witnessed another baptism in a district where considerable preaching had been done and several more are waiting. What for? To realize later that they were depriving themselves of blessings only enjoyed through obedience.

A Sabbath School was organized there with 30 members, all being willing to use the text books of the church. Surely God is giving us favor in the eyes of the people. This is the second school in that county under the auspices of the church.

Calls for preaching come from several new places where doors are open and hearts apparently are waiting to receive the true elixer of life.

District conference June 22d, at Little Deer Isle, where we look for encouragement and spiritual blessings, again to go forth, striving to keep the plow moving that the gospel seed may be sown in many hearts.

The Lord is blessing us with his spirit abundantly this season.

U. W. G.

### LAMONI ITEMS.

Bro. Robert Winning came Monday to attend the meeting of the Board of Publication.

Bro. E. L. Kelley preached at Davis City Saturday and Sunday. The Saints there have a very neat and commodious church.

Bro. J. H. Peters, member of the Board of Publication, arrived Saturday, presumably for the purpose of attending the annual board meeting. Thursday evening there will be an eleccionary entertainment given in the Saints' church, by Miss Lou Cheshire; the profits derived therefrom to be used for further beautifying the town park.

The G. A. R. memorial services were held at the Saints' church Sunday morning. Bro. Joseph Smith delivering the address to a large congregation. His effort being very interesting and instructive.

The citizens of Lamoni appreciate the friendly mention of their town as given in an editorial in last ENSIGN. Our people have not made any boasts, and really, we did not realize that we were progressing so much until so complimented. Our progress is somewhat slow, but we can safely say that we have not made a backward step. No houses are allowed to tumble down or decay, but are continually being made better.

The Saints are generally feeling well over the Kelley-Bradon debate. If calling the opponent and his people "frauds," "liars" and "cowards" is making points, then Mr. Bradon made many indeed. When he called the Saints of Lamoni cowards, it seemed a queer kind of cowardice,

for when he wished to prostrate M. E. church last fall, our Methodist friends refused to let him have it to lecture against us, whereupon the president of our branch telegraphed him that he could have our church, and the branch and others turned out and filled the large room, some 800 or 900 in attendance. Is that cowardice? He is no more consistent in any thing he has undertaken in connection with the church.

### KNOB NOSTER NOTES.

Bro. Wells and Kaler initiated five into the kingdom by baptism ten miles south of Knob Noster. This makes nineteen who have been added to the church there, fourteen since General Conference. A number more are almost ready.

Bro. Wells and Kaler are now at Booneville where they will remain several weeks holding meetings.

The Knob Noster branch now has sixty-four members, scattered over a territory eighty miles long and about thirty miles wide.

Bro. J. H. Wells is to organize a Sunday School where the nineteen have been baptized. This is where the Rev. W. T. Lewis gave a lecture on Mormonism sometime ago. Thus the light is spreading and making glad the hearts of the people.

May Zion's ENSIGN continue to stand for the banner already erected is our hope and prayer.

### A SUBSCRIBER.

### KANSAS CITY ITEMS.

Our meetings Sunday were well attended and seemingly enjoyed by all the Saints.

Bro. A. H. Parsons preached two excellent sermons on the second coming of Christ.

We were gladdened by the presence and testimonies of a number of the Saints from the Armstrong branch.

In the afternoon prayer meeting, the good Spirit was present and was manifested in the gift of prophecy. We are led to hope and believe that the branch, as now organized, will be blessed, enabled to move forward by the hearty co-operation of all the members, and have members added, "such as shall be saved."

M. F. G.

### DENVER ITEMS.

The weather is the worst I ever saw since I came to Colorado, it rains nearly every day. Times are hard and work scarce. I would advise the Saints that need to work to steer clear of Denver this summer.

We have the tent we bought of the Little Sioux district raised and have held five services in it. Bro. Anthony preached three times to good sized congregations, the greatest interest was manifested and had the weather permitted, I think he would have brought some into the fold. His preaching was well liked.

Last Tuesday night just as we were commencing meeting a strong wind came up and blew our tent down, stopping the services for that night. It was thought by some that some boys had loosened the stakes which hold the guy ropes. Had not this accident happened it is estimated there would have been 350 persons at the meeting.

Bro. Duncan is expected to arrive in the city this week, and if the weather will permit we will boom the tent business.

I send you clipping from this morning's Colorado Star giving a brief account of the murder of Bro. Kennedy's son at Hutchinson, on Saturday afternoon. It was sad indeed. Bro. John Kennedy was a fine young man, a member of the church and well liked by all who knew him. It is thought the shot was intended for the father instead

of the son. The papers state that the father was fired on after the death of the son but was not hit.

We are much pleased with the ENSIGN and wish it every success in promulgating the gospel of our Lord Jesus Christ.

E. F. STURVE.

### CLINTON ITEMS.

We are having rain in abundance and some complaints of it being "too wet."

Bro. Hempel of Deepwater was up to Clinton Sunday.

White grocs. sold 78 gallons of strawberries last Saturday.

Miss Nellie White returned to Lowry City, Sunday eve after spending nearly a week with her friends here.

The Saints Sunday School was quite interesting last Sabbath. The lesson brought out new thought and each seemed to think they were right(?)

Two were added to the branch last Sunday, Miss Carrie M. Mauley by certificate of baptism and Miss Estella Bradshaw by baptism. Elder White officiating at the water.

Elder I. N. White preached at the chapel Sunday evening. He left on Monday for Rich Hill to attend the Curtis-Moulton debate and will go from there to Independence to the District Conference.

Bro. A. White writes from Mountain Grove that others have accepted the gospel, making twelve in all since he went down there.

Ammon White, son of Elder I. N. White, graduated at Clinton high school May 23d. He delivered an address on "March of Intellect" before a vast crowd in the city hall. His effort was highly commended. We may say that Bro. Ammon is a staunch I. D. S. and we hope that his "march of intellect" will be early used toward developing divine truth and the onward march of the kingdom of Christ among men.

Dell White went to Sedalia Sunday morning returning Monday.

Bro. A. White is expected to be home the first of June and will then look after the bishopric affairs.

Why can't Clinton branch have the next District Conference held here? The "Gospel Tent" will be ready by that time.

Clinton, Mo., May 28, 1891.

D. C.

### ATTLEBORO ITEMS.

Elder A. N. Hoxie of Boston was present with the Saints here last Sunday and spoke at 1 p. m. We all felt strengthened spiritually by his timely words. Among those present we noticed Mr. Stillman B. Pratt, editor of the Attleboro Daily News. He is a very pleasant and genial man to converse with and seemed to be very courteous in his inquires relative to our faith. Bro. Hoxie had a long conversation with him at the residence of Thomas Shallerous, where the above services were held.

Dr. James M. Solomon, the justly famous and noted Indian doctor of this place, has kindly consented to allow the Saints to occupy his spacious show tent next Sunday at North Attleboro, about four miles from here, for preaching. The doctor gave us the use of the tent three or four years ago when it was located here. Elder Hoxie took the train on Sunday night for Providence, R. I., to make arrangements with Elder Joseph Luff to occupy the tent next Sunday, May 24th. It will be a new field for our work.

Bro. Richard Ballard of North Weymouth, George W. Hobbey of Boston, Elder John Smith and wife of New Bedford, Elder Thomas Whiting and wife, Elders Hamon,

Granger, Mary Moller, Bro. George Moore and others from Fall River; Elder George Yerrington and wife of Swansea, Elder Joseph Peacor of Little Compton, R. I., Bro. Isaiah Anos and wife, Bro. Nathan Eldridge and wife of Brockton; Elder C. A. Coombs and wife, Sister Isabel and Idella Staple, Anginetta Wilcox and daughter, Lottie, of Plainville; Sister Hattie Staples and Mrs. Maria Coombs of North Attleboro; Mr. John Robbins, Sister Lydia Lewis, and daughter, Sister Annie Robbins, Sister Mary Rogers and husband and Bro. A. B. Pierce and wife of Attleboro, were present at the Providence (R. I.) conference. Elder Wellington Beards of Denmark is dead and thus passed away a faithful soldier of the cross.

A. B.

The above should have appeared in our last issue.—Editor.

### RICH HILL ITEMS.

Sr. Burham has returned from her visit with the family of Bro. E. Curtis near Harrisonville, Mo.

Bro. E. Curtis arrived Sunday on the one o'clock train in time for prayer meeting and in the evening gave us a good gospel sermon.

No debate last night, Monday May 26th, at the I. D. S. church, as Elder Moulton was prevented from being present on account of the heavy rain. The evening was profitably spent by a discourse by Eld. I. N. White of Clinton, Mo., on the subject of "Impartiality."

The following are here from abroad, attending the Curtis and Moulton dismission: Eld. I. N. White, Clinton, Mo.; Prof. C. Haly, stenographer; Independence, Mo.; Eld. A. Lloyd, Eldorado; A. J. Keek, Nevada; J. Sterling and wife, Virgil City, Mo.; J. Henning and wife, Ellis, Mo.; and S. Shearer, Green Springs, Mo.

Tuesday night the house was full of people, only to be disappointed the second time, Elder D. J. Moulton not making his appearance, and no word from him. Mr. Cate, the Advent Christian Elder in charge here, occupied the evening, preaching about an hour on the soul sleeping question, after getting through Bro. I. N. White made a few very striking remarks.

To-day one or more persons will be sent to Pappinsville, Mo., nine miles south-east of Rich hill, where Elder Moulton is teaching school, and find out the cause, if possible, of his failure to appear as was his agreement.

On account of the debate, the starberrry and ice cream festival, formerly made mention of in the ENSIGN, will be postponed for the present. Look for the time in our next.

J. C. C.

### LOWRY CITY ITEMS.

We had a rather cold north-east rain on the 25th and 26th.

The M. E. Church south, have opened their doors to the Advent people for a few days, on Sunday they baptized two.

Elder P. W. Premo delivered an excellent discourse last Sunday to a large and attentive congregation.

I was telling Bro. Jacob Driver some of the good news the ENSIGN brings me and his hand went into his pocket and he said, please send it to me.

Last week there was a car load of goods put off at Lowry City.

Sr. Nellie White returned from Clinton Sunday evening. We missed her in our meetings.

Our prayer and testimony meeting last Sunday was a spiritual one, the voice of the Lord spoke to us through the gift of tongues.

The peach tree limb has all ready begun to droop with its heavy load.

T. R. V.

JOHN A. HORNIG, Editor. Published at the Post Office of Independence, Mo., Second-Class Matter.

Sermon by Elder R. C. Evans.

Delivered in the Temple at Kirklund, Ohio, Wednesday evening, April 23rd, 1891.

[Reprinted from the Epitaph by St. Helle, Philadelphia.]

Beloved brethren and friends, it is with gratitude that I stand before you this evening, and desire to draw your attention to the 44th verse of the second chapter of the prophecy of Daniel where you will read these words: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever."

Sometime since, in western Canada, I met with a gentleman who claimed that the Bible was the word of man; that in it from beginning to end was deception. In listening to the services that we were holding in that place he was willing to say that if the Bible, was true, the Latter Day Saints preached the truth, but he doubted the great book for he believed it was a book of lies, that it had been written by monks behind the iron bars of Roman Monasteries; written for the purpose of having influence to bear upon the minds of their unthinking daques. Now to my mind, the Bible proves itself to be of divine authenticity; we shall endeavor to-night, so far as we have time and ability, and the Spirit of God to assist us, to try and lead your thoughts into two channels, one the sacred history and the other the profane, so that if perchance there may be some one present who has no faith in the divine authenticity of the record called the Bible, we hope that we may be enabled to convince them by the history of nations, by the signs of the times that there is a God, and that God has revealed his mind and will to the sons of men, and in the prophetic declarations found in the sacred word before us, we find these words have met with a literal fulfillment.

Our text speaks of some kingdom, or of a kingdom that God is going to set up in the days of certain Kings. The history of this world, so far as we have it in the record and according to the chronology which we have, states that this world was created or organized, from existing elements and matter, about 4,000 years before Christ was born. The next great event was the deluge which took place in the year 1656 of the world, or 2348 years before Christ. After the deluge it is said that the world was peopled by the family of Noah, Shem, Ham and Japheth, and it is said that Shem went to Asia, Ham to Africa and Japheth to the Islands of the Sea in Europe. The first kind of government was the patriarchal or that of a father of a large family, to which succeeded the monarchical, or government of kings, but a king in the early days of the world was simply the chief of a tribe or the ruler of a small territory. Nimrod the great-grandson of Noah appears to have been the first person who assumed sovereign authority, about 100 years after the deluge, he built Babel, the germ of the celebrated Babylon, and three other cities in the same territory. About the same period, Ashur, a son of Shem built Nineveh on the Tigris, which was called after his successor, Ninus. Babylon was conquered by Ninus and gradually enlarged by him and also by the celebrated Smeramias, who reigned after him. These celebrated people laid the foundation of the Assyrian and Babylonian empire, the first great monarchy of antiquity. I now introduce to you the young and gifted prophet Daniel, where he is called upon to give the interpretation of the dream of king Nebuchadnezzar. The interpretation of the king's dream given to Daniel as recorded in the second chapter of his prophecy together with Daniel's vision of the four beasts as recorded in the 7th chap-

ter gives the history of the kingdom of the world from first to last, and shows how in the last days God will establish his kingdom never more to be thrown down. I now invite you to a careful examination of them from both sacred and profane history. The Babylonian empire, in this vision, is known as the head of gold; in the 7th chapter this same empire is known under the similitude of a lion. Under Nebuchadnezzar whose doings are fully recorded in holy writ, Babylon became the greatest monarchy which the world has ever known. Nebuchadnezzar conquered Egypt, and attacked the Tyrians, then the greatest commercial power in the world, and after a siege of 13 years, destroyed their capital. He also carried the Jews captive to Babylon and put an end to their monarchy. See Jer. 25:12. "The number of victories gained by this king, the extent of his conquests, and the magnificence of his capital, began at last to fill his mind with pride and vanity. He became insane and was for a time prevented from the society of men; he was however restored to his mind and kingdom and died within a year after, acknowledging the only living and true God. His death occurred 567 years before Christ.

The last king of this great Empire was Belshazzar, the manner of his death and the destruction of his kingdom, I will now proceed to relate. Cyrus who afterwards became the king of the Medes, having added to his domains all the kingdom of Asia Minor marched into Syria and Arania, which submitted to his authority; he next entered Assyria for the purpose of reducing Babylon, and Belshazzar having met him in battle and being defeated, fled to his stronghold to which Cyrus immediately laid siege. It is said it took place, as was predicted by the prophets see Jer. 51:31,32; Isaiah 47:1-13, though it was with good reason considered impracticable. The walls were built of bricks and cemented with bitumen, they were 350 feet high, 87 feet thick, and 60 miles in circumference, and where they were not surrounded by marshes, they were defended by towers filled with armed men. Of these towers there were 250. The city when Cyrus laid siege to it was furnished with provisions for 30 years, besides there was within the walls a large extent of ground suitable for tillage and pasture. After two years of fruitless attempt to invade the place, Cyrus succeeded in taking Babylon by extraordinary stratagem. One night which he knew would be devoted by the Babylonians to feasting and drunkenness, he had the course of the Euphrates river which flowed through the city, turned into the great lake made to receive its superfluous waters. This lake was 35 feet deep and 36 square miles in extent, the water being thus diverted made the river fordable, and his troops were enabled to enter the city by its channel; they did about midnight, both at the place where the river enters and where it leaves the city. Belshazzar was surprised and slain in the midst of his impious revelry, and his kingdom, as the prophet had announced to him, was divided and given to the Medes and Persians, Dan. 5:24,31. Babylon was captured by Cyrus in the 538th year before the Christian era. By the capture of Babylon the Jews were liberated after a 70 years captivity as had been predicted by the prophet Jeremiah. Cyrus not only permitted them to return to their native kingdom, but encouraged them to rebuild their city and temple. Esdras and Nehemiah and Zerubbabel were their leaders on this occasion. See Ezra. 1:2; Isaiah 55:1-3. Jer. 31, entire. In Daniel, 5th chapter, this government is known as the arms and breast of silver, in this vision. In the 7th of Daniel this same kingdom is known as the bear.

Cyrus was the founder of the Medo-Persian empire, the second great monarchy of antiquity. He was one of the most celebrated monarchs of all times; he it was, who blended the Medes and Persians into one kingdom. He died

honored and beloved not only by his own people, but by the numerous nations which he had conquered, and so great, so enduring was his fame, that we find his name celebrated in the annals of the east, the writings of the Greeks and the records of inspiration. On the death of Cyrus, his son Cambyses succeeded to the empire. This son was as foolish and vicious as his father was wise and virtuous. He killed himself with his own sword by accident, thus the world was delivered from his cruelty and oppression. An impostor took the throne, and was soon dethroned and slain by seven Persian nobles, and the crown was given by lot to one of their number, Darius. He was the last of this line and was conquered by Alexander the great, 336 years before Christ. In Dan. 2:32, the stomach and thighs represent this kingdom, and in Dan. 7th it is under the similitude of the leopard.

The Greek or Macedonian Empire was the 3d great monarchy of antiquity. Alexander the Great who at the age of twenty-five left his native country with an army of 35,000 men for the conquest of the world, attacked the Persians upon the banks of the river, plunging his horse in and directing his army to follow, they crossed and attacked the Persians who sought to oppose them on the bank with many times their number. Alexander the Great, then went from nation to nation, subjecting all to him, and then having conquered the world, he died at Babylon at the age of 33 years. When Alexander died in the year 323 before the Christian era, his kingdom was divided into four kingdoms, by four generals of his army. They were Egypt, Syria, Macedonia and Thrace, with some other regions of Asia Minor. See Dan. 8:19,25. Dan. 7:6. All these kingdoms were overthrown by the Romans who established the 4th great empire of antiquity. The Roman empire in Daniel is known as the legs of iron. In Daniel 7th it is known as the horned beast.

Rome was founded by Romulus, from whom it took its name about 750 years before the Christian era; Rome was constantly at war with surrounding nations and every battle brought them territory and power. This spirit of conquest led the victorious Romans form kingdom to kingdom till the whole world became subject to their sway. About the period of the Christian era, the Roman power was at its height. In verification of the statement that the 4th great monarchy was at the zenith of its power when Jesus was born, during his life and for some time after his crucifixion and ascension, I submit the following: First, Jesus was born in the days of Herod the King. Matt. 2:1; Luke 1:5, also book 18, chapter 2, verse 3, Jewish Antiquities by Josephus, Whiston's edition, page 472. Second, Herod and Pilate were Roman authorities. They both tried, and Pilate condemned Jesus to death. See Luke 23; Matt. 27th. Josephus' Jewish Antiquities, 18th chapter, verses 3 and 4. Also Gibbon's Decline and Fall of the Roman Empire, volume 2, 16th chapter, pages 16 and 17. Third, Caesar Augustus was Emperor of Rome, and about the time of Christ's birth sent forth a decree that all the world should be taxed. See Luke 3:1, also see Josephus' Jewish Antiquities, Book 18, chap. 2, page 474. Fourth, Roman soldiers arrested Christ, Matthew 27, and hung him on the cross, pierced his side with the spear and cast lots for his vesture; John 19:36. Fifth, A Roman seal was placed upon the stone of the sepulchre; Matt. 27:65, 66. Sixth, The Roman soldiers watched the grave.

From the prophecies of the Bible and the writings of Josephus, Gibbon and other historians, we learn that the Roman empire was in power for hundreds of years, after Christ had gone to glory. About 40 years after the death of the Savior, Titus, a Roman general, laid Jerusalem waste, destroyed the walls, burned the city or temple;

slaughtered the Jews until the blood ran down the streets to such a degree that the firm man houses were quenched with the blood of the slaughtered Jews. Many of the east and strong were sent as slaves to the Egyptian mines; See Jer. 44; Hosea 1. Others were sent into the provinces that they might be destroyed by the wild beasts. During these days there perished for want of food 1,000,000,000 were carried away captive during the war, 1,100,000 perished during the siege—Josephus book 6; chapters 8 and 9. Archbishop Usher says there were 1,837,490 Jews slain or destroyed during seven years. See Josephus book 6, chapter 9, page 787. There were 1,857,000 Jews slain in all the different parts of the land during the great war. "Testimony of the Jews," page 707. Historians differ so that we cannot tell the exact number that perished but this we know that hundreds and thousands were slain by this power. This, the Roman Empire, is known as the iron kingdom in Dan. 2:30, did break in pieces, or as Daniel 7:7, the great beast with iron teeth which would devour and break in pieces, or as Daniel 8:19-25, a king of fierce countenance would destroy the holy people. This the histories show was the Roman power, that they destroyed the Jewish nation, took Jerusalem, destroyed the mighty and holy people, that is, the apostle and primitive Christians and even the Savior, all were slain by the authority of Rome. As friends, when we hear people talk about the cross; methinks the cross would lose all its glory, were it not that we hear something about Getsemane, and to my mind there is more pathos, more temptation, more genuine power of the man Christ seen in the garden of Getsemane, and as we view the scene, we feel something like the poet:

Getsemane, can I forget, or from thy conflict  
Thine agony and bloody sweat, and not remember  
Remember thee in all thy pains, and all thy  
sweat, for me,  
Yes, for thy death, which remains, will I remember thee.

While we think of that bloody sweat, that agonizing cry, that worded scene where Christ as a man prayed for his life, while the leaves of the tree are not yet illuminated by the light of day, when he might have escaped from his enemies, He stood fearfully waiting the foe. On came the relentless enemies. Again He bowed his sacred head, and pleaded to God for power to do the work designed him to perform. Amid the darkness of the midnight glow, angels come and strengthen him. Ah, friends, it was not in the exercise of his faith or strength that he received his power, but it was because his life was pure. He had been taught in early life, to give God his first, best and truest love.

You remember the significant expression, that when the angel had related to Mary the history of her unborn child the statement is, "Mary pondered all these things in her heart." She had taught her child and consequently we read the history of his biography in that one expression in the Temple, "Wist ye not that I must be about my Father's business?" Thus we see that early impressions were lasting, and we in this age of the world should remember, that in early life we should instill within the mind of our children the grand truths of Christianity. It matters not what circumstances we may be placed in, whether like little Joseph in the dungeon, or the Hebrew maid in the far-off land, we can tell the truths that have been instilled upon our young minds in the early days of life.

I speak of little Joseph in the Egyptian dungeon. Some have thought that I am partial to the name of Joseph; I do respect that name. It seems that our heavenly Father has respected that name. When the God of heaven wanted to save the world from starvation, he called little Joseph out of the dungeon to gather up the wheat and thus save both Israel and the Egyptians. When God wanted a protector and companion for her, who was to become the mother of

Jesus Christ, He chose a man by the name of Joseph, and thus we see that even Christ was cared for during early life by a man, Joseph, again, when his sinless body was laid in the tomb, God put it into the heart of a man by the name of Joseph to give up his own tomb where-in never man had lain, for the resting place of the dead Christ; and God, when He had set his hand again in the latter days to perform His strange work, it seems the name of Joseph had not been forgotten by Him.

To show that Jesus was a prophet, look at some of his sayings. I fancy I can see him in his boyhood days, yonder in the barn-yard. He sees the hawk soaring over the little chickens, he hears the hen cluck and call them under her wing, and in after years when the eagle of Rome was soaring over Jerusalem, he said to them: "O Jerusalem, Jerusalem, how oft would I have gathered you as a hen gathered her brood under her wing, and ye would not!" He recognized the danger that the Jews were in, and hence when going to the cross, and seeing the women weeping, he said: "Daughters of Jerusalem, weep not for me, but for yourselves and for your children." How literally this was fulfilled when in the siege that we have referred to, Joseph tells us that women ate their own children to save themselves from starvation.

Now in the days of this Monarchy, this 4th "Iron Roman Kingdom," Jesus organized a church or kingdom. That Jesus organized a church or kingdom in the days of the apostles, is admitted by all who believe the Bible to be of divine authenticity. Now when we speak of the kingdom of God, we wish to be understood as speaking of his organized government on the earth. Let us consider what is a kingdom. Four things are necessary and requisite to constitute any kingdom in heaven or on earth, viz., 1st, a king; 2nd, commissioned officers duly qualified to execute his ordinances and laws. 3rd, a code of laws by which the citizens are governed, and 4th, subjects who are to be governed. Where these exist in their proper order and regular authority, there is a kingdom, but where either of these cease to exist, there is a disorganization of the kingdom, consequently an end of the kingdom, until it is organized after the same manner as before.

We will now take a view of the setting up of the kingdom of God in the days of the ancient apostles. The burden of the saying of John the Baptist was, "Repent ye for the kingdom of heaven is at hand." Matt. 3: 2. After Christ was baptized, he too began the same proclamation, "Repent ye for the kingdom of heaven is at hand."—Matt. 4: 17. That Christ organized a kingdom in the days of the Roman power, see the following: "The kingdom of God is come nigh unto you." Luke 10: 9-11. The Saints were taught by Christ to pray "Thy kingdom come." Matt. 6: 10. That the kingdom did come; see the following, Luke 11: 20; Luke 17: 20, 21. That Jesus was the King of kings, see Rev. 17: 14; Luke 22: 30; John 18: 36. Christ is to reign on the throne of King David. Luke 1: 32. Christ will reign until he puts all enemies under his feet, then he will deliver over the kingdom unto his Father and Christ shall be subject to his Father. 1st Cor. 15: 25-28.

What officers did Christ place in the church or kingdom? We refer you to the book of the law, the statutes of the king, the Bible. See 1st Cor. 12 and Eph. 4. From these two chapters we learn that God or Christ set in the church apostles, prophets, evangelists, pastors and teachers, with other helps. We are informed by Paul in these chapters that these officers were always to be found in the true church, till all were brought to perfection. The law of induction into the kingdom was the gospel or doctrine of Jesus. Paul informs us in Heb. 10: 13, that the first principles of the doctrine of Christ, is faith, repentance, baptism, laying on of hands,

resurrection of the dead and eternal judgment. He further informs us that no man has a right to preach this law except he be sent as is written. Romans 10: 14, 15. Heb. 5: 4-10, he tells us that they only are sent who are called of God by the law book describes, that is, by revelation. That the children of men have to observe these commandments in order to be saved is evident, for John in his second epistle, 9th verse, says, "Whoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, hath both the Father and the Son." This will seem reasonable by the following: "We are all strangers and foreigners from the commonwealth of Israel." Now if we would enter the Kingdom of God, we must first have faith in the King, in his laws, and in his officers. This is made apparent. See 1st Tim. 1: 10; 1st Peter, 1: 21; 1st Tim. 4: 10; John 3: 8; Mark 11: 22; John 14: 1. Second, we must reject our rebellion against the government. Matt. 3: 2-8; Luke 13: 3; Mark 1: 5; Acts 2: 38.

Jesus himself shows that man must be born of the Spirit in order to enter into the kingdom. This we understand is baptism by immersion for the remission of sins. See Matt. 3: 13-15; John 3: 5; Acts 2: 38; 22: 6. He further taught the doctrine of laying on of hands, the resurrection of the dead and eternal judgment, as scriptural truth abounds in verification of this assertion. As long as the church or kingdom retained the above organization, and taught and observed all the commandments, the King promised to be with them and operate through them by the Holy Spirit. This Spirit was to guide them into all truth and they were by its power to enjoy the varied gifts spoken of in Mark 16, and also in 1st Cor. 12, such as tongues, prophecy, miracles, etc. What was the fate of those who presented Christianity in its primitive unsullied purity? Daniel informs us in the 8th chapter that the 4th empire would destroy the mighty and holy people. We have seen how they destroyed the mighty people, now we will see how they destroyed the holy people, the primitive saints and the kingdom of Christ.

Jesus in Matt. 11:13, foretells the destruction of the kingdom that He set up. He says, "From the days of John the Baptist until now, the kingdom of heaven suffereth violence and the violent take it by force." Now we have seen that it takes a kingdom, officers, laws and subjects to constitute a kingdom. The Bible and other histories say that these suffered violence at the hands of the Roman empire until finally the kingdom was destroyed. As Christ dates the beginning of the destruction with John the Baptist, let us see how he died. Matt. 14: 10, John was beheaded in prison in Jerusalem. Matt. 27, Jesus was crucified in Jerusalem. History differs as to dates in some few places as to when and where the leading officers of the kingdom of God were killed, but all agree that they suffered martyrdom for Christianity. I will now quote from the celebrated author, Rev. J. A. Wood, in "Perfect Jewels," page 250, he says: "Matthew suffered martyrdom by the sword in Ethiopia; Mark was dragged through the streets of Alexandria, Egypt, until he expired; Luke was hanged upon a tree in Greece; James the great, was beheaded at Jerusalem; James the Less was thrown from the pinnacle of the Temple and beaten to death with a fuller's club at Jerusalem; Philip was hanged in Phrygia; Bartholomew was fayed alive; Andrew was crucified on a cross; Thomas was pierced through with a lance; Jude was shot to death with arrows; Simon Zelotes was crucified; Matthias was beheaded." I have omitted the above quotations by references from Bishop Nothman's work on Christianity.

Prior to the martyrdom of the faithful, they saw and foretold the kingdom would be destroyed until finally the church or kingdom of Christ would be engulfed by the

Roman empire. Note the following: (1) Paul apostles, prophets and teachers come in place of true ones. (2) 1 Cor. 13:13; Aols 1:20; 21:1; Matt. 24:10; 2 Peter 2:1; 2:3; 9:17. (3) "Men in the kingdom were to apostatize from the true faith and lead many after them." (4) Aols 1:12; 2 Tim. 4:3; Jude 18. (5) Hear the earl and bitter wail of Paul when just before his martyrdom he saw the apostacy of the church.—3 Thess. 2:1; 2 Tim. 1:15. This shows that not only the apostates but also the lawless of the kingdom were to be destroyed, but also the laws of the kingdom would be no longer respected. (6) They broke the ordinances and changed the covenant.—1 John 2:5, and God poured out the spirit of deep sleep upon them, and their fear toward God was no longer by the law of the kingdom but by the precepts of men.—Isaiah 20.

John the beloved apostle whom they tried to kill at Rome by putting him in a caldron of boiling oil, after escaping by the power of God, was soon after sent as an exile to the Isle of Patmos. There God showed him the awful condition of the church, see Rev. 3:1-5. Again in Rev. 12 he is shown a church under the similitude of a woman; she is described as a church pure and holy, clothed with the sun, (the gospel of Christ), the moon under her feet, (the Messias law), on her head a crown, (kingly power), in twelve stars, (the twelve apostles). This woman or church, brought forth a man child, (the priesthood); which was to rule all nations with a rod of iron, (the word of God); as we have seen, the priesthood was destroyed; the woman or church fled into the wilderness, (the world); where she is to remain a thousand, two hundred and three score days, (1260 days or prophetic years). In Rev. 17, John saw the same woman again, but ah! how changed! In place of the pure woman, as he saw her in the 12th chapter, she is in the wilderness, she has become a lewd woman; she hath committed fornication with the kings of the earth; she is seated on a scarlet colored beast and she is drunken with the blood of the saints. On her forehead was a name written, "Mystery," (does this mean the seven mysteries of the Romish church?) "Babylon the great, the mother of harlots and the abominator of the earth." Her headquarters were to be in the city of seven mountains; all who have read history are aware that Rome was once called the city of seven hills (See Gibbons, Vol. 1, page 539). She is built on seven mountains, as the 9th to the 18th verses of this chapter state. Now to conclude this thought, permit me to refer you again to the 18th chapter of Revelations, where you will find God will punish Rome, because in her was found the blood of the prophets and of the saints. Gibbons in his celebrated work, "The Decline and Fall of the Roman Empire," Vol. 1, page 130, says: "The Christ apostate the epithet of the 'Mystery Babylon' to the seat and empire of Rome."

It will not be expected that I shall relate the ninth part of the evidences that could be adduced by the historians in the support of the fact, that the Roman Empire drank the blood of the saints. Permit me to-night to refer you to the works where you may find accounts of the suffering and the martyrdom of thousands of saints by the Roman power. Lardner's History of Christianity, Vol. 1, 8-9; Gibbons's Decline and Fall of the Roman Empire, Vol. 1, 2; "The Christians suffered everything in the way of torture, as long as they were faithful, that Roman emperors could invent. They were nailed on crosses, sewed up in skins of wild beasts and exposed to the fury of dogs; others again were executed with combustible material and were used as torches to illuminate the darkness of the night; in the gardens of Nero was witnessed this spectacle, which was accompanied with a horse race and honored with the presence of the Emperor." Gibbons's Decline and Fall Vol. 2, 10th chapter. Under the cruel torture

of Rome, the Christians gradually gave way and finally it is said that after the conversion of Constantine in the early part of the 4th century, the church rapidly emerged into the Romish state. The Rev. Father Richard Brennan in his history of the Catholic church, speaking of this event says: "On the 30 day of October 312, Constantine was about to engage in battle at the Milvian Bridge, which is before the gates of Rome. He saw with extreme anxiety the various superior forces of his enemy, and his heart was filled with sad forebodings of an unfavorable result, when happening to raise his eyes to the clouds, he beheld a brilliant cross, bearing the inscription, 'In hoc signo vinces.'" "By this sign shalt thou conquer." He at once attached that sign of the cross to the imperial flag, and soon gained a brilliant and decisive victory over his opponents." Immediately after the oral and bloody edicts against the Christians were repealed by the state, and glorious temples were erected for Christian worship. Wesley in his 9th sermon, speaking of this event says: "The Christians had all turned heathen again and had no more the Spirit of God than the rest of the world." It is a truth established by history, that from this time the Christian church underwent a miserable change, as attested by both Catholic and Protestant historians.

In support of the degenerated condition into which the church had fallen, Gibbon and Mosheim and other church historians have written volumes. These wild stories may be exaggerated, but it is fully proven that in time the church became corrupt, as the Bible said it would; all are freed to this conclusion by reading the history of the church during the dark ages. The book of Iliomites, appointed to be read in the churches in the time of Queen Elizabeth, on page 201 on the pearls of idolatry, says: "Laity and clergy, learned and unlearned, of either sex and degree, men, women and children of all Christendom—a horrible and most dreadful thing to think—have been at once drowned in abominable idolatry, of all other vices most detested of God and abominable to men, and that for the space of 800 years and more." Thus we have proven that the kingdom as established by Christ in the days of the Caesars, cannot be the one referred to in the language of my text, because it was established in the days of the 4th monarchy, it did not break in pieces and consume all other kingdoms, and it did not stand forever, but vent into apostasy, as the prophets and Christ said it would. Thus the Roman empire, known as the iron kingdom of Daniel, 4th chapter did break in pieces and bruise, or as Dan. 7th chapter calls it, the great beast with iron teeth which would destroy and break in pieces, or as Daniel 8th chapter says, a king of fierce countenance would destroy the holy people. "This history shows was the Roman power; they had destroyed the Jewish nation, took Jerusalem and destroyed the mighty and holy people," that is, the apostles and primitive Christians, and even the Savior of all, was slain by the authority of Rome. We have traced the kingdom of God as established under the Caesars of Rome from its organization to its destruction and apostasy. Now let us follow the Roman empire, the 4th great monarchy of antiquity, or the iron kingdom of the metallic image as described by Daniel in the 2d chapter. In the 4-13 verses of this chapter, Daniel describes the lower extremities of the image. He says the feet and toes of the image, were part of iron, and part of clay. He foresaw that the Roman empire should be divided, it will be partly strong and partly broken. The clay represents the religious, and the iron the political condition of the divided empire. The Roman empire was in the year 395 A. D. divided into eastern and western empires, the capital of the former was Constantinople, and of the latter Rome. In the 7th chapter Daniel sees this same prophecy and describes it in other language

the 4th kingdom or beast with iron teeth is to have ten horns. This same is described in ten toes in the second chapter where the metallic image is seen. Both of these refer to ten kingdoms, or kings that shall rise out of the 4th beast of the iron kingdom. Thus we discover that the 4th monarchy, the Roman empire, is to be divided into ten kingdoms. We shall now proceed to show from history that such did transpire. This 4th empire was governed in different manner, or other maxims than any of the preceding, and in process of time it was divided into ten kingdoms which have been thus numbered in the 8th century: 1st, the symbol of Rome; 2d, the Greeks at Ravenna; 3d, the Lombards in Lombardy; 4th, the Huns in Hungary; 5th, the Alameans in Germany; 6th, the Franks in France; 7th, the Burgundians, in Burgundy; 8th, the Goths in Spain; 9th the Britons; 10th, the Saxons in Britany. It is certain that the Roman empire was divided into ten kingdoms, and though they may be sometimes more and sometimes less, they were still known by the name of the ten kingdoms of the western empire.

In verification of this statement, I call your attention to Prof. David Nelson in his celebrated work entitled, "The Cause and Cure of Infidelity," pp. 304 and 305. Bishop Lloyd, Mr. Meade, and Sir Isaac Newton also all support the above statement in fact. A further examination of Daniel's prophecy shows that a little horn would rise up and overcome three horns. This evidently refers to the Roman power, and the histories show this too apparently for any further comment.

After the expiration of 1260 days or prophetic years, sometimes called forty and two months or three years and a half, this power is to begin to wane. Balaou or Rome is to weaken, and in the days of these kings, the God of heaven is to set up a kingdom which shall never be destroyed. Thus we see in looking down through the ages, Daniel's prophecy literally fulfilled, and the most skeptical mind cannot fail to discover its literal fulfillment if he will with an unbiased mind read the profane history of the world.

Bible students will concede the fact, that God is unchangeable; now as he is to set up his kingdom in the last days, in the days of these ten kings, we must expect that it will be set up as it was originally, that is, that angels would remain to earth the priesthood authority, and that the church in organization and doctrine, and privileges, would be the same as that set up by Christ in the days of Caesars. In support of this we now turn your attention to the word of God and compare with it the history of the church as organized in the days of these kingdoms by the Palmyra Saer, Joseph Smith. Joseph Smith made the claim and died in the defense of that claim that an angel from heaven conferred the priesthood (authority) upon him, and that he was commanded by God to organize the church upon its original platform. From Rev. 14:9, 7, we discover that in the latter days an angel would appear for this purpose. Some will say, we conclude the fact that an angel will appear in the latter days and restore the gospel, but we think this refers to some foreign nation, but the statement shows that at the time this angel will commit the priesthood to earth again, that every nation kindred, tongue and people were to be recipients of the authority of the gospel and its blessings. Again it is urged that when this angel will appear, he will appear to some aged and venerable character, but an appeal to Zach. 3d chapter shows that when this angel appears, he will appear to a young man; some then will urge that if he appears to a young man, he must be educated, but again by references to the golden-tongued prophet, Isaiah, we discover that when God performs His marvelous work and a wonder, when the ensign is set up in the latter days, that God will choose as his representative, one who is not learned.

To conclude, permit us to say that Joseph Smith organized the church in its original form with every officer, ordinance and blessing which was enjoyed anciently. Every truth taught in the New Testament is taught in the latter Day Saints church; every office in the latter Day organization every blessing enjoyed by them is also enjoyed by the latter Day organization. Now let us try Joseph Smith and the work he taught by the law of the stainless Christ.—"A corrupt tree cannot bring forth good fruit." Luke 6th chapter. Hence, after a careful perusal of the doctrine and organization of the Church of Jesus Christ of latter Day Saints as organized by the Palmyra Saer, we discover that it is the same in organization, practice and doctrine as that founded by Christ, hence the fruit must be good for it is exactly the same as that which grew on the Christian tree as planted by Jesus Christ.

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NOTICE.  
As Bro. T. W. Smith will not be able to attend to the mailing of the photos of the South Sea Island Saints. The photographer, Mr. Will Bushnell, will hereafter attend to it. All orders for the pictures will therefore be sent to him. He has arranged with Bro. Smith to give at least half the proceeds to the church, his expenses being about 25¢ cents per picture, including postage, wrappers, &c.

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### R. R. TIME TABLES

K. C. & IND. RAILWAY TRANSIT SYSTEM  
In Effect on and After Nov. 23d, 1890.

WEEK DAYS.	SUNDAYS.	WEEK DAYS.	SUNDAYS.
6:30 am	8:00 pm	7:45 am	7:45 am
8:30 am	9:00 pm	7:55 am	8:55 am
10:35 am	7:00 pm	8:40 am	9:40 am
12:15 pm	9:00 pm	10:15 am	10:15 am
1:45 pm	7:55 pm	10:45 am	11:45 am
3:45 pm	8:55 pm	11:30 am	12:10 pm
5:45 pm	9:55 pm	12:10 pm	12:50 pm
7:45 pm	10:55 pm	12:50 pm	1:30 pm
9:45 pm	11:55 pm	1:30 pm	2:10 pm
11:45 pm	12:55 pm	2:10 pm	2:50 pm
1:45 pm	1:55 pm	2:50 pm	3:30 pm
3:45 pm	3:55 pm	3:30 pm	4:10 pm
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### CHICAGO & ALTON

EAST ROUTE.  
No. 21—Chicago Flyer..... 6:40 pm  
No. 22—Alton Flyer..... 7:15 pm  
No. 40—St. Louis Flyer..... 8:30 pm  
No. 41—St. Louis Flyer..... 9:30 pm  
No. 42—Chicago Flyer..... 11:20 am  
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No. 100—Chicago Flyer..... 9:20 pm

### MISSOURI PACIFIC—NAIN LINE

No. 21—St. Louis to Chicago, Omaha, St. Paul, Minneapolis, Duluth, Sault Ste. Marie, and White Star.  
No. 22—Chicago to St. Louis, Omaha, St. Paul, Minneapolis, Duluth, Sault Ste. Marie, and White Star.  
No. 23—St. Louis to Chicago, Omaha, St. Paul, Minneapolis, Duluth, Sault Ste. Marie, and White Star.  
No. 24—Chicago to St. Louis, Omaha, St. Paul, Minneapolis, Duluth, Sault Ste. Marie, and White Star.  
No. 25—St. Louis to Chicago, Omaha, St. Paul, Minneapolis, Duluth, Sault Ste. Marie, and White Star.  
No. 26—Chicago to St. Louis, Omaha, St. Paul, Minneapolis, Duluth, Sault Ste. Marie, and White Star.  
No. 27—St. Louis to Chicago, Omaha, St. Paul, Minneapolis, Duluth, Sault Ste. Marie, and White Star.  
No. 28—Chicago to St. Louis, Omaha, St. Paul, Minneapolis, Duluth, Sault Ste. Marie, and White Star.  
No. 29—St. Louis to Chicago, Omaha, St. Paul, Minneapolis, Duluth, Sault Ste. Marie, and White Star.  
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#### THE ENSIGN OF TRUTH.

Go, speed on thy intension  
Thou Ensign of truth;  
Go open the windows  
Of age and of youth.  
Go, draw the dark curtains  
That long shut them in,  
And open to them certain  
Thy folly of sin.  
Go, light up their reason,  
Drive doubt from its hold,  
From the pathway of reason  
Lead them to the fold.  
Go, call back the erring  
Unto their first love;  
And set their hearts a-burning  
With hope from above.  
Go, swift to thy duty,  
Thou emblem of hope,  
And fill with new beauty  
The hearts that now grope.  
Go, fly through the valley  
And over the hill,  
Through heavy and alloy  
Proclaiming God's will.  
Go, unto all nations,  
Go forth in true might,  
To men in all stations  
And guide them aright.  
Go, rest from thy mission  
When this shall be done,  
And without attention  
Greet Father and Son.

PAR. 107.

#### LOCAL NEWS.

Bro. J. H. Wells gave a pleasant call on last Thursday.  
Bro. Kelley and Blakeslee left Independence on Friday morning.  
Bro. George Hopwood has located here, and will commence building at once.  
Bro. T. W. Smith will preach to the saints at Kansas City, Mo., on next Sunday.  
District conference will convene in Independence one week from today at 10 a. m.  
Bro. Stephen Hoag is endeavoring to make an opening for the word near Blue Springs, Mo.  
Bro. John McMillan is very much improved. He is able to get around a little but is almost totally blind.  
Little May Foster, grand child of Bro. George Hayward, died Monday May 26th, and was buried Tuesday. Funeral sermon by Elder P. G. Pitt.  
Bro. T. W. Smith occupied the pulpit at the Saint's church Sunday morning, and Bro. W. T. Bozarth in the evening.  
Sister S. E. McNichol, who has been visiting here, has gone to her home, Warrensburg, Mo., accompanied by Sister Myra Brackenbury.

Bro. E. T. Atwell of Hill City, South Dakota, writes that on the 20th inst. a heavy snow fell there doing some damage to frail buildings. He reports times fairly good at Lead City.

At the annual meeting of the Sisters Prayer Union of Independence the following officers were re-elected: Margaret Windsor, president; Ann Flower, vice president; A. Horton, secretary.

Program of Sunday School Convention.  
The following program will be rendered before the District Sunday School Convention, Friday evening, June 5th at Independence, Mo.:

1st, Opening song by School, 2d, Prayer, 3d, Five minutes address of welcome by H. R. Mills, 4th, Song by infant class, 5th, Ten minutes address on Sunday School Work by E. G. Pitt, 6th, Chorus by Mattie and Anna Bozarth, Clara Brennan, Ada Pitt, Nellie Chathurn, Viola McGaugh and Amy James, 7th, Ten minutes essay by Sister A. A. Horton, 8th, Quartette by Belle Robinson, Anna Bozarth, Orville James and G. Wells, 9th, Fifteen minutes blackboard exercise by W. Clow, 10th, Instrumental music by G. Wells, 11th, Six five minute speeches, 12th, Closing song by school.

Sunday Services at Independence.

Sunday School at 9:30 a. m., preaching at 11, prayer and testimony meeting at 2:30 p. m. and preaching at 7:30.  
Trains pass the church every half hour and to and from Kansas City, making it convenient for any who may desire to make us a call.

### KELLEY-BRADEN DEBATE.

Held at Lamoine, Iowa, May 6th to 14th.

Wednesday, May 13th.  
ELDER BRADEN'S FIRST REPLY ON SECOND PROPOSITION.

Elder Braden in his first speech on second proposition said: There is a system in the world that is called Mormonism. That system believes in a miraculous working power in the church; any church without that power is considered in apostasy. They claim that no church is scriptural unless it has in its apostles, prophets, gifts, etc. This Reorganized church claims to have this; and their book of Doctrine and Covenants, page 65, says: It is the only true and living church upon the face of the whole earth, with which I the Lord am well pleased. Elder Braden read from pages 64, 93, 94 and 227 of Doctrine and Covenants to prove that the Book of Mormon was a new covenant, and that here were statements, that Joseph Smith had been given power to translate the said Book of Mormon, and those that hardened their hearts and rejected it, rejected the new covenant, etc. He also read part of page 334 and called it a revelation to the church in testimony to try to show that the Saints held Smith in esteem just a little below Christ, in his work for the salvation of man. It is noteworthy here to state, that the document referred to on page 334, was never claimed by the Saints to be a revelation, but only a short historical sketch of the martyrdom of Hyrum and Joseph Smith.

Elder Braden claimed that Elder Kelley had to accept all revelation that Joseph Smith wrote. Many of his writings were testified to by his son, as the very writings of his father, and these, Mr. Braden claimed were to be understood as from the inspired Smith and had to be defended by Kelley, in the question, "The revelations that Joseph Smith gave to the world are true, etc." Mr. Braden contended that Elder Kelley had to accept all he wrote and not such parts as seem to suit his purposes. He had to accept as Smith's revelation, the Inspired Translation of the Bible, Book of Mormon, Book of Doctrine and Covenants, Book of Abraham, and all that Joseph Smith wrote in his autobiography.

Elder Braden stated that the book of Doctrine and Covenants said, that all those that rejected the Book of Mormon will be condemned, as much as they would be in rejecting the New Testament. He said, he was willing to admit that some people from the old world may have come over here before the days of Christopher Columbus. The question to his mind was, did Moroni give Smith plates? Is the Book of Mormon a translation of the plates? Said Joseph Smith is the only witness to this. He proposed to impeach the three and eight witnesses. Smith pretended to translate the Book of Abraham and gave a revelation on polygamy. Said Isaiah 62: 10, 11, which Elder Kelley quoted that its fulfillment in Christ's first coming, or if not then, goes over to his second, when he will bring his reward with him. Did not refer to any preparatory work either at Christ's first or second coming, but was to be fulfilled by bringing his reward with him.

ELDER KELLEY'S REPLY.  
Elder Kelley in answer to Mr. Braden said: The question is, "Are the revelations that Joseph Smith gave to the world true?" He would not admit that all of Smith's writings were under consideration as revelations of God to the world. He was there to defend what Joseph Smith claimed to be revelations, through him, to the world. Are these revelations true or are they false? If true, Joseph Smith was a true prophet; if proven false by Elder Braden, then Smith was a false prophet. I am here to defend what Smith gave to the world as revelations. He gave the Inspired Translation of the Bible, Book of Mormon and Book of Doctrine and Covenants. I stand ready to defend

these as the revelations of God given to the world through Joseph Smith as true.

Joseph Smith was a liberal man in his belief. He says on page 91 of Book of Covenants, "Contented against no church save it be the church of the devil." When Mr. Smith came before the world priestcraft was very prevalent, and in Doctrine and Covenants, page 73, it is written: "Therefore be diligent, stand by my servant Joseph faithfully in whatsoever difficult circumstance he may be, for the world's sake. Admonish him in his faults and also receive admonition of him. Be patient, be sober, be temperate; have patience, faith, hope and charity." This is the early teachings of the church and are liberal teachings. Isaiah 11: 11 says, "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people." That could not have had its fulfillment in Christ's day. Israel could not be recovered or gathered, before there was a scattering of them. Israel was not scattered till some years after Christ's first advent. It is stated, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." This gathering is at the end of the world. Matt. 13: 39, 40 says: "Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them." The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels." But remember Christ's sayings as recorded in Matthew 24:14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

"This gospel," the one that they were then preaching, as is recorded in Mark 16:16-18. Yes, to be preached at the end of the world. This had ceased to be preached, and hence we looked, and beheld, a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me, which said, Come up hither, and I will show thee things which must be hereafter." And now we have it in the "hereafter" as noted in Rev. 14:6, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, etc." Here comes this young man with this New Testament proclamation in perfect accord, and fulfillment of the prediction, and brings the same gospel as it was formerly preached, and is found in both the New Testament and Book of Mormon. Mr. Braden will you bring any other man that has brought it in fulfillment of these scriptures? Isaiah 48: 1, 2, 3, and 5, speaks of the coming forth of a history of some nation "trodden down," just "before the harvest."

ELDER BRADEN'S REPLY.  
Elder Braden in his reply stated that Mr. Kelley made a mistake in applying, Isaiah 62: 10, to Christ. All the prophets except three or four wrote before the captivity. The prophets were not telling of a future restoration but one under Ezra and Nehemiah. Elder Braden read Isaiah 11th chapter commencing at the 11th verse, and when reading, "The Lord shall set his hand again the second time to recover the remnant of his people," asked, "Did Smith do that?" Reading, "And the Lord shall utterly destroy the tongue of the Egyptian sea," "Did Smith fulfill that?" Thus sentence after sentence were read out with the supplied questions, "Did Smith do that, or fulfill that?" In replying to Isaiah 11: 11, "That the Lord shall set his hand again the second time," said, the first time was when he led them out of Egypt, by the hand of Moses and the "second time" was by the hand of Cyrus. He read Acts 9: 29-30, and asked, "Did this fulfill that or did Christ?" "Is Smith Moses or

Smith or Christ?" In R. v. 14:6, where an angel was to fly in the midst of heaven with the gospel, Elder Braden asked, "Was that angel Smith?" Thus many of Elder Kelley's important texts were disposed of to the satisfaction of Elder Braden, at least, if to no one else. He said to admit that the Book of Mormon contained good doctrine, would not prove it to be inspired. "Does Isaiah 18: 1, 2, 3, 1 and 5, refer to Smith?" "Did Smith appear at the end of the world?" Both Christ and Mohammed did a great work, but which one fulfilled the sayings of the Scriptures?

At this point Elder Braden went off into daring exclamations, stating that Kelly dare not defend the position that Moroni ever gave any plates to Smith, that Smith ever saw an angel, etc., etc. This ended the first session on second proposition.

CONTINUED.

Letter From T. W. Chathurn.

EVILS EXIST:—"The devil wages and the people account it a strange thing," and so it is wherever the gospel seed is sown; sooner or later he is there to sow his seeds of disturbance, and while we have realized to some extent this condition, yet we rejoice to tell you, that on the 5th we had the privilege of lending into the water a bright young man of twenty-five years, who will, with the blessing of God, be heard from in the near future. He was educated for a Baptist minister, not feeling satisfied there he drifted into Campbellism and was a contender for that faith when he heard us preach the latter day gospel. Becoming convinced of its truth he demanded baptism, hence the furor as indicated by our text. There are three or four others here who are almost persuaded. They are all subscribers for and readers of the *Ensign*, and the humble, meek and loving spirit which it carries, together with its firm and positive character, will, I have no doubt, do what I seemingly have failed in, that is, wholly persuading them. May the Almighty bless it in its efforts, and its pages continue to be richly seasoned with his Spirit and grace, that its race so well begun may end gloriously.

The Almighty through the Seer has said, "Zion shall not be moved out of her place and a house shall be reared upon which the glory of God shall rest." Oh! how opportune and fitting it is, in the tumbling and wreckage of Babylon, that an "ensign" should be reared on the dedicated spot towards which the face of every Latter Day Saint is turned in hope, with an inborn intuitive disposition to say, like Israel of old, "Let us go home, it is our only refuge and escape. We have six subscribers for the *Ensign* here.

SPRINGFIELD, Mo., May 13th.

The Sisters Aid Society.  
The Sisters Aid Society realized about \$16.00 from the entertainment held on the 21st. The festival was apparently enjoyed by all present. The recitations and songs adding much to the pleasure of the evening.

At the business meeting of the society on the day following, quite a number were present, and among other matters presented it was resolved that when another collection is taken up toward the liquidation of the church indebtedness the president of the society, Sr. Emma S. Pilgrim, be authorized to contribute to the same the sum of seventy-five dollars in the name of the society.

Also an appeal read before the society on March 27th last, to be published in the *Ensign* and Herald.

Mrs. A. A. HORTON, Sec'y.

If perchance a copy of the *Ensign* should reach you please read it carefully and see whether it is not worthy of your support.

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### THE HIGH-TONED SINNER.

Rev. Mr. Wainwright's Commitments to the Wealthy Hypocrite.

(Philadelphia Times May 5th, 1891.)

Rev. C. Herbert Washburn, pastor of the First Baptist Church, Hanover street, above Grand avenue, last night preached the fourth of his series of sermons on "The Ten Plagues of Philadelpia." His subject was "High-toned Sinners." He took his text from Deuteronomy 32: 35, "Their feet shall slide in due time." In opening his sermon, he said that the text referred to was a scriptural photo of a high-toned sinner. "Plenty of red paint, dark shadows, wicked eyes and cursing lips, and here is the end, a slide in due time." They are the fourth plagues of the great city. "There is wicked wealth as well as wicked poverty. All the sinners are not in rags and in the slums, but some are on Park avenue and Broad street. One-half of the gold saloons, two-thirds of the gold-tipped prostitutes, six out of every twelve of the club houses are patronized and supported by these high-toned sinners. Hundreds of homes are broken up by them, thousands of pure daughters ruined, millions of money stolen, countless orphans impoverished and millions of homes darkened. Clothe them in scarlet, hoof them and horn them and you have made a first class devil out of a high-toned sinner.

"They make an attractive plague. They throw innocence about sin and dazzles the eyes with the charms of false life. There is the great party, the brilliant lights, the string of closed carriages, the long list of invited guests, and he is among them. His hand is sought in the dance, and his consent to a dance is an honor. I call a stop to a dance. I tell him to look at the hand-writing on the wall. There I see a high-toned sinner's sins blazing out on the wall. The first picture is a group of shoeless children of the man whose wages he refused the day before. The second is the cluster of homeless people he has turned into the street because they could not pay the rent. The third is the lonely widow going back to the parous whom he had robbed. The fourth is the lonely man with troubled eyes and clouded face, his wife had been alienated from him through a fancy dancer. The fifth picture, standing under the gaslight on a corner shivering in a faded staid is the daughter of sin. He sent her there. Shrink from him! Don't touch him! He is a plague! Haunts off! Rather dance with the wildest devil, on the wildest night, in his wildest rage, than dance with him. He has the plague. Where will you find the high-toned sinners? 'Don't know,' says the voice of many. 'Not here in Philadelphia,' say others, but that shows how little we know of this city of ours.

"First, you will find them among the publicans. Not among the honest laboring men at the polls, but among the big fellows who draw a salary; and go to Washington. He goes to Washington on a \$5,000 salary. For the rent of his home, the cost of servants and livery and various banquets he gives, it costs him twice that figure. Yet he comes back rich and retires in a mansion. He is a thief in full dress and a high-toned sinner. In one of his trips of exploration I stood outside a house of questionable repute and learned that it had a bad reputation for bribes. When I asked if the police ever raided it my informant said: 'No, it is patronized by the politicians of Philadelphia, who take care of it,' and there the high-toned sinners breed a plague spot in the city.

"In the second place we find the high-toned sinners among the wicked rich. But here we must discriminate, for some of the best and noblest men in the world are men of large incomes and large hearts, but many of them are only high-toned sinners. The poor brother who steals gets thirty days. If drunk he is locked up, bread into a vat and taken off like an ox to be slaughtered. But if he is rich he is hurried into a closed carriage and driven home by tender hands. If he stole the pig-iron or hardware he is fined and imprisoned. If he is rich he can steal a bank and retire at his ease. He steals a railroad and people bow down and call him grand. If he is poor and fails for a thousand, all the city jumps on him. If he is rich and fails for \$200,000, he moves to Broad street and lives in splendor. If you must fail, fail rich; if you don't you'll get thirty days.

"The high-toned sinner finds plenty of back doors to the laws, and finds that money is the key that unlocks all the doors of difficulty. The high-toned sinner sometimes comes to church. He is dressed in style, the usher bows him to his seat and the pastor looks pleased. If all his sins were written over the Ten Commandments on the wall they would look so black and small so much of brimstone that the saints on the stained glass windows would gather up their robes and step down and out. The rich sinner goes to his couch of drecans and sees the pined faces of the little orphans whose money he has squandered, and at midnight a cold hand brushes back the lace of his couch, a bony finger beckons, and a strong hand feels for his throat and a harsh whisper cries: 'Come to judgment,' and down he slides to the bottomless pit, the eternal dwelling place of the high-toned sinner. Listen to the voice of Christ through the darkest streets of Philadelphia: 'Behold, I am come to seek and to save that which was lost.'"

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# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOL. I.

INDEPENDENCE, MO., SATURDAY, JUNE 6, 1891.

NO. XXIII.

## ZION'S ENSIGN.

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In this issue will be found an article delivered by Elder James McKiernan, at Farmington, Iowa, on Decoration day, which we publish by special request. We commend the address to the careful perusal of the readers of the ENSIGN.

We have received the manuscript of a new book, to publish for Bro. A. J. Maps of Westport, Kansas, entitled, "An Ontological Catechism, or Key to the Ontology of the Bible." It will contain about 125 pages.

One of our exchanges pointedly remarks that when the devil can't do anything else with people he puts it into their heads to run the church. Haven't you seen people just like this? They invariably boast of their religious standing like the Pharisees.

An excellent sermon by President W. W. Blair delivered at the late General Conference will appear in the ENSIGN of June 20th. By mutual agreement this same sermon will also appear in the Saints' Herald of same date.

Those who have learned of Christ ought not to be harsh in judgement. They cannot be harsh and be faithful followers of the meek and lowly Jesus. You who are accustomed to exact of your fellows, "an eye for an eye and a tooth for a tooth," what will become of you when you are brought to stand before the bar of God, who has before warned you, with what judgment ye judge ye shall be judged, and as ye measure, it shall be measured to you again." Remember his gracious words, "Blessed are the merciful for they shall obtain mercy."

Those who contend for the gifts of the Spirit should see to it that their lives are such as to retain within them the indwelling of the Holy Spirit, and whether or not you may be one of those who can speak in tongues or prophecy, you can by its assistance produce the fruits of the Spirit, such as love, joy, peace, long-suffering, gentleness, goodness, charity: Jesus said, herein is my Father glorified that ye bear much fruit, so shall ye be my disciples.

Don't complain, don't find fault, don't grumble. If things don't go to suit you, lend a hand to help right what you think is wrong, but don't grumble, it only discourages and does no good. Many poor tired souls doing the best they can, might just find a little ease in a while, from those who are stronger, be able to succeed, but who, when constantly complained of, grow discouraged, throw down their burden and give up in despair. Counsel, assist and encourage, but don't grumble.

Sr. Melvina Hevener, of Piper City, Illinois, sends in another lot of subscriptions to the ENSIGN. We are thankful for the assistance rendered us in this way by many who are desirous of furthering the good work.

We are requested to announce that Elders M. H. Bond and T. W. Williams will hold meetings in Canton, Ohio, commencing the first of July in the Union Church on Navarrah street. A general invitation is extended to all to attend and hear the words of truth and salvation.

Bro. E. E. Holman, Superintendent of the Sunday School at Dixfield Centre, Me., writes for the ENSIGN, to be sent him, and says:  
"I have seen several copies of the ENSIGN and like them very much. The sermons have been excellent, and the general make-up of the paper good. Wish you success. We have a Sunday School here and use the Saints' Sunday School books. I thought of having a sermon read from the ENSIGN once in a while for a change. There are only six Saints here now. Several are friendly to our faith, we hope they will join us soon."

This is right brother, use every means within your reach to spread the gospel truth, and if not in a position to preach the gospel let them have the written word.

This old spirit of mobocracy has not yet been altogether obliterated in Missouri as will be seen by the following letter, addressed to Geo. J. Schweinfurth, Kansas City, Mo., as published in Kansas City Star of June 2d:

KANSAS CITY, Mo., June 1, 1891.  
Geo. J. Schweinfurth, 114 East Fourteenth St., Kansas City, Mo.  
At a meeting held to-day by a committee of a number of citizens it was resolved that you, as an impostor, wearing a good people in this community, have been a detriment to such an extent that the means adopted since hereafter have become a necessity in order to protect some of your unfortunate, weak minded victims against being openly led to deviations from their path of good morals and Christianity by your protracted teachings.  
The people composing this committee are through Kansas Citizens and will not tolerate this imposition any longer, but will readily adopt the necessary means to cure you of this conduct. We have resolved that for the good of our community you are to leave the city within twenty-four hours, and unless you so comply you must abide by the consequences. We want an answer by the end of the hour, and if some is not given your non-compliance will be accepted, and you may expect an early visit from THE COMMITTEE.

THE FIRST SERVICE.  
In the article giving the account is the following significant statement, "Among the men who participated in the meeting were some of the strongly developed religious tendencies and other men who are looked upon as rather worldly." Some people know what that means.

"HE THAT BELIEVETH."  
He that believeth! What wonderful promises are attached to this simple sentence: "He that believeth, shall be saved," Mark 16: 16; shall not perish, John 3: 15; hath everlasting life, 3: 36; shall never thirst, 6: 35; though he were dead yet shall he live, 11: 25; shall never die, 11: 26; the works that I do shall be do also, 14: 12; shall not be confounded, 1 Peter 2: 6; overcometh the world, 1 John 5: 5.

It is evident that with such wonderful promises attached, the principle of faith in Christ ought to be thoroughly understood by those who expect to reap the benefits; for misapprehended them and the blessings must of necessity fail. To believe in Christ, we ought to become so familiar with the history furnished concerning him, that from all the evidence furnished we shall be able to exercise an intelligent belief in his divinity. Faith should not stop here however, for the most important part is, to believe in what he said and exercise that living faith that will enable us to abide the law, which he taught. Then it is, and not till

then, that we may hope to reap the benefits of belief in Christ. "Not every one that shall unto me, Lord, Lord, shall enter the kingdom of heaven but he that doeth the will of my Father which is in heaven."

WHAT WILL BE THE OUTCOME.  
The remarkable agitation going on at the present time, over the changing of creeds, the ignoring of old established doctrines and the general transforming of religious ideas has set the religious world to speculating as to the outcome. That something better will be evolved hardly any one doubts. Ignorance and superstition, it is believed, will give way to truth, resulting in a higher development of the race.

It is remarkable with what little concern old forms and theories that have swayed religious sentiment so long, are thrown aside to give place to that which appeals to reason and common sense, and with so little apparent apprehension as to the result.

The fact that present systems are faintly seen to have suddenly dawned upon religious minds, and without questioning what the result will be, there is a manifest desire to get rid of all that will not endure the light of present truth, with a seeming assurance that as fast as error is discarded truth will fill the vacancy; hence this seeming confidence, that whatever the outcome shall be, their is nothing to fear.

It seems but reasonable, however, that those who have professed such unbounded faith in the Bible, the word of God, would in times like the present, carefully scan its pages and see whether its prophecies, which have in the past pointed out with such unerring accuracy the remarkable changes that have taken place upon our planet, do not with the same degree of certainty point out the wonderful change here referred to. If they do, would it not be better for all to learn what it says, rather than repeat the blunders others have committed, in waiting till all had been accomplished and the prophecies fulfilled before comprehending them.

The strong language used by the most celebrated ministers of the day in opposition to the doctrine of total depravity, infant damnation, eternal torment of the wicked, etc., etc., reminds one very forcibly of the prophecy by Jer. 16: 19. "The Gentiles shall come unto thee from the ends of the earth, and shall say surely our fathers have inherited lies, vanity, and things wherein is no profit.

David makes a suggestion in his 119 Psalm, which we might, with much consistency, apply in our present condition. He says in verse 126, "It is time for thee, God, to work, for they have made void thy law." If this rule is to govern in the present as it has in the past, ought we not then to expect the interference of divine power in the adjustment of the elements that cause so much controversy at the present time. Isaiah seems to have direct reference to the present time in his 29th chapter 13th verse. This whole chapter is very significant and if it does have reference to the present time it is of great interest to us. He says: "For as much as this people draw near to me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

From this we learn that at some time because of certain acts of unfaithfulness of a certain people,

the Lord would proceed to do a marvelous work, and like himself in the past, He would not use those considered wise, for their wisdom shall perish. In this prophecy, a certain book is to play quite a prominent part in the marvelous work and a wonder" referred to in the 11th and 18th verses, the deaf are to hear and the blind shall be made to see; this indicates a miraculous power.

The time is unmistakably declared to be just prior to the restoration of Palestine (Lebenon from barrenness) to a fruitful condition, verse 17. The poor and meek are especially remembered, and Jacob is no longer to be ashamed nor his face wax pale but will acknowledge Christ, "sanctify the holy one of Jacob." The closing verse is most significant as showing the result, "They also that erred in spirit shall come to understanding and they that murmured shall learn doctrine."

There is much that points to the fulfillment of this prophecy in the day in which we live. We believe a part has already been fulfilled and present indications point to the rapid fulfillment of the balance. It is at least well worth our consideration as indicating the outcome of the present religious disturbances.

### GLADSTONE ON THE RETURN OF THE JEWS.

In an interview had with Mr. Gladstone, he is reported as saying: "I am in hopes that the Sultan of Turkey will open Palestine to the Jews and thus solve the now vexing question."  
Mr. Gladstone is usually on the side of right, and this time he is not only in accord with every principle of justice, but in accord with every prophecy relating to the gathering of Israel in the latter days, as found in the Bible. In Dent. 28th chapter, God promised a blessing to Israel, that if they would be obedient they should be the most prosperous people on the whole earth. That he would command a blessing to follow whatever they put their hand to perform, and all the earth would be inquiring after God. The rains were promised to the land and so long as they observed the statutes of the Lord, silver and gold was to be in abundance. They were to be a kingdom of priests, but if they were not loyal to the Lord, who redeemed them from Egypt, and followed after other gods, rebelling in their hearts and turning away from the commandments of the Lord, then curses should follow them, such as it is painful to read. Verse 37 says: "Thou shalt become an astonishment, a proverb and a word among all the nations of the earth."

How wonderfully is the 6th verse being fulfilled, when in Moscow alone, over fifty thousand have divorced themselves from their Jehovah, and united with the established church, worshipping a god not known in the Bible. Israel has been a religious people since the days of their coming out of Egypt, for this they have been scattered and peeled, a by word, "a sheeny," "a shylock," until they have felt every pain man can feel, whose sensitive nature is hurt by such epithets, but God has not forgotten them, for he says: "A mother may forget her child but He would not forget Israel, and to assure Israel that he still remembered them, he said he had engraven them upon the palms of his hands.

God in mercy still sorrowfully looked at Israel suffering under the curses brought on by their disobedience; so he holds out to them the hope, mentioned by Mr. Gladstone, that he would gather scattered Israel in the very way and under the circumstances they are today. Jer. 31: 9, 10, says: "They shall come with weeping and supplication." Then comes the declaration, "Hear

the word of the Lord, ye nations, and declare it in the isles afar off," and say: "He that scattered Israel will gather him and keep him as a shepherd does his flock." Jer. 30: 3, states positively that God will gather Israel to Palestine. Ezekiel 20: 33-36, says: He, God, would bring them out of the countries, and for fear any should be in doubt about it, God swears by himself, "As I live, saith the Lord, surely with a mighty hand and" stretched out arm and with fury poured out will I rule over you," and for fear that Israel would still doubt, God promises to plead face to face, and for fear that this would be spiritualized, He says: "Like as I pleaded with your fathers in the wilderness."  
From the above we learn that God designs to establish Israel in the land of Palestine—that Christ should be seated on David's throne, as says God through Jeremiah 23: 3-9. So we find that Gladstone's views are in accord with the belief of the Latter Day Saints and in harmony with prophecy.

May God speed the day of Israel's redemption.

THE ROCKFORD MESSIAH.  
We had the privilege on Sunday afternoon of meeting the Rev. George J. Schweinfurth, better known as the Rockford Messiah. He is quite unlike what we expected to find him, he is gentlemanly in appearance, well dressed, about thirty-five years old, sandy complexion, weighs about 110 pounds, is a fair talker, quite earnest, his sentences are clear cut, and he has a way of expressing himself so as to be readily understood. There was nothing in his talk to indicate either a crank or a fool. He and his followers have the appearance of well to do and intelligent people and their conversation evinces the very highest principles of morality. No fault could possibly be found with their doctrine so far as morality is concerned.

He spoke only about five minutes after we entered the room. We did not learn how long he had been speaking previous to our arrival. He said, there was no doubt in his mind as to his divinity, he did not have the aspirations that others had claimed for him. He claimed to be God manifest in the flesh, the same as the Christ of 1,800 years ago. He could not see why any should refuse to obey him, because all he commanded them was, to do right, and that he himself had the most supreme reward for God.

When he closed, a gentleman arose and bore testimony to Mr. Schweinfurth's good character. He had lived with him several years and was convinced that he was what he professed to be. Another gentleman followed in the same strain, then four or five ladies followed. They all bore strong testimonies concerning his messianicship, stating that he had led them into a higher life, and that they would worship him with all their hearts and would follow wherever he led, and one went so far as to say that he was the "very eternal God." This last remark caused just a little wave of sensation among the disbelievers that was noticeable, and the central object of attraction arose and qualified the remark by stating that he did not profess to be the supreme being, but that he was manifest through him. He dismissed the meeting quite abruptly, without prayer or singing.

At the close a few gathered round him to shake hands. One old gentleman asked him as he shook hands whether this was the same person who was on earth 1,800 years ago, he replied, no it was not the same person. The gentleman expressed himself as being quite relieved in

learning that he did not really claim to be the real personal Christ, as some had claimed for him. The relief was only momentary, however, for when we put the question as to whether he was the Christ who promised to come the second time in fulfillment of prophecy, he answered that he was. We then suggested that Christ had given a sign as to the coming of the true Messiah, so that none need be deceived; that every eye should see him, that he would come in the clouds, with the sound of the trumpet, in power and great glory, with all his holy angels, etc. This he claimed was not to be fulfilled literally but in a spiritual sense. The trumpet was the gospel which he preached. In answer to the question whether he had power as Christ had, he replied that he had not, that Christ's followers at his first coming needed them, and Christ had them merely for their benefit, but that now his disciples did not need them. In answer to the question about ordinances he said, they were only to continue till Christ came and now he had come, they were no longer needed.

He compared his early history to that of Jesus, claiming that Jesus was like any other child and did not know what he was to be until after he left his father to engage in the ministry, and the knowledge gradually dawned upon him; so he said it was with himself, in his childhood days he was much the same as other children, sometimes did wrong such as giving way to temper, etc.; he remembers, however, that he sought to correct his playmates when they indulged in wickedness. He finally became a church member but found the church too narrow for his soul to expand. He claims that men ought not to continue in sin and that salvation ought to be wrought out in this life, this brought him in conflict with some of the presiding authorities of his church, but he could not see as they did.  
Many times while reading the Sabbath school and the prophetic concerning Christ, he would experience flashes of light that impressed his mind with his divine calling, his he kept to himself till some of his admirers suggested the thought to him, as what he really was. Then he said they received the testimony from the righteousness which they beheld in him.  
Notwithstanding all this claim for righteousness, the fallacy of his claim to the Messianicship is very evident, when he is viewed in the light of Scripture. To prevent people from being deceived, as these people evidently are, Christ declared plainly how he would come, what his work would be after his coming, and the effect of his coming upon the world. This man falls short of the pattern given in every particular, and it is really wonderful how people of intelligence, who profess to have such reverence for God's word will make so little practical use of it in matters of such great concern.  
These people are not so much to be blamed as pitiful. Modern christianity is responsible for this kind of deception, for had this people been taught to believe the Scripture in a literal sense instead of spiritualizing nearly every thing taught, it would have been impossible to deceive them.  
When one man has the right to spiritualize the sacred word so as to make it appear that Christ comes every time a man dies, another man has the same right to spiritualize the same event to make it any way peculiar or not as he may. Modern christianity does not fill the requirement of the thinking minds. The world seems ripe for a change.  
This shows the necessity for those who have the truth letting their light shine. Let it shine not only in preaching, not only in prayer and songs, but in every day life, in business, in the social relations, in the treatment of one another. If in these things we manifest the Spirit of Christ and our doctrine is in harmony with the word which he has the strongest kind of evidence that we are his children. And thousands will come to Christ, who are now waiting to hear his call.

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KELLEY-BRADEN DEBATE.

Held at Lamoni, Iowa, May 6th to 15th.

Thursday, May 14th.

ELDER KELLEY'S REPLY.

Elder Kelley said, I am glad to present to you the Prophet Joseph Smith, as he is peculiarly called. Elder Braden challenged me last night to prove that Moroni ever gave plates to Mr. Smith, and that he ever translated any plates. That is not the question and it is not pertinent at this time to take up another. The question is, are the revelations that Joseph Smith gave to the world true. If the Book of Abraham and Kinderhook plates are revelations of Joseph Smith, I don't know it; nor are they held as revelations by the people I represent. We have an abundance that are acknowledged by us as revelations of Joseph Smith, let us take them up and there will be no caviling for an issue. The Christian economy was laid wide enough by Christ so we can understand it. Here are revelations that emanated from Joseph Smith and the question to us is, are they true? Christ's words are, "He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." And, "He that heareth you heareth me." Here is the way to settle the matter, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." If I establish this then I have established my position. In quoting Rev. 14: 6, I showed that the angel came to Mr. Smith; why does Mr. Braden ask, "Was Smith that angel?"

Eld. Braden says, the prophets were mostly written before the captivity. What about the fulfillment of the events predicted therein? It was to the gathering of his people. Isa. 11: 11, "He would set his hand again the second time to gather them." "Was that under the Assyrian king? No. "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate, etc." Luke 13: 34, 35. Here is where Christ set his hand the first time to gather Israel but they would not. He told them that they should fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. See Luke 21: 24. But at the fulfillment of that time Christ would set his hand again the second time to gather them in from all the ends of the earth.

Eld. Braden asks, "Did Smith bring his reward with him?" He was sent to do a preparatory work, lift up an ensign, to gather the people. We read in Rom. 11: 25-27, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And as all Israel shall be saved, as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob, for this is my covenant unto them; when I shall take away their sins." Christ said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

"This gospel of the Kingdom" is a gospel of miraculous power. When this kingdom is in existence, its authority and power will be there. "But if I cast out devils by the Spirit of God, then the kingdom of God is come into you," is the word of the Lord. This was the proclamation to Joseph Smith as early as 1823 that the gospel was to be restored—brought back. The Book of Mormon says: "But behold, there shall be many at that day, when I shall proceed to do a marvelous work among them, that I may remember my covenant which I have made unto the children of men, that I may set my hand again the second time to recover my people, which are of the house of Israel; and also, that I may remember the promises which I have made unto thee, Nephi, and also unto thy father, that I would remember your seed. \* \* \* And my words shall hiss forth unto the ends of the earth, for a standard unto my people, which are of the house of Israel. And because my words shall hiss forth many of the Gentiles shall say, A bible, a bible, we have got a bible, and there cannot be any more bible." This prediction was made by Joseph Smith before any body could have known of its fulfillment. The book had scarcely got into print before its enemies availed out, "Mormon Bible," "Golden Bible," etc., etc. Thus fulfilling the prediction to the very letter.

Mr. Smith also made the statement in the Book of Mormon, page 106, "And it shall come to pass that my people which are the house of Israel, shall be gathered home unto the lands of their possessions, \* \* \* that I am God, and that I covenanted with Abraham, that I would remember his seed forever." This was certainly a remarkable and emphatic announcement to the world while the land of Palestine was a barren waste and a thirsty land. The facts of history since prove that Smith's prediction was no idle tale, but founded in truth. Louis Van Buren, Sen., telling about his recent travels in the land of Palestine says: "I arrived in Indiana a few days since, from the eastern continent. I stopped at Joppa nearly the whole winter. For my part I was well pleased with the country. It is certainly a land of most wonderful fruitfulness, with a delightful climate, producing everything, if properly cultivated, and from two to three crops in a year. They have grain, fruit and vegetables all the year round; in fact, I never was in such a country before. \* \* \* It is a fact that the rain and dew are restored; recently, in 1853, the former and the latter rain were restored to the establishment of the natives. The Jews have been returning to the Holy Land for some time, and are increasing, going to their beloved Canaan from many parts of Europe, Asia, Africa, &c." Dr. Barclay and others who have traveled extensively in Palestine fully confirm the statement that Israel is gathering back to take possession of their beloved Canaan and it is no more a barren and thirsty land. This one of the most noted predictions of Joseph Smith is having its literal fulfillment. The very time and the beginning of this fertility and gathering of Israel is when the two sticks of Ezekiel shall be put together. Ezekiel 37: 20, 21 says: "And the sticks [Bible and Book of Mormon] wherein thou wast shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, until neither shall they be divided into two kingdoms any more at all." Thus Israel will not be divided into two kingdoms and will have but one king after these two records are put together. Now in the proclamation of the gospel, as Mr. Smith revealed it, word for word is containing to be fulfilled. Let my

opponent show a single passage that has failed in this, that I have quoted. Elder Braden wants to know if there is truth found in John Wesley's sermons, is it revelation? If his sermons are in perfect accord with the written word of God, then the hand of God is in it. My opponent says an eye witness must be here to verify Smith's statement, that the angel Moroni gave him plates. Let Elder Braden try the Bible by the same rule and see how he will come out. Suppose an infidel should ask my friend Braden for an eye witness to Moses' statement about receiving the tables of stone containing the decalogue. Mr. Braden will not admit that there was a kingdom of God, or church on earth, when Smith commenced his work, that had the power to cast out devils, heal the sick, &c., as said by Christ. \* \* \* Time called.

A Letter From Kewanee, Illinois.

Zion's ENSIGN:—"The place is booming with thrift and industries of nearly every kind. rolling mills, pipe mills, a boiler making shop, a foundry, brass works, water works and buildings of all descriptions are springing up around us, especially dwelling houses for new comers. We think from daily observation that we have one of the most business like, advanced little towns on the C. B. & Q. railroad. We have also gas and electric light plants. Hence the readers of the ENSIGN can rightly conclude that by night as well as day, we are highly favored with "luminaires," however we may share in those of a spiritual nature.

But our supposed superior intelligences tell us that we are not a whit behind in that particular, as we have, with their spires towering heavenward, the light of the Catholic, the Presbyterian, the Congregational, the Episcopal Methodist, the Primitive Methodist, the Free Will Methodist, the Lutheran and the Baptist, all claiming to be presenting to the poor sinner the beacon light to the celestial city of the true God, each endeavoring in their peculiar way to be sure of salvation all should fall in line with them, but to be charitable, as the good book tells us, inasmuch as God is so merciful, all that profess a faith in Christ (without works) may be saved, while the thinking mind would rightly ask (this impertinent question): What is God the author of this Babylonian confusion? Then why wonder at those political lies so long before the world's eye.

"No different sects that all declare, In Christ is here, or Christ is there, Your stronger protest divinely give And show me where the Christians live."

But strange to us, yet not perhaps strange to the truly thoughtful in the midst of these uncertainties, a people calling themselves "The Church of Jesus Christ of Latter Day Saints," present what may be called a bold front, with a seemingly ardent assertion that they are able to settle these religious controversies. An angel from the realm of glory has met and held converse with the founder of their church organization and gave them instructions from the divine master builder, the Savior of mankind, how they should build in harmony with his ancient church, to outfit men to the full enjoyment of outward as well as inward manifestation of God's Holy Spirit, and that they, even in this place, Kewanee, if you please, enjoy according to their faithfulness these gospel restored blessings. This to the already established "grave grounded religionists," is more daring than true, hence they "shy off," giving thus a silent telling alone.

As the writer happened to be in company the other day with some of the leading religious officials of this place he heard the remark that they should be very much pleased if Pursell, Kelley, Luff, Lambert or Gilson, or indeed any one of their most able speakers would pay them a few weeks visit, producing somewhat of an excitement and getting the people to honestly and fairly investigate their claims.

Looking from their standpoint, evidently it would be a step in the right direction, especially when we call to mind the words of the Master, "A prophet is not without honor but in his own country and among his own kin."

AN OBSERVANT.

If perchance a copy of the ENSIGN should reach you please read it carefully and see whether it is not worthy of your support.

ORATION.  
By Elder James McKiernan,  
Delivered on Decoration Day at Farmington, Iowa.  
We gather again in this solemn place to strew our flowers and drop our tears on the sacred graves of our loved and loyal dead. We enter upon this simple, touching, and beautiful ceremony with our hearts thrilled with the memory of what both the living and the dead endured in the four years that makes this day so sacred to the loyal hearts of this patriotic people.  
Let us, as we stand here among these grassy mounds, these silent graves, made sacred by affectionate tears and memory's sighs, think how much we owe to these heroes of the past. Who can tell what the result would have been had these men not stepped to the front and received the shock of secession's advancing host, and buried it back to the home of its birth, and there crushed out the last vestige of its execrable life.  
We look over our land and behold the peaceful homes, the enlightening schools, the christianizing churches, filled with brethren and sisters, zealous for the salvation of souls. We have a commerce the rival of the world and a progriely in growth. Manufacturing interests second to none, and an agriculture that is the pride of the land and the envy of the world. Railroads that span iron bands, unite state to state, nation to nation, and ocean to ocean; so that the products of the frigid north or the torrid south, are ours at our bidding. Electric telegraph wires woven as a metallic web that with intelligence as a woof, clothes our land with the means of speedy communication, over whose wire is flashed the thoughts of man to man, as flashes the vivid flame from cloud to cloud. With the electric light at command we fancy our cities in that state where they "need not the light of the sun or the moon." By the same force with which we light our homes, it is demonstrated that we can warm our hearths, cook our meals, run the sewing machine and the churn; propel our street cars and navigate our streams; and speak through miles of space to distant friends, as though conversing face to face.  
We stand aghast at what might have been the consequence had these men refused to respond to the nation's call to arms; or had there accrued to us the fruits of secession, disunion, socialism, anarchy and ruin. Imagination pales at what the results might have been. Then we must conclude that to the men who interposed themselves as a living wall of stone, between our homes and the results of disunion, we owe a lasting debt of gratitude whose interest we may annually pay in honor with the expanding influence of our homes, our intelligence and our institutions. Then forget it not; that to the soldiers and sailors of the Union, who made possible the material and intellectual progress we have briefly considered, we owe an obligation we can only repay by keeping untarnished, the jewel their valor has transmitted to us with their memory.  
These men—at a time when affairs of the nation were on the decline—when in consequence of unwise and wild legislative enactments, the country was overwhelmed in the excitement of contesting parties; when it seemed that the prophecies of national destruction, made by Tories and monarchists, were about to be verified, when there seemed no alternative left but that of disunion; at a time when many were leaving the nation in consequence of troublous times; at a time when our banks had become insolvent and our national credit destroyed; when our wisest men stood confounded, and did not know what method to adopt to save the states from ruin; then the immortal Lincoln sounded the tocsin that awoke a sympathetic vibration in every loyal heart. While all hearts felt appalled and faint at what that sound boded to the nation; these men putted in a flood of volunteers unprecedented

in history. These soon formed a military organization that was at once the pride of our people and the wonder of the world. "These men to whom—under God—we owe the debt of a union saved, a constitution preserved, and a nation infused with a larger spirit of human liberty than obtains in any other land—a race emancipated and disenthralled.  
They brought to the altar of their country the offering of a chivalry as noble as ever sored a spur or wielded sword and spear in the holy wars; natures that abhorred cant and hypocrisy; detested oppression in every form, and disunion in all its phases, and felt its stain as a wound, that if not speedily healed, must end in death to our national existence. But not alone in the habitations of grim war do they appear, not alone in the forefront of the clash of contending weapons of mortal warfare; but if we look at the advancing columns of modern progress, we will discern their well known forms still pressing to the front as presidents, senators, governors, congressmen, statesmen, philanthropists and orators, ministers preaching a gospel of a grander freedom—freedom from the slavery of vice,—merchants, mechanics and farmers all noble in the battles of peace, as in the battles of war; believing in the practice of morality and virtue, and in sustaining our national unity.

Comrades,—As our army record is without a flaw, so let our private life be without a stain. As we need not apologize for the heroism that prompted us then; let us now have to extenuate vice, intemperance or immorality in our ranks. "Then our record may grow brighter and brighter in the blaze of life's declining sun, until it gradually sinks below the horizon of time, surrounded by a halo of glory that shall gladden the sad hearts of all surviving patriots.

If we are faithful to the motto on our banner, "Fraternity, Charity and Loyalty," the history of our order will pass down to posterity with no blot on its fair pages. It will then be the pride of the sons of veterans to peruse its pages in years to come—proud that their fathers were respected abroad, honored at home, loved by their comrades and venerated by their friends. Then let us live as to be worthy of the trust, the faith, the honor, sympathy, respect and confidence with which the nation delights to and honor its brave defenders. That as the safety, the permanency and prosperity of the nation depends upon the courage, integrity and loyalty of the citizens, these future heroes of the nation may have an example worthy of imitation. So that if yonder flag should be assailed by enemies in arms, if the integrity of the Union be imperiled by organized treason; or the storm of war, threaten the peace of our people; these gallant sons of gallop ranks and by ballot if they can, or by bullet if they must, maintain "our flag unsullied and our Union indivisible."

Such heroes will stand for the right against the wrong, will guard the interests of labor, the interests of education, the interests of commerce, the cause of virtue and Christian religion; will strive for peace at home and abroad, and the fraternity and prosperity of the whole human race. When patriotism calls they will cheerfully respond, and grasping that banner of the free, march on to certain triumph, the victory sure, whether civil or military.

By these memorial services, encampments, reunions and campfires we show, not that sectional hatred is engendered and kept alive thereby, not that we bear malice to our opponents in arms; but that there is no memory or association so dear to these veterans as the recollection that they touched elbows, shouldered arms and kept step with that vanishing column, that has marched into the valley of the shadow of death. You remember your generals, you love and respect those men that commanded or led, and by your

help won fame and an imperishable name; but never and dearer to you is the memory of the dusty, weary, foot-sore comrades who shared the privations of camp and field, the silent vigils of the picket line or the shock of the oncoming charge. Many of these have been mangled out of life, long before their natural term of service was ended; many survive to carry an empty sleeve or an artificial limb; many bear scars as marks of their loyalty. Others have dread diseases that were caused by exposure in camp, field or hospital; and all survivors are more or less deprived of their natural vigor, and capability to resist the inroads of disease and the encroachments of advancing age, which, even a casual glance, demonstrates to us is surely creeping on. Not only this, there was taken four years of opportunity at the best time in earth-life to attain education and advancement in religious, literary, financial, social and political life. Four years out from under home influence, moral and religious instruction. Four years, that so far as social advancement was concerned, was, if not worse, a blank in the lives of these veterans. Can the nation repay them for these lost years? Never! No never! Only eternally can disclose the result to them and the world of these years lost to personal improvement and educational influence; but productive to many of perilous vices and bad habits that none but the morally strong could resist.

Then do not abate one jot or tittle of your regard for these men. They carried that flag for four years amid the smoke of battle, through heat and cold, sunshine and storm, victory and defeat; while the nation watched with bated breath to hail their triumph or lament their defeat.  
The anxiety with which every channel of communication was eagerly watched and every item of news from the front, was hastily passed from lip to lip at home, indicated the intense interest that was then taken in the struggle going on. In this struggle, my comrades, you remember how you had to undergo disagreeable and trying marches; your road was often through dense forests, miry swamps, or tangled thickets; over rugged mountain steep, obstructed by fallen trees and tangled vines; mountain streams, rocky gorges and deep rivers had to be forded, and often so cold as to almost chill to the very heart. And all this in the face of a concealed, but relentless foe. Many were the times you stumbled in your weariness and sometimes fell, with scarcely energy enough left to rise again and travel on. The imperative demands of nature for sleep to recuperate your failing powers, often calling so loudly and unrelentingly, that you have been compelled to succumb while walking along the road, aroused only by coming in contact with your file leader's knapsack. Hunger too, often clamored in vain at the empty haversack for satisfaction. The cavalryman and artilleryman had to guard his horse at feeding time to prevent his corn from being "nonfeasated." We can smile over the grim humor of those situations now, but they were dread realities then.  
There was the heat and the dust, the cold, the rain and snow; but descriptive powers fail me; might but experience or inspiration can complete the scene. This is a realistic word-picture so far as it goes of soldier life. We did not find the fairland of soldier life we so eagerly read of in our boyhood days, where was the romance, the shining uniform, the gay trappings, the beating drums, marching men, prancing steeds, waving flags and banners and admiring maidens? These notions are the poetry of war and were left at the camp of instruction. Then came the bitter reality robbed of all its deceptive charms.  
You, battle scared, and battle smoked veterans, have seen war in all its grim-visaged hideousness, and the word has a significance to you that no other can as fully realize. You know how to prize the blessings of peace and the worth of

loyalty to our Union. ... the flag that makes us free" ...

... the ideas that ... the flag represented ...

... the idea of slavery ... the future record ...

... the idea of freedom ... the idea of justice ...

... the idea of progress ... the idea of peace ...

... the idea of unity ... the idea of strength ...

... the idea of hope ... the idea of courage ...

... the idea of love ... the idea of mercy ...

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... the idea of hope ... the idea of courage ...

TRUE GREATNESS. ... No man ...

... the idea of justice ... the idea of peace ...

... the idea of unity ... the idea of strength ...

... the idea of hope ... the idea of courage ...

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R. R. TIME TABLES.

Table with columns for WEEK DAYS and SUNDAYS, listing train numbers and times for Leavenworth and Kansas City.

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ZION'S ENSIGN.

LAMONI ITEMS.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

LOCAL NEWS.

Bro. Wm. Owens has returned home from Iowa.

District Conference convenes to-day at 10 o'clock.

The Examiners office girls went pick-nicking last Saturday afternoon.

Bro. and sister Sidney G. Wright are visiting sister Emma Kennedy.

The fruit crop in this vicinity is immense and of fine quality this season.

Bro. and Sr. Roush of eastern Iowa spent a few days in Independence with a view to locating.

Elder F. G. Pitt, occupied the pulpit of the Saints church on Sunday both morning and evening.

Bro. C. K. Preston, who is in business at Warrensburg spent a few days with his family during the week.

The business meeting on Monday evening was not very largely attended but considerable business was done.

Bro. F. C. Warnky has opened a studio at Argentine, Kas., and is prepared to "catch the shadow ere the substance fades."

Bra. Williamson and Morton have 70 hands picking strawberries which they are shipping to Omaha, Lincoln, Sioux City, and other points.

A committee of five were appointed to care for those attending district conference from abroad: Mrs. Jennie Newman and A. A. Horton, and Bro. Curtis, Torrance and Braekbroery.

The delegates elected to conference on Monday evening are: Bro. P. G. Pitt, T. W. Smith, T. W. Chatham, R. May, A. J. Newton, R. J. Crawford, E. Etzenhouser, Josiah Curtis, F. W. Barbee and H. R. Mills.

Bro. E. Etzenhouser spent Saturday and Sunday at Rich Hill, Mo. he attended the Curtis Moulden debate on Saturday evening and the Saints meeting on Sunday, and reports the Saints as feeling well spiritually, and thoroughly alive in the work.

The strawberry season is now on and Independence is having her feast of this luscious fruit. The ENSIGN was the recipient of a fine sample of them from Bro. Thomas Coulter this week, and must confess that for beauty, flavor and size, they are entitled to a premium. Some of them measured 4 1/2 inches in circumference.

The delegates elected by the Independence Sunday School to attend the Convention are as follows: Bro. F. G. Pitt, R. May, E. Etzenhouser, H. R. Mills, R. J. Crawford, E. C. Horton, W. N. Robinson, E. Corthall and Sisters Fannie and Tessie Williamson, Abbie Horton, Nellie Robinson, E. Etzenhouser, Jennie Newton, Emma Mills, Mattie and Anna Bortwell, and Belle Robinson.

Bro. R. Prantor met with an accident on Wednesday, while sawing wood with a buzz saw a piece flew off striking him in the face, knocking him down and severely cutting his lip and chin. He is doing well and hopes to be at work in a day or two. Bro. Prantor is in the wood business and is also saving laths. Any one needing anything in his line should give him a call. He is a worthy brother.

We are prepared to do any kind of printing such as preaching notices, cards and letter heads, also all kinds of pamphlets or book work. The Membership or any one having anything they wish to put in print will find it to their advantage to correspond with us and get estimates. First class work at bottom prices. Address Zions Ensign, Independence, Mo.

Sunday Services at Independence.

Sunday School at 9:30 a. m., preaching at 11, prayer and testimony meeting at 2:30 p. m. and preaching at 7:30.

President Joseph Smith contemplated attending the Northern Minnesota Reunion and conference at Detroit, Becker county, and will likely visit other points in that state ere he returns.

Bro. A. H. Smith started Monday for his missionary field in Minnesota.

Bro. Sidney G. and Sr. Ina Wright, left Lamoni Monday on their way to their far-off home Australia, intending to stop at St. Joseph, Independence and Salt Lake City. They have our best wishes for a safe and pleasant voyage across the great ocean.

Elder W. W. Blair will leave about the 15th inst. for western Iowa on a preaching tour.

Decorative day was observed for the first time in Lamoni. Bro. Joseph Smith delivered a pleasing address at the Rose Hill country. The Lamoni band helped to make the day pleasant.

Bro. J. H. Peters left Thursday for his home in Michigan. Friday Bro. E. L. Kelley left for Illinois, and Bro. Robert Winning for St. Joseph, Mo.

The pulpit of the Saints' church was filled Sunday morning by Bro. R. M. Elvin, and in the evening by Bro. J. R. Lambert.

Preparations are being made to celebrate the 4th of July in Lamoni. A celebration here is always appreciated by the better class of citizens here and in the surrounding country, on account of the absence of drunkenness and rowdyism.

Brother and Sister H. A. Stebbins and daughter, Helen, came home Monday after an absence since before General Conference. They have been visiting his sister in Pennsylvania, also visiting and speaking in Plano III, Burlington and Ottumwa, Iowa.

The Board of Publication has decided to reduce the price of the Herald to two dollars per year, beginning with the first of September next. The board has also retained the members of the First Presidency as editors of the Herald. It was also decided to finish the recent addition to the Herald office, thereby furnishing suitable rooms for the presidency, editors, church recorder and secretary, and bishopric.

PLASO ITEMS.

Bro. H. H. Robinson is with us again. We hear that he is inclined ones in a while, to sit on an old dead limb and hogs the "hook" with the rest of the boys, and if rumor is true he knows which side of the limb to throw it to. We would predict that if he is as good a "fisher of men" as of his "fony tribe," the report would soon be full.

There were about twenty of the friends and relatives gathered at the home of Geo. U. Blalock to witness the marriage of his brother, Charles, to Miss Nellie Strickland of Amboy, Miss Thursday night. They were united by W. Vickery, after which refreshments were passed, and the numerous presents admired.

Bro. E. C. Briggs arrived in Plano Thursday, remained over night and next morning started for Chicago.

Death has made his inroads here and claimed some of Plano's old residents, among whom are Mrs. Frank Packard and her mother, Mrs. Busley, also David Stallis. These parties will be remembered by many of the Saints that used to live here.

To-day funeral services were held at the church, over Ludman Powell, sister Eliza Powell's second daughter. The body was brought from Englewood, to where the family lately moved.

Bro. Eli Waldernuth is about to commence a series of sermons at the Jericho church.

The Reading Circle met at its usual time and the lesson was devoted to short. The topic lesson for next week will be entirely on Palestine and hopes are entertained that it will be the most interesting session we have had yet, because it covers the review.

Last week the Sunday School had their last business meeting before their convention, and sent as delegates Wm. Vickery, Worthy and Waldernuth, and Sr. White and Demister. Hopes of a good attendance

no article because there will be quite a little regular business and not a few changes to be made if the rules of the General Association are adopted. Programs for the convention are out. Come over and help encourage the workers. We will give you standing room if possible.

PROGRAM.

1, Opening Anthem, "Zion's Redemption." Mission Choir. 2, Scripture Lesson, O. H. Anderson, Mission. 3, Prayer, Austin Hayter, Mission. 4, Song, "At the Savior's Feet," Mission Choir. 5, Address of Welcome, Thomas Hoopes, Mission. 6, Response, W. Vickery, Plano. 7, Essay, "The Fruit must cost the sower," Agnes White, 8, Recitation, Nora Seaton, Sandwich. 9, Address, "Life as it is, and as it should be," W. Cain, Plano. 10, Recitation, "The Widow's Might," Bertha Hayter, Mission. 11, Address, "Faith with or without works," I. H. Robinson, Independence. 12, Recitation, Nellie Howard, Sandwich. 13, Solemn benediction, "The Church walking with the world," Mrs. W. H. Fogg, Plano. 14, Recitation, Ora Van Drun, Plano. 15, Address, "Our yesterdays, to-days and to-morrows," F. M. Cooper, Brantwood. 16, Diet, vocat. Mrs. Fletcher and Randall, Sandwich. 17, "Ten minutes in the nursery," Mrs. Belle Randall, Sandwich. 18, Recitation, "Children gone home," Electa Hayter, Mission. 19, "Blackboard exercises," E. Waldernuth, Plano. 20, Address, "What shall the Harvest be?" (Illustrated), Mrs. H. White, Plano. 21, Voluntary, F. J. Baeke, Chicago. Duxology. Benediction.

CLINTON ITEMS.

The wheat is just in such a condition, that should the rains continue as they have the past week, much damage will be done to the crop.

Strawberries are plentiful in the market, selling as low as 20c a gallon, one man has 10 acres. Berries to-day could almost be counted by the wagon load. Cherries and Gooseberries are on the market, and of very fine quality. We are almost forced to believe that this is the "Garden of Eden" could we only see Adam the mystery would be solved.

The "Gospel Tent" is ordered and will be ready to open up at Lowry City some time the last of June. Let all who have collected money or desire to help pay for the tent, send at once to I. N. White, Clinton, Mo.

Bro. A. White arrived home Monday, having been away about two months preaching in the South part of the state. He reports a good work done, eighteen having been baptized.

A daughter was born to Bro. and sister J. L. Bradshaw May 20th.

Sr. A. White was appointed by our Sunday School as delegate to the Sunday School convention to be held at Independence June 6th.

Bro. D. C. White preached at the Chapel Sunday evening.

We here many compliments for the ENSIGN and trust its mission will be lasting.

Clinton, Mo., June 26, 1891. D. C.

RICH HILL ITEMS.

On Sunday at 11 a. m. Elder J. Thomas of Independence, Mo., delivered one of the best sermons from 1 Cor. 12:27,28; that we have had the privilege of hearing for a long time. He is one of the old veterans in the Latter Day work, and while preaching the old gospel, fire was kindled in his bones, burning out the dross and softening the hearts of the hearers.

Bro. E. Bzoulotter of Independence, Mo., came up Saturday afternoon in time to take in the last night's debate on the first proposition. He is working in the interest of Zions Ensign, and well he might be, as it is one of the best papers in print. Bro. E. attended our Shoddy School, and being called upon gave us some good and timely advice. He left for home Monday morning.

Sister M. Lyon, of Prairie City, Mo., came over Monday to take in the Curtis-Moulden debate.

Bro. I. N. White, Bro. Emusley Carter's moderator in the debate, preached Sunday evening to a large congregation, his subject was the origin of the Book of Mormon. It was one of the grandest efforts we have ever

heard in behalf of this book.

The Rich Hill Sunday School will have a fishing and basket picnic on the second Wednesday in June near Bull Pumph, about seven miles south of Rich Hill. The superintendent of the Nevada Sunday School will please take notice that they are cordially invited to meet the Rich Hill Sunday School at that time and place. Come out both young and old from all neighboring branches and let us have a good time long to be remembered. Remember to bring your fishing lines and above all a basket full of fat things.

Bro. Ruben Gobler living about a mile and a half east of town, being in a load of strawberries every evening, they are the finest on the Rich Hill market.

Elder J. J. Moulton made his appearance Wednesday evening without making any apology whatever, for having disappointed the public the two previous nights.

The strawberry and ice cream festival will be held Saturday this week, come or send a hand. The proceeds will go towards finishing our new church.

Quite a wind storm here the last two evenings, but no serious damage done.

The attendance at the debate last evening was small owing to the storm. A good interest has prevailed all the way through the discussion, Bro. Curtis' sinking a noble defence.

Bro. Stealing Hannings and Loyd have returned home.

It is thought that another debate will grow out of this one.

J. C. C.

LOWRY CITY ITEMS.

We had a fine rain Monday night and crops are looking splendid.

We are making arrangements to raise the gospel tent in Lowry City, Mo., Saturday June 20th.

Elder I. N. White writes from Rich Hill, Mo., concerning the Curtis-Moulden debate. He thinks it will result in good to the latter day work.

Bro. Otto Hemptle of Deepwater was a pleasant call Sunday. He is one of the rustlers, both in church work and day labor.

I wish the people would get a rally on them about the plan of salvation as much as they do about smallpox and mad dogs.

A number of the Lowry City folks went to Clinton last Friday to attend Sells Bros. show.

Our Saints meeting last Sunday was a good one. The Saints are growing stronger every day in the work of the Lord.

Bro. A. White created a "mighty thinking" amongst the Lowry City Saints, by going through on the train Monday and not stopping off. We will forgive you this time Bro. Alford.

T. H. W.

ATTLEBORO ITEMS.

Mrs. A. B. Pierce and her brother, Willie Miller, of Attleboro, left the Friday before Decoration day for New Bedford to make a short visit. Mr. and Mrs. Thomas Shallcross and little Miss Ida Bradshaw, left at same time for the city of "whale oil," New Bedford.

Elder A. N. Hoxie of Boston, was at Bangor, Me., last week on business.

Bro. C. E. Munroe was present last Sabbath at the L. D. S. Sunday School at Plainville. He has been a resident of Franklin, but has lately moved to Foxdale, which is located between Foxboro and Mansfield. He is a reader of the ENSIGN and speaks favorably of it. He was also invited recently to speak in the Union chapel at the village where he now resides.

William Shallcross, son of Thomas Shallcross, of this place has returned home after being absent for a few months.

Elder C. A. Coombs and wife of Plainville, were at Cumberland Hill, R. I., last Sunday.

Bro. Thomas Bradshaw had his fore-finger on his left hand hurt by having a small tool or plunger, (as they are called by jewelers), run through it while at work on a power press.

A. B. P.

Letter from Bro. W. Y. Callahan.

DEAR BROTHERS:—I have long wanted to write, but fearing my poor effort would find no room in the columns of your excellent paper, I have delayed until now, but knowing that the cause you so ably advocate and defend is of God and will triumph, and having some good news to communicate I make the venture.

The news that cheers the Saints of God most is the progress of the work and the increase in membership in the gospel fold. We (the Cornwall branch) have had a severe struggle, not only opposing outside influence and prejudice, but also from discouraging internal trials for the last year; but through the persistent efforts of the few live Saints and the wise counsel of our president, Elder C. D. Carter, we have steadily grown in faith and in numbers. We now have over thirty members.

To-day eighteen of us met in our neat new chapel and listened to an able discourse from our president, and this afternoon seventeen attended the prayer and testimony meeting. Two were confirmed who were baptized three days ago, after which, some cheering testimonies were borne, the spirit of prophecy was also present for our encouragement in the cause of Christ. But, dear ENSIGN, fearing I may take too much of your valuable space I close, praying for your abundant success.

CORWALL, Ill., May 31, 1891.

Letter from Bro. A. B. Pierce.

EDMUND EXSNIPE.—Through the kindness of Dr. James M. Solomon, the noted Indian Doctor, and his associate and manager, Dr. James Morgan, the Saints were granted the use of their spacious show tent last week, Sunday, May 31, then located at North Attleboro. The services were in charge of Elder C. A. Coombs of Plainville, assisted by Elder A. N. Hoxie of Boston. Elder Frank M. Sheedy of Lisbon Falls, Maine, was the speaker, and the able and manly way in which he set forth "the truth," will have a lasting effect on the minds of some, at least of the hearers. Services were held at 11 a. m. and at 7:30 p. m. and were fairly well attended. Some of the business men of North Attleboro, were present and all seemed to give close attention. Thomas Shallcross, Esq., was chorister on this occasion. We distributed tracts, and I feel that could Bro. Sheedy return again in the near future, a good hearing would be accorded him. In the evening services were held in the Plainville chapel, Elder Hoxie being the speaker, and a number of persons who were present at the tent came out in the evening.

ATTLEBORO, Mass., May 31st, 1891.

WILLOW SPRINGS, MISSOURI.

Elder Atwell was called by letter to go back north of Mountain Grove to baptize two more ladies, making six in all that he and Bro. White baptized.

Saturday the 23rd, Bro. White and Spating started south of here again, staying one week and baptizing others, making twelve in all in that neighborhood, and leaving as many more almost ready. The people treated them kindly and gave many invitations to come to different places to preach. Attendance at services was larger than ever.

The confirmation meetings were glorious. The Spirit of God was with us in great power, giving that strength and encouragement which the young Saints needed. On leaving, tears were in the eyes of many besides the Saints. One lady said: Good bye brethren, God bless you, I will soon be with you.

Bro. Schofield is talking of selling out at Mountain Grove. I trust it will be otherwise, because we cannot spare the brother and his noble family.

The Sparring-Bryan debate will now come off at the Baptist Liberty church, about two miles north of Olton fruit farm, commencing the last Monday in July at 10 a. m., half hour speeches, four hours each day until finished.

A. B. P.

The Willow Springs branch will meet at Willow Springs the 4th Sunday in June for sacrament meeting also preaching on Saturday night and Sunday. All the scattered Saints are invited to attend as we will have a good time.

The ENSIGN is gaining its way and is well liked by most every body. It is so brimfull of good news.

Elder Atwell expects to spend the greater part of his time this summer preaching if he can make it convenient.

Sister Lay and grandma are still doing a noble work here at the springs scattering tracts, ESSAYS, Voice of Warnings and other books.

Bro. and sister Butler have returned from Joplin and expect to make this their home. We welcome them.

Bro. White took the early train home. His wise counsel and advice will be remembered by the Saints.

We trust another Elder will return to keep up the interest now started.

KITTIE.

Anarchist Uprisings.

The question that is now being asked by almost everybody is, What is the meaning or purpose of the working classes in European towns in throwing themselves against the bayonets of the powers with which they cannot hope to cope? When upheavals like those of May-day take place they must have a cause. There must be considerable masses of people in the towns in question, living lives of almost intolerable misery. The extreme difficulty of living, caused by low vitality, lack of culture, and often low morality, adds to the burdens of taxation. Even their very lives are taxed to maintain the military forces of Europe. Of course it is a foolish protest against militarism to act in a manner that makes all steady people thankful that there is a military force to fall back upon; yet violence is, no doubt, the natural expression of misery, long repressed by ceaseless toil, springing into consciousness during a day's excited idleness. It is the usual way by which such misery becomes articulated. Surely there is a lesson to be learned by such upheavals, and there is a condition of poverty to be studied for the sake of its relief. If this misery is not alleviated by Christian motives, the goadings of danger will compel attention. The ways and methods of the Socialists are impracticable, but others must be found. Multitudes must be released from the maelstrom that holds them down. The great need, however, is religion. Religion in the hearts of the lower classes would soon lift the most of them out of misery, for we see the constant tendency upwards among the moral and the good. True religion among the upper classes would force them to lend a helping hand. The church should work for the masses.—Morning Star.

UNREST.

Were we to characterize the condition of the world to day, political, intellectual and religious, by one word, it would be unrest. Whether we look to Africa with its savage uprisings in the west, its Boer "trek" in the south, its contests with Arab slave traders in the east; or to India, with its Manipur uprising followed so closely by the more threatening riot at Benares; to Japan, with its discussions over new forms of government; to the Pacific, to South America, or to Europe, where the war cloud hangs dark over the Balkan Peninsula and Turkey—everywhere there are signs of change, and change involving turmoil. The nations are anxious, ignorant of what is coming next, and of what preparations to make for the future.

Everywhere people are unsatisfied, are longing for something better, reaching out for things which a few years ago they never dreamed.

There is also the impulse of new life in the communities. New possibilities arouse new ambitions, new hopes are kindled, and the feeling of impatience with the present and the past is growing on every side.

# ZION'S ENSIGN.

OUR MOTTO: "ALL TRUTH."

VOL. I. INDEPENDENCE, MO., SATURDAY, JUNE 13, 1891. NO. XXIV.

## ZION'S ENSIGN.

A Literary and Religious News Paper, published in the interest of social, educational and religious truth, every Saturday at Independence, Jackson Co., Missouri.

JOHN A. ROBINSON, FARMER & G. P. T. EDITOR.

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INDEPENDENCE, MO., JUNE 13, 1891.

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There are now in Palestine 70,000 Jews, whereas in 1863 there were only 23,000, and in 1841 only 4,000.

By special request we publish in this issue of the Ensign arguments contained in an article on the birth place of Christ, by the late Bro. H. P. Brown of California, published in *Saints' Herald* of February 4th, 1874, in answer to arguments against the Book of Mormon, because the Book of Mormon teaches that Christ was born at Jerusalem instead of six miles out of Jerusalem according to the popular idea.

It is a serious thing to oppose the work of God, especially is this so if the individual so opposing, occupies a position where he should know what he is doing. It is possible sometimes for men to be prompted in their opposition by envy or jealousy, but this will be a feeble excuse when called upon by the Master to render their account. Let us read the words of Christ and commit them to memory, "Whoever shall fall upon this stone shall be broken, but on whomsoever it shall fall it will grind him to powder."—Matt. 21:14.

News from the traveling elders indicate that the gospel is being gladly received in Missouri, the elders have little trouble now in making openings, the greatest difficulty seeming to be to supply the calls for preaching. Quite a number were too busy to attend conference, among this number were Bro. L. N. White, Gomer Wells and John Kaler. We would love to have had the pleasure of meeting these brethren, and hear them again tell the old, old story; in fact some of us were disappointed, but we rejoice to know that they are in the conflict with the enemy, battling for the truth. God bless these noble workers!

Just at this time our country needs a religion that will make a man pay his debts, shoutings don't settle old accounts with God or man. We want to bounce right on a fellow and put him out of the church if he goes to a ball or a theater, but never say a word to the pious old scamp who never pays his debts. Preachers and men who never pay their debts are doing more harm than dancers or drunkards, for there are more in the church. Reader, are we getting pretty close to you! Then lay down and go and pay up, and you can read on at ease. And don't stop paying because "statute of limitation" excuses the open account which you made for bread and meat. You must pay in cash, or God will make you pay in fire and brimstone. God knows no such excuse as "homestead exemption." When you raise that excuse to keep from paying your debts you can stop singing "when I can read my title clear." You've none up there.—Ed.

## SUNDAY AT INDEPENDENCE.

Last Sunday at Independence was a day that will long be remembered by the Saints. Bro. T. W. Smith preached an excellent sermon in the morning on "Repentance and Christian duty," hiearntences were timely, well directed and accompanied by the good Spirit.

The sacrament meeting in the afternoon, in charge of Bro. J. A. Robinson and E. Curtis was a spiritual feast indeed. The Holy Ghost seemed to pervade the whole assembly which nearly filled the church. The gifts of prophecy and tongues were manifest, but best of all was the melting influence of the Spirit, uniting all in the spirit of humility and love. At times several would be on their feet at the same time to express their thanks and gratitude to God for his marvelous work in their behalf, and to bear testimony to the truth of the work. Sister Brons, who has been sick for months and whom scarcely any one expected to see leave her bed again, was present to praise the Lord for her marvelous deliverance.

Bro. Richard S. Salysards, of Lamoni, preached an excellent sermon in the evening on "The Apostasy of the Church." Sr. Belle Robinson was present to report the sermon which will appear in due time in the Ensign, as will also the sermon of the morning.

The Sunday School too ought not to be forgotten. In charge of Bro. Wm. Clow, the school was divided into three classes, primary, intermediate and compendium, closing with a blackboard exercise by Bro. Clow. Both sister Jennie Newton, in charge of the primary class of over fifty scholars and sister Tessie Williamson, in charge of the intermediate class, deserve special mention for their method in directing their departments.

The association entertainment on Friday evening was well attended and gave universal satisfaction. In fact the whole conference passed off in the very best spirit, and the elders go back to their fields refreshed and strengthened. Bro. A. J. Kalk was ordained to the office of priest and starts out at once in the missionary field with Bro. E. Curtis.

## THE FAMOUS FASTER.

The celebrated Dr. Tanner, who completed a fast of 42 days, paid the Ensign office a visit last Monday. The doctor is about fifty, a little below the medium height, thick set, and seems to enjoy good health. He is an interesting talker. He thinks mankind are eating and drinking themselves to death. He believes that fasting is a better medicine than drugs and that occasional fasts he could live to be one hundred and fifty years old.

He states that the waste incurred in the use of tobacco and intoxicating drink, is sufficient to support every man woman and child in the United States and give the children a good education. That crime has increased in our country in the last twenty years four fold above the increase of population, that we are going to hell at a rapid rate, and that something must be done to check this terrible tide of evil. He believes in regeneration but believes in proper regeneration first. He has formed a company and purchased a large tract of land in New Mexico and started a baby farm. Gathering up all the neglected little ones from different sections and raising them in strict harmony with the laws of health, educating them with references to the laws of life so that when they marry they will be rightly mated. Care in this direction he believes will result in the same good to the human family as it does in stock raising. He would have the sexes of confirmed crim-

inals separated and placed on an island so that they could never marry and thus prevent criminals being born in the world as they are at the present. He is evidently a man of energy and enterprise and we can only wish him success in his undertakings.

## WHAT IS RELIGIOUS TRUTH?

Is it possible to know? This question is an important one and worthy of close consideration. If left to judge from the variety of ideas now taught as truth, one would be very likely to decide this last question negatively. Learned and renowned men have made this subject a life study, and instead of arriving at the same conclusion, as they must have done had they been successful, they were as wide apart, and in many instances wider apart, in their ideas at the end of their research, than when they first commenced their investigation.

This has caused many to doubt the possibility of mankind being able to come to a definite knowledge of the life to come, or the laws governing it, which we here denominate truth. To such an extent has this idea obtained, that for any one to claim that he knows for a certainty anything about the matter, is but to advertise his own narrow-mindedness, bigotry and superstition.

If we view this question from a practical, every day stand point, having first eradicated from our minds, as far as possible, all preconceived opinions, we must discover something radically wrong either with the Bible or with our experiences; for if there is any one thing which stands out in plainness in the divine teachings of the New Testament, it is that Christ's followers should know the truth for the great mission of Christ was to bring "life and immortality to light." He promised them "the light of life" that they should be "guided into all truth," they should "no longer teach every man his neighbor, saying, know the Lord, for all shall know me from the least unto the greatest." Why is it then that we see Christ's disciples divided into factions, some teaching one principle as being true and others another or directly opposite. Each equally honest, equally sincere, equally educated in the languages and sciences of the day, yet arriving at such different conclusions as to what is truth.

We take the position that it is as possible for man to know the truth in religion as it is for him to know the truth in any of the sciences, and if we can but start the mind of any one in the right direction, who has been laboring with this object in view, our purpose in writing this article will have been served.

The first thing to be learned in our study of any object is the laws governing it. There is a great variety of substances around us; some gross, some not so gross and some very fine. These substances have laws governing them which are just as varied as the substances themselves, and it would be folly for any one to attempt to investigate these substances without recognizing the laws that belong to them. To illustrate: To measure apples or potatoes, a basket would answer, to measure quailkifer a different measure must be used and to measure the atmosphere something still different would have to be employed; and no matter how much we might complain because we could not treat all these substances alike, we would still have to observe the laws governing them if we would have them serve us. Right here is where, we believe, many have made a mistake in the search after truth, they have failed to discriminate between different

kinds of truth and the laws governing them. There are natural truths and there are spiritual truths, and it is just as foolish to attempt to comprehend a spiritual truth by the employment of the means which would be used in comprehending a natural truth as it would be to attempt to convey electricity in the same vessel which you would use in carrying a bushel of potatoes. The material is different and the laws governing them is also different; hence different methods must be employed or the result desired will never be accomplished.

Man is said to be a duality, body and spirit. We can see the body with the natural eye, but mortal vision cannot perceive the spirit. The body is called a natural body, and is governed by natural laws; the spirit is spiritual and is governed by spiritual laws. In our study of the body and in our appropriation of truth concerning it we must observe the natural laws governing it; so in our study of the spirit, the inward or spiritual man, we must observe the spiritual laws governing it. And if the spirit itself cannot be discovered by natural means, neither can the laws which govern it be observed by natural means. All our complaints about its being mysterious will not change these conditions one particle. It is subject to the laws which govern it and we cannot take it away from these conditions.

Paul evidently regarded this matter thus when he said, "For what man knoweth the things of a man save the spirit of man which is with him, even so the things of God knoweth no man but the Spirit of God." The truths concerning God, the life to come and the laws governing it are among the things denominated here, as the things of God and cannot be understood by the spirit of man alone, but "by the Spirit of God."

Again, Paul says, "But the natural man receiveth not the things of the Spirit of God for they are foolishness unto him: neither can he know them because they are spiritually discerned." Here, then, is the secret why so many have failed in their search after spiritual truth. They have tried to obtain by the application of natural means that which the apostle declares to be impossible, for they are to be spiritually discerned. Thus it is that before the mind of man is capable of grasping spiritual truth it must be enlightened by God's Holy Spirit. Man then becomes both natural and spiritual, and able to understand both the natural and the spiritual. Hence we see the necessity of accepting the evidence furnished by God's servants, to create belief and by living in obedience to the belief thus established we prove ourselves worthy of the Holy Spirit, to enlighten our minds and enable us to discern the things of God, and by this means we may come in possession of an actual knowledge of the truth.

Our Lord bade us "Watch and pray, lest ye enter into temptation," (Matt. 26:11; Mark 14:38; Luke 23:40); but how can we hope to be delivered from temptation when we deliberately go on to the devil's ground? Christ has bidden us "Ocupancy till I come," but what kind of occupancy is that which abandons the work and service of the King of glory to mix and mingle with the children of the world—not for their salvation or to testify of the grace of God and of readiness to save; but to sport ourselves with them in Egyptian luxuries and pleasure of this passing world.

Of that servant who is faithful in the discharge of his work, he has said: "Blessed is that servant

whom when he cometh he shall find so doing!" (Luke 12.) Can we hope to receive that blessing, if we are taking our part with the mixed multitude, crying out for, and indulging ourselves in the delights of Egypt and her "fleshpots," flavored and made savory with the "leeks and onions" of carnal delights? Our Lord may come suddenly to us; and what confusion and shame will be ours, when he comes, if he does not find us ready—not only to meet him with garments unspotted from the world, but with joy and gladness, and those who have been "listening his appearing?"—Selected.

## GOD'S WARNINGS.

The Word of God is interspersed with many warnings, both to his chosen ones, and to those who are not of the fold. As signals are hoisted to inform the traveler of danger, so the Christian pilgrim, is warned of the dangers on the journey to Canaan. And it should be a source of joy to him, to feel that there is one who knows the seed of these warnings, and who has himself been tempted, and who has not failed to set them in his Word, and so simply, that he who runneth, may read. Are we tempted to turn aside, and wander into forbidden paths? Then his warning voice reaches us, saying, "Return unto me, for I have redeemed thee." "Return to me, and I will return unto you." And we with our wicked hearts, and natural inclinations, would, if it were not for these warnings given us, be more likely to go astray, and enter into the paths of the wicked. We are warned to avoid the broad way, wherein walk evil men, to pass not by it, lest we be tempted to enter, but to turn from it, and pass away. He warns us by the example of the good and great of Bible days that as they fell so we too may fall, unless we watch and pray and take heed to our ways. The churches at Sardis and Laodicea received warning messages from God; and are they not equally appropriate to some churches of the present day?

"To the church at Sardis he says, 'I know thy works; thou hast a name to live but art dead.' And may not this be the case with many individual Christians? Their names are enrolled upon the church books, but they are virtually dead to all spiritual life. Their works are not perfect before God. God warns such to remember what they have received, and heard, to hold fast, and repent, for says he, 'If thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.' The church at Laodicea, he rebukes for their lukewarmness, for they realize not, that they are wretched, and miserable, and poor, and blind, and naked. And then to encourage them, he tells them that as many as he loves, he rebukes.

His great love is not willing that they should perish, but with warnings and invitations, he beseeches them to repent. To the impenitent, he comes with fearful words of warning, and tells them of a way of escape; but if they repent not, they shall surely perish. He warns the drunkard, and forbids the evils which the use of strong drink brings, shows them that the only safe path to sobriety, is to "touch not, taste not, handle not" the unclean thing, but plainly tells them that no drunkard shall inherit the kingdom of heaven. Well will it be for us, if we heed the warning which he gives us, lest any of us come short of entering into that rest which remaineth for those who heed his warnings.

PERSEVERANCE in overcoming the difficulties, enables us to overcome the large ones.

## LETTER FROM BRO. E. L. PAGE.

Editors Zion's Ensign:—Last evening, despite the mud and rain, an appreciative audience gathered in the basement of the Saints' church on the second annual commencement of the Lamoni high school.

The young ladies had with good taste and skill, decorated in harmony with the occasion. Their motto, "The future is before us," was emblazoned on an anchor of hope which was flanked on either side by the star of destiny. Festoons of evergreen and national colors with a profusion of flowers added to the beauty of the scene. It would be invidious to discriminate where all graduates acquitted themselves with excellence. The occasion was one pleasant to note and encouraging to the prospects of the members of the class; indicating the good progress made and what the unwarred efforts of the principal must have been to bring about this happy consummation. Diplomas were delivered to each member of the class, as well as bouquets of beautiful flowers, together with the greetings and kind wishes of friends. We parted with renewed feelings of gratitude to Him who has cast our lives in so pleasant places and bids us hopefully abide the issue.

## PROGRAM.

Song, "Greeting glad," octet. Invocation, Henry A. Stebbins. Song, "Happy Season," Male Quartet. Essay: "Some Say that the Age of Chivalry is Past," Louis Walker. Essay: "Aboriginal America," Charles Graham. Song, "Juanitas," Duet. Essay: "Man Legislates, Women Ornaments," Nora Gillen. Essay: "A Man's Best Friends are His Ten Fingers," Gustia Crosby. Essay: "Do What Thou Dost as if the Stake Were Heaven, and that, thy Last Day be the Judgment Day," Clara Cochran. Cornet Duet, V. W. Gunsolley and J. B. Rodgers. The Theatre, Roseose Mason. Essay: "Throw Dirt Enough and Some will Stick," Fred Smith. Essay: "Hoses Have Thorns and Silver Fountains Mud," Nellie Stoddard. Song, "Hail, all Hail," Ladies Quartet. Principal's Address, J. A. Gunsolley. Presentation of Diplomas, E. J. Robinson, president. Song, "Adieu," Mixed Quartet. Benediction, Elder Asa S. Cochran.

LAMONI, IOWA, JUNE 6, 1891.

"That shirring did hold out," said a farmer to one of our merchants the other day. So it is with too many who start when they "hear the word of the kingdom"; they don't "hold out"—they have no root in themselves, and so endure but for a time."—Mark 4:17.

The world is in need of a religion that is a "yard wide," and that will "hold out," too much of it "plays out!" A great many are like the "wet weather walls," full of water when there is plenty on every hand, but dry when they are most needed. Then we should be careful not to get in too much "cotton filling," "starch," and "coloring." "All wool, and a yard wide;" then enough of it to "hold out" and there will be no lack of comfort here, nor danger of being rejected hereafter. Some kind of cloth "falls up" so we too, should "fall up!" In everything approving ourselves as the ministers of Christ.—Selected.

We are prepared to do any kind of printing such as preaching notices, cards and letter heads, also all kinds of pamphlets or book work. The Eldership or any one having anything they wish to put in print will find it to their advantage to correspond with us and get estimates. First class work at bottom prices. Address: Zion's Ensign, Independence, Mo.

Sermon by Elder Herman C. Smith

Delivered in the Temple at Kirtland, Ohio, Sunday evening, April 10th, 1891.

(Prepared for the Ensign by St. John Holbrook.)

After upbraiding the people in his time for their sins and hardness of heart, the Lord Jesus Christ made use of this language: "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls, for my yoke is easy, and my burden is light." While these words are full of comfort, sympathy and meekness, underlying them is a claim for superiority. The individual who made use of this language evidently was convinced that he was competent to teach, and that men would do well to learn. Notwithstanding all the meekness that is conveyed in that language, there is something in it, that under ordinary circumstances would be considered egotistical upon the part of the speaker. He invites men to come to his standard, makes the claim unmistakably that he is superior to other men. To ask the question whether this is true or not, is in order. I do not believe that God requires man to accept anything, come from what source it may, without calmly and consistently asking the question, is it true? To-night I may not speak of the divine character of Jesus Christ, that ground has been pretty well covered; I may not speak of his prophetic calling, but I want to speak of Jesus Christ as a teacher of men.

If we consider Him as a teacher without considering his divinity, has he any right to the claim that he is superior to other men? He lived in an age of the world when things were different from what they now are. The condition of the world was far inferior in many respects to what it is to-day. There were great men who lived before Him, there have been great men since, but all these were men for their times only. Hannibal and Alexander were great generals and in their time, they attracted the attention of the world; but with their understanding of military tactics, could they be placed upon the field of battle to-day, they would perhaps not be able to control a regiment of soldiers. And this is true of philosophers, scientists, and all classes of men, men who were great men for their times, if they had lived and yet not improved and developed, would not have been the men for future time. Is this true of Jesus Christ? Was he simply a man for the time, a teacher competent to teach men in the day in which he lived? That he was then competent is evident, from confessions that were made by his contemporaries. One of the great men of his own time and among his own people, was constrained to say, "We know thou art a teacher come from God; for no man can do the miracles that thou doest except thou be with him." And others said, "How knoweth this man letters, seeing he hath never learned?" He had been brought up in the mountain fastnesses of Galilee in the little town of Nazareth. Persons coming from that vicinity were supposed to know but little in regard to the issues of the day, yet he was able to dispute with the lawyers and doctors and to draw forth from them the exclamation that he was indeed a teacher sent from God. That he was superior to the majority of men, if not to all, is conceded by the remarks that we have quoted.

Now the question arises, since the world progressed, has this man like other men in all departments of philosophy failed to be equal to the emergency? That men of whom we read with delight, great men in all departments of learning, if they were transferred from their times to this, would be unable to teach men to-day, is conceded by many. We need not go back more

than fifty years, and taking the leading men of those times place them in the lead to-day, and they would not be equal to the emergency. It is an interesting question for us to decide whether or not this man who claimed to be superior to the men in his time, still holds the position of superiority as compared with the learning of to-day, and if his teachings which were uttered in an unenlightened age of the world are equal to the enlightenment of this age and calculated to lead men onward. Notwithstanding the fact that the world has made progress, and is far in advance of what it has been, we need to go farther. No intelligent man would wish to stop where he is, none but would feel sad at the thought that the world would cease to progress in this generation. We expect that our children shall be able to ascend to heights we dare not tread. Realizing the fact then that we wish to progress, we need a teacher who can lead us on; not only is this true of the world but it is true of individuals. Every individual possessed of common intelligence is changing, changing all the time. You are not to-day what you were a year ago, you have changed in some regard. You are not to-day, morally, spiritually nor mentally what you were a year ago. You have been changing.

The impressions that have been made upon your mind by things that you have seen and heard have wrought the change in you and has caused you to depart from the condition that you once occupied. That change will still go on, and it depends much upon your choice of the influences that shall have their effect upon your mind, whether you will change for better or for worse, you cannot stand where you are. You must bid farewell to the condition of to-day, to-morrow you will be somewhat different, the change may be imperceptible but it is continuous.

How important then that we should have, as the philosopher of old expressed it, some one who knows more than man can naturally know to come and teach us. It matters not what our conditions are, we need a teacher and we need to believe that he is competent. Here enters the necessity of humility, so often enjoined upon believers in the gospel of Jesus Christ. They must be humble enough to accept their teacher, to believe that he knows more than they do. For no individual can learn who thinks he knows as much as the one who seeks to teach him. So we need to become satisfied that Christ was not only competent to teach 1800 years ago, that he was equal to the emergency that would arise then, but we must become satisfied that he is still equal to emergencies which will arise in this generation, and that he is able to teach us and lead us, that we may go to him and find rest to our souls. Is it true that he is competent to teach man? Without referring to anything that he may yet say, is it true that his teachings uttered then are sufficient to make us better than we are now? Give us better understanding of our own condition, and lead us to greater light than we have yet enjoyed? It is conceded, that notwithstanding all the changes which have taken place, the teachings of this man stand to-day the grandest code of morals upon record. Men who do not accept the sonship of Jesus Christ have admitted this; this confession has been extorted from the lips of the skeptic, say they: "The teachings are not his. He entailed a little from this one and a little from that, others before him taught some of the things which he taught. The teachings are all right, are calculated to make men better and purer, but we ought not to attribute them to him because he is not the author." This is the most serious charge I ever heard against him. Suppose it is true, is not this the very class of teachers we choose to follow religiously, politically or morally.

We do not ask that a teacher who is employed to teach, shall be the author of the text books which he uses. If he has been so skillful that he has called from authors

their best thoughts, he is certainly able to form a system from that of others which is good and beneficial. We employ that man because he is able to prepare our children for usefulness in life. If we have a great political leader, we do not ask that all his thoughts shall be original. Suppose Christ did not originate his teachings did it not take a master mind to choose from the different systems taught before him and incorporate all truth into one system, so grand that it has not only been sufficient for the time in which he lived, but has been sufficient for all time? If the charge is true, it does not detract from his ability as a teacher. So far as we have been able to investigate; however, it is not true. There were some things taught by him that very nearly resemble some things which had been taught before he came, but this can be accounted for in such a manner that any intelligent person would accept it, in connection with other evidence which goes to prove that he was the author, in the sense that he claimed to be, of the system which he taught.

That all mankind had a common origin is susceptible of the clearest proof. He taught that He existed before Abraham, "Before Abraham was, I am," that he was with God in the beginning, and that the system he taught had been preached by authority from heaven when men were but few upon the earth. Now when separated to inhabit different parts of the earth it was but reasonable that they would take some of these teachings with them. But how did they use them? Not in their completeness and fullness. They incorporated them into their systems, and while they taught some of these grand truths that would enlighten man, yet in connection with every one of these systems, there were other things which would drag even angels down. When Christ came, he taught all the truth that other men had taught, but refrained from teaching the error. He presented in his teachings all that was pure, grand and ennobling, and discouraged everything that was calculated in its nature to degrade men. Why should he not? If there was a truth taught by any other, before he came and he had not regarded it, his system would have been imperfect. I think the objectors to this teacher would have been very ready to quote that fact and to find fault with him, because he neither recognized nor taught known truths affecting the spiritual well being of man.

The most profound thinkers of our time are willing to admit that Christ was the grandest teacher the world ever knew. As I remarked before, he is not a man for this time only, but he is a man for all time, and though we may read other books, and I flatter myself that I am able to understand the most books which are written upon subjects with which I am familiar, and take the writings of other men and understand them, when we take the teachings of this man of whom we are talking to-night we do not understand them. All at once we read there and find something comforting and enlightening and rejoice in it. Eye and eye we take it up and read the same words again and there is a new mine of precious thought that we never saw before, and the more confidence we have in this teacher, and the more we read his teachings the more we believe in him, the more humility we exercise, the more we see that is grand, good and glorious even in that which he spoke 1800 years ago. Compared with other men he certainly is a great teacher. Christ was not only a great man for his time but he is great for these times; though men have expected to discard his teachings and have thought that by and by they would get so far along that they would prove the teachings of Christ to be untrue, yet it is a fact, that although some have understood the teachings of Christ to be false, the brightest and most logical minds are ready to bow at the feet of Jesus Christ and say: "He knows more than we all." When such men as Gladstone have

declared in favor of Jesus Christ, it weighs much with me in comparison with some others who have thought they have outgrown Christ. Ingersoll, sometimes called the apostle of infidelity, has undertaken to show the mistakes of men who wrote by the inspiration of the Spirit, and has undertaken to show the mistakes of Jesus Christ, though he scarcely touches that point, after making all the ridicule that he can of faith, he makes the broad assertion that "love is the principal thing," and if we have love for humanity, we will accomplish all the good that it is possible for man to accomplish, and through that principle we will advance and defend each other, and the world will become better and grander. Any one who will stop and reflect for a moment knows this is not true. Move out of existence the object that you love, and love will no longer exist. Love cannot exist without an object to love, it is impossible for that passion to be developed in the breast of humanity unless there is something upon which to rest. And I am surprised that a man of the intelligence of this man, would make the mistake of saying that "love is the principal thing." Night here is involved the very principle upon which we believe that we need a teacher when we love, and if we make a selection of one who is pure, holy and with intelligence enough to lead us, we are better through that love; but if we choose one who is unworthy we will be made worse through that love; and when we come to look at the character of Jesus Christ in this connection, we are constrained to say that we can with all our hearts accept him as a teacher and love him as a benefactor.

There is something about Christ different from other men. You point out the chief characteristics of other men, their chief virtues, sometimes. We read that Moses was a meek man. Why is his meekness spoken of? Why is it particularized? Because he was not perfect. If all other virtues had been equal to his meekness, there would have been no attention attracted to that particular feature of his character. The others would have claimed just as much respect as that, but that being more prominent than the rest, was his chief virtue, and attention is called to the fact that he was meek. And so in regard to Job, he was a patient man. Why do we talk about his patience? Why not talk about his meekness? Why not talk about something else beside his patience? The very fact that they were unequal to his patience shows that he was deficient, that though his meekness was great, his patience was the greatest. We can go through the whole catalogue and point you to the zeal of Paul, the faithfulness of John, all these things show that the principal virtue in each man was greater than all the other virtues, and consequently he was imperfect. Did you ever hear anybody speak of the chief virtue or the leading trait of character to be recommended in Jesus Christ? I never did; I never heard a man attempt to describe it, why? Because they are equal. All his virtues, all the traits of his character were equal, one was as grand and as good as another, and there has been no particular attention called to any one of them, they all balance, that is the kind of teacher we want. One who has a perfect symmetry of character. While we admire Moses for his meekness, Job for his patience, Paul for his zeal, John for his faithfulness and Peter for his bravery, we are inclined to say with the poet, "Bring forth the royal diadem, and crown him Lord of all." Men who have undertaken to understand him even after these years of thought, the more they have studied him, the more they have felt how little they were as compared with this great teacher, and the wisest man of this day is not yet able to understand the teacher of 1800 years ago.

Jesus Christ as a teacher then, is the grandest character that we have ever thought of. We believe that the longer the world stands, and

the better he is understood, the grander will his character seem. It is the greatest ambition of my life to represent such a teacher, and I feel to-night as I have often felt before when I have looked upon this teacher and tried to understand him and felt, the more I studied him (the greater was the distance between here and there, I feel as though I could sink into significance, and yet I am profoundly grateful that this grand teacher has said to us that we may become co-workers with him, that we can share in his work in the accomplishment of that which he has undertaken to do. Paul said in speaking of the ministry, "We are laborers together with God, ye are God's husbandry." And in our time this principle has been enlarged upon. I was not here four years ago, but some of you were here when the voice of revelation to the church, said, "All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toleth in the affairs of the men of business and work, labor together with God for the accomplishment of the work intrusted to all." That is the grand thought, that we can labor together with God; and let me tell you, we will never graduate in this school until we know as much as the teacher knows. When we learn as much as our teacher can tell us, then we are graduates. We are a long way from graduating now though in advance of the age in which our teachers taught. We are surrounded by different circumstances, and yet he is now equal to the occasion. As we dig deep into the mines of his word and uncover the mysteries there, so far as we have light to understand, we see that it is sparkling with gems of truth, with all that is grand and glorious, and the deeper we go and the more we delve into the things that he taught, the more we see that he is competent to teach us.

Christ as a teacher was not simply a teacher of the time, but he was a teacher for all men; could it visit all men to come to him, and aid if they did that they should find rest to their souls. In these days he taught truths that had never been made practical, to one or two of these I want to call your attention. In all the nations of the earth when men taught some of these grand truths to which the infidel world seems to delight to call attention, they have had this principle thoroughly inculcated into them, to govern by force, and the man that could command the greatest number of men was the most secure in his dominion. They were continually on the alert, exercising force to compel men to do as they would have them. The man who was said to have conquered the world, Alexander the Great, conquered because he had power and control over other men, and those who would not yield to his requirements were slaughtered. The world from the beginning until now, has looked upon and revered the man most, who have been most instrumental in deluging our fair earth in blood; and men who thought that the power with which to rule was force, compelling men to do against their will. It seemed not to occur to any of these from whom it is said Christ borrowed his doctrine that the most effective way to rule was by love. If they were all imbued with that spirit of war, but when Christ was born the angel that heralded his birth said, "I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Savior which is Christ the Lord." Suddenly there was with the angel a multitude of the heavenly host saying, "Peace on earth good will to men."

That was a new thought, the world had been thinking about controlling through peace, and that was one of the reasons, no doubt, why Jesus Christ was rejected by his people. They had been brought into bondage and over them stood day by day the armed legion of Rome, and when a man came unto

them and said, "Follow me and I will give rest to your souls, my yoke is easy and my burden is light," they looked upon him as being what we would call in these days a crank. What! no arms! no power to control men! can you give us rest? We never thought that the way to control men was through the principle of love. Love was a great thing then; it is now, but not the principle thing, unless you personify it, as in the saying "God is love," they had to have something to love before love could exist. So the thing loved is the principle thing. He proposed to conquer the world through love, to so change the hearts of his enemies that they would be his friends and bind them to him forever. We know, if we will stop to think, that this is right, we can compel men and women to act, but we cannot compel them to think or believe what we wish to have them. We can exercise such control over them that they fear for their lives, and that was the way men had exercised control. I have never read of any one teaching to rule by love, and putting it in practice. It may have been mentioned in theory. But men never undertook to conquer or revolutionize the world without being able by force of arms to compel obedience.

There was another principle that was new in those days, the principle of practical repentance. In the days when Christ came upon earth the inward repentance of the heart was not understood among the Pharisees, Sadducees or other religious denominations. John first taught to bring forth fruit meet for repentance. So far as I have been able to learn, when men first were taught to do some outward act of purification only, hence the saying of Christ, "Ye Pharisees, make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness." Then we might go through the Bible and cite you to much that was new in those days. All truth that men had discovered before he came he incorporated into one system with that which was new, and was in the true sense the author of the system, or as he claimed received it from God.

I am of the opinion that this Teacher will do for us to follow still. The more I learn of him, the more I see there is to learn. The more experience I have, the more profoundly convinced am I that I will make a mistake if I do not respect this teacher; if I endeavor to supply his place with another, it is not satisfactory. This man not only told things that would transpire in the world among the nations, but he went into the realm of mind and told what effect the reception of certain principles would have upon our minds. We have tried it, and so far as we have applied his teachings, our minds have been affected just as He said they would be, and people were not only affected in his time and under their circumstances and surroundings, but we are affected just the same in our present surroundings, and so I say again, in conclusion, that Jesus Christ as a Teacher is a grand character, and notwithstanding it may be unpopular with a certain class of people to accept Him as a teacher, I believe the only safe thing that we can do, the only thing that we can be satisfied with all the time, and every experience that I pass through, I become better and better satisfied with the promise as quoted, and that though the claim made seems to be upon its face egotistical, as I stated before, the more experience I have, the more profoundly convinced I am that it is true, and will continue to be true, and we shall not be able to grow better and grander and purer and enjoy ourselves better in the here and in the hereafter, unless we accept the fact that Jesus Christ is the teacher of men.

May God help us to be obedient learners of the truth and follow Him, who is competent and has proven his competency to teach men in all ages of the world, is my prayer.

Write for sample copies of the Ensign.



### ZION'S ENSIGN.

Published at the First Baptist Church, Independence, Mo., on Friday Evening, June 13, 1914. Price 10 cents.

### Independence District Directory

- J. N. WHITE.....Missionary in Charge
  - E. A. ROBINSON.....President
  - F. G. HARRINGTON.....Vice President
  - ALBERT WHITE.....Bishop's Agent
  - E. BRADSHAW.....Clerk and Treasurer
- Independence Branch Directory.
- F. G. HARRINGTON.....President
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  - J. B. SCOTT.....Teacher
  - J. A. McGUIRE.....Deacon & Treasurer
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- H. R. MILLER.....Superintendent
- W. G. CLOW.....Asst. Superintendent
- E. G. CROWLEY.....Secretary
- ENNA MILLS.....Assist. Secretary
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- M. B. BOGART.....Asst. Chorist
- DELLA BROWN.....Organist
- M. B. BOGART.....Assistant Organist
- A. B. PITT.....Librarian
- CLARA BROWN.....

### LOCAL NEWS.

Strawberries are retailing at \$1. and \$1.25 per crate of 24 boxes.

Bro. Wm. Clow is putting in a lot of machinery at his foundry.

At the late district conference all the former district officers were sustained.

The sun made its appearance last Monday evening the first time for over a week.

Bro. V. W. Owens and family have moved to Baxter, Iowa, where he has secured employment.

Bro. and Sr. A. White of Clinton, Mo., spent the week with their daughters, Mrs. Hildey and Cummings.

Elder R. S. Salyards of Lamoni, spent Saturday and Sunday in Independence, returning home Monday morning.

Bro. Dell White of Clinton, Mo., spent a few days in Independence and left for Cameron, Mo., on Tuesday.

Bro. E. Curtis and A. J. Keek were in attendance at conference and left on Wednesday for their field of labor.

The meetings on Sunday, despite the disagreeable weather, were well attended, Kansas City and Armstrong branches being well represented.

Bro. and Sr. Ben Watkins are very anxious that an Elder should visit them and preach in their locality. They reside at New Harmony, Posey Co., Indiana.

A number of the young brethren of the St. Joseph branch attended the sacramental meeting on Sunday afternoon and owing to the running time of trains were obliged to return before evening services.

Bro. Geo. Hayward still keeps up meetings at Walnut Park on Wednesday and Sunday evenings. Two weeks ago the house was nearly full of interested listeners while he fulfilled the word with good liberty. Bro. Geo. Harrington preached there last Sunday evening.

One, C. A. Hall, claiming to be a prophet and revelator, also bishop of the Church of Christ, having a following of about a dozen members, is endeavoring to gain fame and free advertising as a lecturer and sensationalist. We are informed that on last Sunday he unfolded the entire budget of his knowledge in refashioning ideal issues to an audience of eight persons, and succeeded in getting a report into some of the leading papers, that the house was literally packed.

"This age of the day dawned much and there has come an exhortation, solemn, profound and comprehensive: 'Draw nigh to God and he will draw nigh to you. The power that gives us strength to resist evil and energy in life of obedience lies in watchfulness and prayer. In our desire for the gift of a pure and holy life, we must voluntarily place ourselves in the light of divine wisdom in order to draw nigh to God so that he may draw nigh to us.—Ex.

### LAMONI ITEMS.

The second annual commencement of the Lamoni public schools was held at the Saints church last Friday evening. Eight graduates composing the class.

Bro. W. W. Blair left last Wednesday for western Iowa.

Next Sabbath will be celebrated as "Children's day," when, as other years, the church will be elaborately decorated with a profusion of flowers, evergreens and singing birds among the branches of trees.

Bro. Wm. Waterman left last Wednesday for his missionary field of labor in Indiana.

We believe all but one of the late graduating class are members of the church. One of Bro. Joseph Smith's family have been in each class, in the former class a daughter and in this one a son.

Bro. Joseph Smith starts for Minnesota tomorrow.—Wednesday.

The General Conference minutes as published in paupered form are out, making over seventy pages.

### LOWRY CITY ITEMS.

We had the heaviest rain of the season last Friday, our streets looked like a river.

The good Saints of the Lowry City branch was not long in raising the amount of money asked of them to purchase the gospel tent.

Bro. B. Free started for Iowa last Sunday, where he will join his wife and two daughters who went three weeks ago. They intend visiting friends and relatives for several weeks.

Last Sunday was a gloomy day, part of the time a mist was falling, but to let you know the interest the Saints and friends are taking in our prayer meetings, we found the house full of people, and the best of attention, most of them came three and four miles.

Rev. Godley of the Newlight faith attended our Saints meetings Sunday.

The gospel tent was unloaded at White Bro.'s store, Lowry City, Mo., Tuesday morning. The next thing is, "how can they hear without a preacher, and how can they preach except they be sent." We invite every one to attend the meeting beginning at Lowry City June 20th.

### CLINTON ITEMS.

We have had rain every day for the last eight or ten days. Floods are in bad condition and the river very high.

Farmers say the wheat is the finest for years and should the weather clear up the crop will soon be made.

Elder I. N. White arrived home Friday from the Curtis-Moulden debate.

Rev. Moulden made an attack on our faith through the Rich Hill Review. The editor of the Review has promised our people "a fair show" and Bro. White will answer. The discussion may continue for some time.

Sister Needham has been quite sick but is reported better now.

Bro. B. L. Hickman of Deepwater is stopping at Clinton for the present.

The "Gospel Tent" has arrived and will be set up at Lowry City.

Bro. I. N. White goes to Lowry City on Saturday and will remain over the Sabbath.

Peaches, raspberries and all kinds of vegetables are on our market.

Dell White went to Independence, Mo., on last Sabbath morning.

### RICH HILL ITEMS.

The fishing and basket picnic has been postponed until Wednesday, June 17th, on account of rains, muddy roads and high water. Please take notice.

The Curtis-Moulden discussion closed last Thursday. It was a grand victory for the Saints, as they feel stronger than ever in the faith. For over sixty years the latter day work has stood the test of

power and priestcraft combined and Elder Moulden was not able to move it, for God is at the helm.

By letter from St. Lyon of Prairie City, Mo., we learn she arrived home safely from the debate having been five hours on the way on account of the bad roads. She says, "I am glad to be here this morning as they had a cyclone down by the river. It blew our house down and entirely demolished the new bridge over the river, near Seball City.

Bro. Henry Deller has bought two lots joining his brother, A. S., on which he has just finished building a neat and comfortable house.

The strawberry and ice cream festival held last Saturday evening at Harkins hall for the benefit of the new I. D. S. church, was a grand success, nearly one hundred quarts of strawberries were made use of. They were furnished by Bro. and Sr. Reuben Gable free of charge.

The good work is rolling on without a jar or jangle, notwithstanding the fact that Eld. Moulden started the debate, that he would tear us up root and branch.

Elder R. Curtis will return next Saturday to preach for us a week or more. Bro. C. has done a noble work here, bringing many into the fold of Christ, and more will no doubt follow. In the Oelhouse as well as the Moulden debate he made many friends, by conducting himself in a Christ-like manner.

Bro. Sherman Goff from west of Nevada, came over to hear the debate. Bro. G. is a fine young man.

J. C. C.

### DAY OF TROUBLE.

In my day of trouble bear me,  
Oh my Savior and my God;  
When the waves are fierce and angry,  
And the wind is wild abroad—  
When the hearts are cold and frozen  
That with jagged lightning rods,  
And the friends, once true and faithful,  
Voices of friendship never kept;  
When the clouds in stonewoman confusion  
Fearfully are dark and stirred,  
And the near and faithful thunder  
Like the crash of waters is heard,  
With compassions in the bosom,  
Kindness flashing in thine eye,  
Father, to thine arms for shelter  
May a trembling creature fly!

When and where'er forsaken,  
In the force on to the hill,  
May I feel thy voice of mercy  
Joyous through my pulses thrill—  
Lifting every weight of sorrow,  
Cheer thy every cloud of care,  
Whist the cross, with no repining,  
It is my delight to bear.

With thy peace and blessing o'er me,  
Nothing will my heart quell;  
I shall see thy power and mercy  
Guiding and sustaining all;  
Never will I doubt thy kindness—  
Never sulk or be afraid—  
Feeling sure, in every trial,  
Of thine all sufficient aid.

### BETHLEHEM.

Bethlehem is at last said to be Christian. That the place of our Lord's birth should be so late in giving him even a nominal accord is a strong commentary on the words: "He came to his own and his own received him not." It has seemed strange and sad that Israel, out of whom Christ was born in the flesh, should so savagely reject Him, and that Palestine, whose hills and valleys the feet of the Son of Man trod, should be so loath to give harborage to the servants of the cross. But light seems to be breaking again upon Judean plains and from an unexpected source. "The gentile west is sending back the tidings first derived from the holy city on the hills. The return of the Jews to their native land, so long evidently hoped for by many, seems now quite imminent. It may be a national movement, it may be less, but whatever the fashion of the return and whatever its provocation, the lines seem to be pointing toward the literal fulfillment of those prophecies which crown 'great David's greater son' upon his own home hills.—Chicago Herald.

We have a sermon from our rugged brother, A. A. Barnes, of Michigan, which will soon appear in the Ensign, also a contribution from Bro. H. T. Short. We are thankful for the interest thus manifested by many in the furtherance of the good work.

If you desire sample copies mailed to friends, send us your names.

### BIRTHPLACE OF CHRIST.

The error, as to the birthplace of Christ, is certainly contemptuous with his birth, and grew out of the ignorance of men in regard to the scriptures, and has been perpetuated by the same ignorance to the present time. It originated as follows: When "Heard heard of the birth of Christ, he called the chief priests and scribes of the people together, and demanded of them where Christ should be born." And they said unto him, in Bethlehem of Judah; for thus it is written by the prophet, and thou Bethlehem, in the land of Judah, art not the least among the princes of Judah; for out of thee shall come a Governor, that shall rule my people Israel."—Mat. 2:1-6, King James' version.

Now this was a lame and halting quotation of the prophecy of Micah in relation to the birthplace of Christ, either through ignorance or design.

Micah said:—"But thou Bethlehem Ephrath, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting."—Micah 5:2.

These priests say that "Bethlehem, in the land of Judah, art not the least among the princes of Judah," Micah says, "But thou Bethlehem Ephrath, though thou be little among the thousands of Judah." You also perceive he says Bethlehem Ephrath, instead as the scribes and priests had it, "Bethlehem in the land of Judah."

Now among the inheritances of the Twelve Tribes, or land of Canaan, there was a number of Bethlehems, or "houses of flesh," as the word literally signifies, or pieces of sacrifice and devotion, where God gave revelations to the prophets who offered sacrifices at the Bethlehems or houses of God in Israel; as "Bethlehem in the land of inheritance of Zebulon."—Joshua 19:15. Bethlehem Ephrath.—Micah 5:2. "Bethlehem of Judah."—Judges 17:7, 19:1. 2 Rth. 1:13.

The prophet said out of "Bethlehem Ephrath" was to come the Ruler or the Christ.

If we can find where "Bethlehem Ephrath" was located, we can tell where Christ was to be born.

The first mention of the place that I remember is in Genesis 35:19, not also in Genesis 48:7. In the last place Jacob said, "When I came from Paddan, Rachel died by me in the land of Canaan, in the way to come unto Ephrath, the same is Bethlehem; or, 'Bethlehem Ephrath.'"

In the blessing conferred upon Boaz and Ruth, at her marriage with Boaz; Ruth 4:11, "And do thou worship in Ephrath and be famous to Bethlehem," pointing to the coming of Christ from Abraham through that lineage, and also to the place of his birth, "Bethlehem Ephrath."

Boaz was the Father of Obed, and Obed the father of Jesse, and Jesse the father of David in the male line. "Bethlehem of Judah" must evidently have been settled and built up by people from "Bethlehem Ephrath," who carried the name thence, as it has been the custom of settling new towns in America, and giving them the name of the mother towns from whence they came; as Boston, New York, Albany, Cambridge, and many others too numerous to mention. For we read that "David was the son of that Ephrathite of Bethlehem of Judah," referring to Jesse son of Obed, son of Boaz. 1 Sam. 17:12, also 16:1-4.

From the foregoing texts you discover that David lived with his father, or at Bethlehem of Judah, and carried on sheep raising, living in peace and security.

I will now show that "Bethlehem Ephrath," or "Zion," was in the lower part of the city of Jerusalem, and not six miles out of the city. And that up to the time David was acknowledged king by all the tribes of Israel, which was a long time after Samuel anointed him king at Bethlehem-Judah.

Ephrath, or "Zion which was in Jerusalem" was in possession of the Canaanite Jebusites, and that it was their castle and stronghold from the days of Abraham until David dislodged them and took possession of it, and "called it the city of David."

First I will prove that the name of the city was then called "Johub"—then "Jerusalem"—and was the "Salem" over which "Mehlahed" was king in his day."—Hah. 7:1; (Isa. 11:1); in the days of Abraham, and officiated as the great high priest after the order of the Son of God.

"But the man would not tarry that night, but he rose up and departed, and came over against Bethel, which is Jerusalem."—Gen. 28:19. When he was by Bethel, his servant asked him to stop there, but he would not, because they were not Israelites, and he went on to Gibon, which was not on the way to the place that they were passing from Bethlehem to Judah toward the side of Mount Ephraim; said he, I went to Bethel, which was in the land of the house of the Lord."—Judges 19:10-18; 18:28.

This shows that Bethlehem-Judah was not in the city of Johub, alias Jerusalem.

We will now go a little farther: "As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out; but the Jebusites dwell with the children of Judah at Jerusalem unto this day."—Joshua 15:63.

Here then we have a fixed fact, that Johub and Jerusalem are the one and self-same city; that Judah could not drive the inhabitants out of their strongholds; that they dwell there until the time of the judges, for we find in the first chapter of Judges and twenty-first verse, "And the children of Benjamin did not drive out the Jebusites that inhabit Jerusalem, but the Jebusites dwell with the children of Benjamin unto this day." And they held possession until David had united the tribes under him, and proclaimed him king over all Israel.

Then he assembled his army and "Went to Jerusalem which is Johub, where the Jebusites were the inhabitants of the land. And the Jebusites said unto David, thou shalt not come hither. Nevertheless David took the castle of Johub, which is the city of David." \* \* \* And David dwelt in the castle: there fore he called it the city of David. And he built the city round about Johub, which he called the rest of the city."—1 Chron. 11:1-8.

"David reigned over Judah in Hebron seven years and six months, and in Jerusalem he reigned forty and three years over all Israel."—1 Chron. 11:13.

Now the city round about Johub, which he rebuilt, was the rest of the city of David. \* \* \* So David dwelt in the fort and called it the city of David. And David built round about from Milo and inward."—2 Samuel 5:1-3.

"So David slept with his fathers, and he was buried in the city of David."—1 Chron. 3:19.

One more text to show that Zion was in Jerusalem: "For the people shall dwell in ZION, at Jerusalem."—Isaiah 39:19.

Having fully shown that Zion was at Jerusalem, and that Zion was the city of David and in Jerusalem, we will now see what the gospel says about the birthplace of Christ.

Luke, in chapter 23, says: "And it came to pass in those days that there went out a decree from Caesar Augustus that all the world should be taxed, And this taxing was first made when Cyrenus was governor of Syria. And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,) to be taxed with Mary his espoused wife, being great with child. And so it was, that while they were there the days were accomplished that she should be born, she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn."—Luke 2:1-7.

Ephrath, tradition informs us, was a city where Abraham and other prophets offered sacrifices and received revelations. At the dedication of the temple, Solomon had the ark of the covenant brought up out of the city of David, which is Zion, and placed in the temple."—2 Chron. 5:1, 2.

After David had taken Jerusalem and was in possession of Bethlehem Ephrath, or Zion, he became desirous of knowing about the birth of "my Lord who said to my Lord sit at my right hand until I make thine enemies my footstool;" and in his inquiry said: "Lord remember David, and all of his afflictions; how he swore unto the Lord, and vowed unto the mighty God of Jacob; surely I will not come into the tabernacle of my house, nor go up into mine altar, nor will I sleep upon mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob. Lo, we heard of it in Ephraim, we found it in the fields of the wood." \* \* \* The Lord hath sworn in truth unto David; he will not turn from it: of the fruit of thy body will I set upon thy throne. \* \* \* The Lord shall be true unto thee, and thou shalt be fruitful in sheep; thou shalt be fruitful in oxen, and thou shalt be fruitful in asses, and thou shalt be fruitful in horses; and thou shalt be fruitful in camels, and thou shalt be fruitful in mules; and thou shalt be fruitful in all manner of beasts of the field; and thou shalt be fruitful in all manner of fowls of the air; and thou shalt be fruitful in all manner of fish of the sea; and thou shalt be fruitful in all manner of fish of the river; and thou shalt be fruitful in all manner of fish of the lake; and thou shalt be fruitful in all manner of fish of the brook; and thou shalt be fruitful in all manner of fish of the pool; and thou shalt be fruitful in all manner of fish of the fountain; and thou shalt be fruitful in all manner of fish of the well; 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# ZION'S ENSIGN.

OUR MOTTO: "ALL TRUTH."

VOL. I.

INDEPENDENCE, MO., SATURDAY, JUNE 20, 1891.

NO. XXV.

## ZION'S ENSIGN.

A Literary and Religious News Paper, published in the interest of social, scientific and religious truth, every Saturday at Independence, Jackson Co., Missouri.

J. A. ROBINSON, J. EDITORS.  
FREDERICK G. PITT, JR.

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### UNPOPULARITY.

Is It a Blessing Or a Curse?

It may be that some may think this an absurd question to ask, especially of one who has had to bear the reproach that attaches to members of a church who are looked down upon and only referred to with a sneer or term of reproach; who perhaps in early childhood, when first sent to school, soon became aware that they were singled out as being unworthy the association of others, not because of any act of their own, but because their father or mother was what the world calls a "Mormon." Though their character might be as pure as the snow, their reputation was bad simply because they were "Mormons." And wherever seen, on the street, in the school, or on the play ground, were the subject of reproach and derision simply because they were connected in some way with an unpopular church. Who shall say, that has witnessed those little ones return home, their little hearts well high bursting with grief, as they run to their mother, burying their face in her lap or in the folds of her dress, as they pour out to her their grief, that unpopularity is not a curse, especially when this same spirit of ostracism is seen to accompany them all through life. When they enter business, or take up a profession, at every step and turn are they hindered and hampered and sometimes made to fail because of this. Which shall we call it, a curse or a blessing? We unhesitatingly answer, the latter—a blessing. Why? First because Christ so answered it. He said: Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for my sake. Rejoice ye and be exceeding glad. Why? For great is your reward in heaven, for so persecuted they the prophets which were before you. This Jesus not only assures us that this is a blessing but gives the reason, the truth of which the history of the past has abundantly confirmed.

Whenever God has had a people upon this earth who were living strictly in accordance with His commandments, persecution was their lot, and only in proportion as they left the pure principles of truth were they popular; and as soon as they became popular they became an easy prey to the adversary and were like salt that had lost its savor, good for nothing but to be trodden under foot of men.

It is a legacy that Christ left His church and we must expect to bear it and bear it patiently too until He comes. Therefore, as Saints, we ought not expect or even pray to become popular while the present condition of the world continues, only be sure that the world can say nothing against us truthfully. For though religion and religious systems may change, as they are now changing, creeds may crumble, as

they are now crumbling. The truth will still remain unpopular in the eyes of the world, for Christ has said, "Who unto you when all men shall speak well of you for so did their fathers to the false prophets."

### OUR YOUNG PEOPLE.

The Bible Class Literary meeting passed off pleasantly last Friday evening. The lesson was conducted by Bro. Geo. Harrington, it was both entertaining and instructive. Music, essays and recitations were well rendered. One very entertaining feature was the reading of their paper called "The Advance," edited by Bro. Cland Haley. Articles in the main were very good with just enough spice to make it interesting. Here is a sample of one of the articles, written by one who does not belong to the church:

"It is a noticeable fact that among the young of the Latter Day Saints church there is a truer, better spirit of thankfulness for the mercies of God than among any other people we have ever met. The writer has good reason to feel to be a member of the Y. M. C. A., and is proud of the honor, but never during the three or four years that he has been a member has he seen a social gathering such as a picnic, fishing excursion, camping party or even a birthday anniversary where a dinner or supper was spread, ask God's blessing upon the same, without perchance a minister was present.

"How different it is among the young people here, take for example the fishing party, all are scattered along the bank of the stream laughing, jesting and making merry, when the dinner hour arrives, the table is spread in some shady spot, and the beaming faces made crimson almost by exercise and exposure gather around the improvised table with appetites as keen as the wit which sparkles and flashes through the crowd. As soon, however, as all eyes meet every voice is hushed, the smiling faces assume a serious thoughtful expression as one of the number with bowed head acknowledges the goodness, care, mercy and love of God.

"We have never seen this duty omitted at any of the gatherings where it has been our good fortune to be present. This proves to our mind that there is a deeper understanding of religious thought among the young people here than in any class of young people with whom we have come in contact. This is as it should be, and is not without its proper influence. So be assured that others are watching you, noting these little duties and the observance of the same. We would not have any one pray because as another might hear, alone, but we would have every young person not afraid, nor ashamed to pray at the proper time and place.

"We congratulate you on your advance in this direction and hope to see this spirit manifest as long as there are young people in the church. JUSTICE."

We are proud of our young people of Independence, and are pleased to have them thus favorably commented upon by those who are observing them.

One reason why they manifest this religious spirit, here referred to, we believe to be because of their reception by the church. Instead of saying to them you cannot have your societies, festivals or literary entertainments in the church, the walls are too holy for that, the church bids them welcome to a place where they will be most likely to keep within the bounds of Christian propriety, and where the very best influence will be brought to bear upon them. As a result we are not troubled with the dance or theater or those influences that draw so many away from virtue and truth. In fact they have no time for that; it is either young people's prayer meeting, or Bible class literary, or choir practice, or some entertainment given by some of the different societies; something of this order keeps them engaged almost constantly, all leading toward

church work. It becomes, therefore, a pleasure for them instead of a cross.

The religious meetings are as well attended and as much enjoyed as are the festivals or other methods for amusement. God bless our young people.

### WE ARE NOT HELD TO ANSWER.

We are no more under the necessity of going out to battle against every man that may challenge our work than we are to follow out and hunt down the author of every libel told of us, or that we must be either and none important reasons for our engaging in dispute than simply somebody's "I dare you." When these are sufficient, there will be propriety in our putting the onus to do battle for our faith. —Saints Herald.

This is just the way we look at it, and for that reason we have not deigned a reply to the miserable slash speared out at us by an individual calling himself a servant of Christ, but who seemingly makes his chief delight in gathering up and wallowing in all the filth with-in his reach. Poor fellow, while it may tickle his vanity to see his name in the papers he evidently cannot see what a spectacle he makes of himself.

ELDER C. H. FOREST has returned from his trip to England and is now in Owasso, N. Y. He writes that he had a pleasant visit and is well pleased with the condition of the work there, he says: Bro. Forest has a warm place in the hearts of the English Saints.

### HE THAT DOTH THE FATHER'S WILL SHALL KNOW OF THE DOCTRINE.

Zion's Ensign:—In the late discussion held on this place between Elder E. L. Kelley and Elder Clark Braden, the latter frequently asked his opponent for the proof that an angel did appear to Joseph Smith, as he professed, and also that he did obtain the "plates," as he declared, from which the Book of Mormon was translated. Webster says; "Proof is derived from personal knowledge, or from the testimony of others, or from conclusive reasoning."

The Elder refusing to receive the testimony of Joseph Smith, as to his receiving communication from a heavenly messenger, and as to his obtaining the plates from which the Book of Mormon was translated; and also refusing to receive the solemn testimony of the "three witnesses" who testify that an angel from heaven did present before their eyes those "plates," so that they beheld them, and saw the engraving thereon; he also refuses to receive the conclusive reasoning of Elder Kelley upon the prophecies contained in the Scriptures concerning the coming forth of such a book as the Book of Mormon, and of the gospel being restored to earth again in these latter days, by the advent of an angel from heaven communicating the same to man; we conclude therefore that the proof he requests is a personal knowledge for himself, that the angel appeared to and delivered the plates to Joseph Smith. It so happens that God has ordained that man shall not receive that kind of proof, as to heavenly things, until he has believed the testimony of His servants, when they have delivered their message to the children of men and has yielded obedience to the same; then mankind have a claim to receive that kind of proof, and know that God has sent those messengers.

The Savior himself declared: "If any man will have [the Father's] will, he shall know of the doctrine whether it is of God, or I speak of myself." It is evident from this language that he was not known among them as the Savior, as coming from God to do His Father's will; [except among the few

disciples that follow him] he was not known among the people whom he was addressing, as the Son of God, but according to the record the majority of the Jewish people believed him to be an impostor. They refused to receive his testimony that he was the Son of God, and his conclusive reasoning to that effect, and they demanded a sign from him. They wanted the proof of personal knowledge. "Then certain of the scribes and Pharisees answered and said unto him, Master, we would see a sign from thee. But he answered and said unto them. An evil and adulterous generation seeketh after a sign, and there shall be no sign given to it, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." [Here is the strict command of the Master, that no sign shall be given to such enquirers; the proof of personal knowledge is withheld from the unregenerated; but if they will believe in the Lord Jesus Christ, and if they do they will believe on him that sent him, repent, or turn away from all their sins, be born again of water and of the Spirit, they then are entitled to know of the doctrine whether it is of God, or only of the individual messenger who declares it.

Joseph Smith came declaring that he was authorized of God, by a holy messenger sent from heaven, to preach the gospel in its ancient purity, and was also authorized to tell those who would obey it (or do the Father's will) that they should know of the doctrine whether it was of God, or whether he spoke of himself, and like the Savior, his testimony is rejected by a majority of the world; they will not receive his testimony, or conclusive reasoning (nor of his laborers ordained and sent of God to preach that gospel) that the gospel is the same identical one as preached by the Savior and his apostles; that the church of God is organized again according to the ancient pattern, with all its offices and ordinances, powers and privileges, but they ask for a sign, and with this positive declaration of the Savior standing there in the face, that no sign, no personal knowledge shall be given before they do his will, they ask that the servants of God shall give them this knowledge before they do the will of God.

The writer was not a little diverted at the eagerness with which Elder Braden asked Elder Kelley to give him the sign of the prophet Jonas being three days and three nights in the whale's belly. He could see by the force of the language that no other sign was to be given to such characters, and therefore asked for that which the Savior said should be given. It is evident to the candid reader of the Scriptures, that the Savior had no reference to a sign being given in any other manner than as a recorded type, or sign of the Savior's body being that length of time in the tomb, and of his mission to the pit, the nethermost parts or heart of the earth, and it shall stand for a sign to all future generations. The ridiculousness of the request that Elder Kelley should bring before that audience, to satisfy the demand of Elder Braden, the sea, in its tempestuousness; the ship, with its crew tossing Jonah into the sea; the whale on hand to swallow him up; and to retain that scenery before the audience for three days and three nights, until the whale had vomited Jonah up on dry land; was in keeping with that of his demand for the proof that Joseph Smith saw the angel messenger that visited him. It was no more in the power of Elder Kelley to call down the angel from

heaven to testify to Elder Braden, or any other man, that he had appeared to said Smith, (and if God had condescended to send said angel, to accommodate Mr. Braden, the writer doubts—from his manner of asking for proof—whether, or no, he would not have asked the angel for his proof that he was what he represented himself to be) for the aforesaid purposes, than it was for him to exhibit the afore mentioned scenery to satisfy the demands of the same individual. God has reserved to himself this power and has never delegated it to man. It cannot be found in the Scriptures from beginning to end, that an angel ever appeared to other than the ones to whom they were sent with a message, to prove to those to whom the message should come, that the angel had appeared to, and sent the messenger on his errand. Let the reader search the Bible carefully, and examine the occasion of every angelic visitation to the sons of men, and he or she will find that we have to depend upon the testimonies of the individuals themselves, and those frequently given through a second person, for the truth of the assertion that angels had visited them.

In proof of what we have said we cite you to the two instances found in Luke 1st chapter, of the opening up of the gospel dispensation in the days of John the Baptist, and of our Savior, where the angel Gabriel appeared unto Zacharias, and to Mary the mother of our Lord. The people in that age did not receive a visit from the angel Gabriel, to testify that he had appeared to Zacharias, stating that his wife should have a son, and that that son should go before the Lord to prepare his way before him; or that he had appeared to Mary and told her that she should give birth to the Savior of the world.

They were indebted only to the testimony of Zacharias and of Mary, and we are indebted to a second-hand testimony through Luke the historian, that those persons received the angel's visit for the purpose described. The people were dependant upon John's testimony alone that he was the one spoken of by the prophet Esai; "The voice of one crying in the wilderness. Prepare ye the way of the Lord, make his paths straight." Those who were baptized by him in the water for the remission of sin, believed his testimony, (the word says he wrought no miracle), and were promised by him, that his Master who was coming after him, should baptize them with fire and the Holy Ghost.

Paul says, in I Cor. 12: 13, "By one Spirit are we all baptized into one body." (Christ), and in Romans 7: 15, he says when we have received this baptism, "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba Father. The Spirit itself, beareth witness with our spirit that we are the children of God." Here then was an opportunity to prove that John's testimony was true, when they were adopted into the family of God, the children of God; they could call God their Father, and then they knew the doctrine that John taught was of God, and consequently that he was sent of God.

Jesus declared that he came to do the will of the Father, and that the Father gave him commandment what he should say, and what he should speak, and he says that that commandment was life everlasting, John 12: 50.

So then, according to the history, Jesus, as soon as he was baptized, after going in the wilderness to be with God, and his subsequent temptation of the devil, went to work preaching the gospel of the kingdom, which was the means of obtain-

ing everlasting life; which was what the Father commanded him to say, and to speak; which was the will of the Father that he came to do; and then he says to those to whom he preached this gospel, or will of the Father, "If any man will do his will he shall know of the doctrine; whether it is of God, or whether I speak of myself;" shall then know whether I am truly the Son of God, the Savior of the world.

This privilege to know of the doctrine (whenever preached by authority from God), by yielding a willing obedience to the same, has never been canceled; it is therefore the privilege of every one now, who will believe the testimony of God's servants when they preach the gospel, repent of their sins, and be baptized for the remission of the same, to receive through the imposition of hands of those who are authorized to act in said ordinance, the baptism of the Holy Ghost; to receive that which searcheth all things, yea the deep things of God; that takes of the things of the Father and shows them to his children and they are enabled to try Abba Father, and know that the doctrine is true, and therefore that the servants of God are true men, and not imposters.

This is the way that Elder Braden, or any other man, can get to know that Joseph Smith received a commission by a heavenly messenger to preach the restored gospel, and was authorized to ordain others to do the same; that he ever received the plates from which the Book of Mormon was translated; the only way to receive a knowledge whether the testimony of the "three witnesses" respecting a holy angel showing them the plates, and their testimony concerning the voice of God, declaring to them that the record was of him, and was translated correctly, by the gift and power of God was true; or that the testimony of "eight witnesses" was true, who testify that Joseph Smith showed them the "plates," that they had beheld them, and that they beheld the writing, or characters upon the leaves, as they were turned one after another before them.

This is the way that thousands, having obeyed the gospel message, have received a knowledge from God their Father that it is true; a knowledge that God is true, that Jesus Christ is true; that angels are true, and, at the command of God, do communicate to man upon the earth now; that Joseph Smith was the chosen instrument, in the hands of God, through the ministration of angels to usher in the dispensation of the fullness of times, the eleventh hour dispensation, in which Christ will gather together in one, all things in him, both which are in heaven, and which are in earth; the dispensation in which the gospel is to be preached in all the world for a witness, and then the end shall come; it is to be preached to make ready a people prepared for their Lord, when he comes to reign on the earth.

Knowing those things, as the Saints of the Most High, can we not say with the apostle, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written. For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

E. STRAFORD.

LAMONT, IOWA, July 6th, 1891.





Independence District Directory

I. N. WHITTE, Missionary in Charge; J. A. Robinson, President; F. G. Pitt, Vice President; Alfred White, Bishop's Agent; B. E. Zimmerman, Clerk and Treasurer.

Independence Branch Directory.

F. G. PITT, President; RICHARD MAY, Pastor; J. B. Scott, Teacher; J. A. McCreith, Deacon & Treasurer; R. J. Crawford, Clerk.

Sunday School.

H. R. MILLS, Superintendent; Wm. Clark, Asst. Superintendent; EARL CURRIER, Secretary; EDNA MILLS, Asst. Secretary; Wm. H. MILLS, Treasurer; F. G. PITT, Chorister; MARY BARBER, Asst. Chorister; BELLE ROBINSON, Organist; MATTIE BOZEMAN, Assistant Organist; ANA HERRMAN, Librarian; CLARA HERRMAN.

LOCAL NEWS.

Bro. A. White, is still sojourning with us. Bro. T. W. Smith's new residence is nearing completion. Sr. Abbie Horton, is quite sick with neuralgia of the face. The Independence canning factory is now ready for business. If you desire sample copies mailed to friends, send us their names. Bro. John McMillin is pronounced permanently blind by oculists. The strawberry season is about over here. The crop was excellent. The sermon appearing in this issue was revised by Pres. W. W. Blair of the Herald.

The weather has been quite warm and crops of all kind are growing quite rapidly. Bro. Dell White came in on Sunday in time for morning services on his way from Cameron to Clinton. Bro. George Bartholomew is having an iron fence put in front of his residence and it adds quite materially to its appearance. Sister Savory, mother of sisters Salvars and Lloyd, is gradually growing more feeble. No hopes are now entertained of her recovery. In another column will be found an excellent article from the pen of Elder Edwin Stafford of Lamoni, Iowa. Let us hear from you often Bro. Edwin.

The pulpit of the Saints' church was occupied Sunday morning by Bro. T. W. Smith and in the evening by Bro. Sidney G. Wright of Australia. Brother and sister Wm. Lawrence, late of New Mexico are visiting Saints in Independence. We are informed that they are thinking of locating in this region.

The sermon in this issue delivered at General Conference by Pres. W. W. Blair, though rather lengthy, is an excellent one, and only needs to be read to be appreciated. Bro. and Sr. B. G. Smith started for England on last Sunday evening to be absent until September. The Ensign wishes them a pleasant journey.

Eight of our young ladies will contest for a silver medal this week. The medal is furnished by W. Jennings Demorest of prohibition fame and will be awarded to the young lady who excels in declamation. Bro. H. W. Way has returned from Lubeck, Mo., he reports Saints in that section doing well, and that as a line county, only needing development. He says it is one of the finest fruit regions he has ever seen. Wilford W. Clark of Georgetown, Idaho, spent Sunday in Independence and attended all the meetings, and went away favorably impressed, acknowledging that there is a good spirit among us. He is a member of the Utah church.

In the account of the commencement exercises of the Lamoni high school in last number of the Ensign, "Louie" Walker should be "Lois," the daughter of Sr. Walker, a bright and vivacious young lady.

LAMONI ITEMS.

Last Sunday was observed as children's day at the Saints church. The church looked like one grand conservatory of flowers and plants, which were arranged in festoons and beautiful designs. The program was as follows: Singing, prayer by Bro. R. S. Salvars, Bible responsive reading, responsive recitation, address by Bro. D. F. Nicholson, address by Bro. J. A. Gunsolley, address by Bro. M. Sorenson, interspersed with singing. Benediction by Bro. Gunsolley. At the close a collection was taken up for the benefit of the school, amounting to about \$16.00.

Last Sunday Bro. H. A. Stebbins preached in Davis City, and the week before he preached in Leon, the county seat of Deatur county. At the latter place there has been quite recently a five little branch raised up, mostly through the efforts of some of the Lamoni Elders, and they are building a house to worship in.

Last Friday five were baptized, Saturday three and Sunday three more, making eleven, all of whom were confirmed at the Sunday afternoon social meeting. There was preaching at the Saints church Sunday morning by Bro. R. S. Salvars, and in the evening by Bro. R. M. Elvin.

The average attendance of officers and scholars at the Star of Bethlehem Sunday School is 280.

Bro. M. N. Turpen came in from Pleasanton, Iowa, Monday, and started Tuesday for his mission in Alabama.

Bro. H. A. Stebbins reports sister Bissel of Davis City, as being very low with sickness, and is not thought that she will recover.

LOWRY CITY ITEMS.

We have had one week of fine growing weather, and crops are as a general thing looking good. Elder D. E. Tucker writes from his mission field that rain and mud, and small congregations has been his experience so far. We hope the sun will shine presently Bro. Tucker. Bro. James Mauerer's son, Allen, had his collar bone broken last Thursday, this makes the third time. Elder P. W. Preme preached at the Center school house Sunday to a large audience, and I heard some say it was a splendid sermon. Our Saints' meetings are so good I am proud to let every body know it. The gospel tent will be stretched June 20th in Lowry City, preaching to begin at 8 o'clock p. m., come, every one come. Bro. and Sr. T. H. White, visited Bro. and Sr. W. H. Carroll last week, and looking over his rich bottom land, and seventy acres of golden wheat, and his corn crop, they are of the opinion he will have to build larger bins. Sr. T. R. White received a letter last week from Sr. Media Story, stating that she believed her husband would be baptized if the Elder in charge of that district would come or send an Elder there. Her address is Victory, Dona Ana county, New Mexico.

CLINTON ITEMS.

Clinton will have a grand Sunday School picnic at the Artesian Well July 4th, in which all the Sunday Schools of the county are invited to take part. Bro. I. N. White had intended to spend the Sabbath in Lowry City, as noted in last week's Ensign, but his time was fully occupied in answering the articles in the Rich Hill Review so was unable to fill his appointment. The heavy and continuous rains of the past week have made the ground so wet that farmers are unable to plow their corn, and the weeds are gaining the best of them. Dell White returned from Cameron, Mo., on last Sunday evening. Bro. Gier of La Dns, was up to see us Monday, he informs us that

KELLEY-BRADEN DEBATE.

Field at Lamoni, Iowa, May 31st to 1910. ELDER KELLEY'S REPLY CONTINUED. Said Jesus, "Father forgive them; for they know not what they do." His righteousness shall go before him; his righteousness shall be poured out; thy law is truth. Truth shall spring out of the earth; and righteousness shall look down from heaven. Suppose I would read this to an infidel and had not the Book of Mormon in my hand to show where Jacob's prediction had its fulfillment. No other record can show the history of the lineage of Joseph. We can trace them to America and settle them upon this continent fulfilling the prediction of Jacob in Genesis 49:22, where he says: "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall." And in Jeremiah where the "plants are gone over the sea." Yes, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps. The 49th of Genesis had much of its fulfillment in the coming forth of this remarkable work. The turning of Israel from captivity is one thing but gathering her back is another thing altogether. Jacob said to his sons to gather themselves together that I may tell you that which shall befall you in the last days. The Book of Mormon says that this land shall have no king and you know the sequel when Maximilian attempted it in Mexico. Joseph Smith, through the direction of the messenger of the Lord, restored in full the gospel of Christ as no other man ever did. We have in Heb. 8:1, 2, the principles of the doctrine of Christ, namely: Faith, repentance, baptism, laying on of hands, the resurrection of the dead and eternal judgment. This, Mr. Smith, restored to the world in full. This harmonized with the gospel that Philip preached, recorded in Acts 8:12; and with that preached by Ananias to Bro. Saul of Tarsus, found in Acts 9th. Paul afterwards preached and put in practice these principles before named, as will be seen by reading Acts 13: 1-6. Thus was restored to the world as early as 1830 the gospel as recorded in the record and was not preached by any other people. Joseph Smith organized the church in harmony with the New Testament church. Its order is set forth as follows: Matt. 10:2, 3, Twelve Apostles; Luke 10:1, Seventy evangelists; Eph. 4:11, Pastors, (shepherds or priests) and teachers; 1 Cor. 12:28, Helps and governments; Acts 14:23, Elders; Phil. 1:1, Bishops and deacons. This faith sets forth the fact that Mr. Smith was in harmony with the Bible in organization.

The practice of the early church was restored by Mr. Smith. The Holy Spirit testified in the church, "When you come together, everyone of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying."—1 Cor. 14:26. James 1:5, was practiced in the church and so it is now. James 5:14: 16, where it says, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him," and is now.

No church on earth had restored it although many good things were taught by Campbell and others; but as Mr. A. Campbell said when taking a view of his attempted restoration of primitive Christianity, "At evening tide there shall be light. The primitive gospel, in its effluence and power, is yet to shine out in its original splendor to regenerate the world." What an admonition!

Are we not in harmony with the record? And this record says in 3 John 1:9, 10, "Whosoever trans-

gresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed."

As we caught him in our notes, as follows: We have some pretty sharp work to do, and I propose to force the matter. To all things revelations does not make them revelations. Mrs. White and Ann Lee have the same proof for their revelations as Smith has, and why does Kelley reject them and receive Smith's? The question is, how did he get the revelations? I said in my proposition "all purporting to be revelations." I say they are not revelations at all. If a man should repeat word for word what the Bible says and call it revelations, and the Lord did not give them to him, they are frauds and he is a liar. They are like oysters hid in the sand, and it don't need much sand either. You are all cowards and dare not defend them. You are a set of cowards—(Here Braden was called to order). Did Smith have the Spirit of God? Did Smith get what he had from God? That is the question. Now prove it. Some good things—what about it if there are some good things in Smith's revelations? Show me that Smith did things that an impostor could not do? Show me that he did things that Mrs. White could not do? Kelley says, "Who told you what Christ did? Bring on your witnesses." Peter says, we are eye witnesses. Bring on your eye witnesses and I will bring mine. Kelley speaks of persecution; were not others persecuted? I know there was infamy practiced against the Mormons while in Missouri; I admit that. (Mr. Braden here referred to Kelley's argument on the 37 of Ezekiel about the writing upon sticks and thought it an outrage to call them books. He referred to rods and staffs and said they were often used as a symbol. Said the Assyrian tablets of the blood were taken out of the ground and would apply to the records, also regarding Kelley's refusing to give a miracle for him. Then he went off in his peculiar style of challenge Kelley and all of the Latter Day Saints to work a miracle, etc., etc.) If these people have these things we have to test them. If you will show this, that will show that Smith's cause was true. If Kelley will follow my proposition then I will almost think these things are true.

Now what is claimed by the Book of Mormon? It claims to be an abridgement of the record of the people of Nephi. How do you know it? You can't prove a witness by himself. You have not got your witness in nor have you got your Book of Mormon in. You have got it here, but is it inspired? How do you know it came by the power of God? Where is your proof of it? Kelley says an angel spoke to Smith. What proof have you of it? Bring on your proof. I spoke of your work decently last night and then you say I have exceeded the whole thing; yes, yes! Mr. Braden here reads from the Book of Mormon and says: Here is a prediction that Mormon spoke to Smith. Now prove it. This lawyer comes in here and asks us

DEXYER ITEMS.

The demand for preaching seems to be increasing all over this part of Missouri. People are anxious to hear for themselves just what the faith and doctrine of the Saints is, the "distinguishing" feature of the work now is the want of more ministers to occupy the places now open. Lord, we will not be satisfied until thy salvation is proclaimed to the end of the earth! send thou now laborers in the "harvest field" to reap the ripening grain and garner it in the church of God. Who would refuse to praise the Lord for the glorious gospel of these last days. ZION'S ENSIGN is reflecting the light of truth in many a "hook and corner" where the gospel has not yet been preached. May it carry the "message of peace" until valley and hill shall rejoice with its light and presence, and the true, honest seekers after the "bread of life" may find food for their souls.

We had a grand prayer meeting Wednesday evening at Bro. Schmalz the Spirit was present from beginning to close, and the word of the Lord was encouraging and to press forward.

We have elected a board of trustees and shall make an effort to build a house of worship just as soon as possible. Bro. Kennedy of Hutehinson has given us a lot in a beautiful location.

Three were buried by baptism in the Platte river yesterday. June 15, 1910. E. SMITH. Independence District Conference. Conference opened at 10 a. m. June 15th in the Saints' church at Independence with songs and prayer. J. A. Robinson to the chair, R. E. Zimmerman, clerk, R. J. Crawford assistant.

Branch reports: Lowry City 69; Armstrong 137; Rich Hill 89; Holden 22; Knob Noster 63; Clinton 49; Independence 719; Eldorado, Kansas City and Nevada branch reports not in.

Elders present reporting: A. White, J. H. Thomas, J. H. Wells, J. W. Brackebury, J. A. Robinson, W. T. Deaver, P. G. Pitt, E. Curtis and T. W. Chabrier. By letter: E. N. White, A. H. Parsons, John Johnson, G. H. Taylor and John Eater. Deacons: E. May, Gomer Wells and W. O. Clonson reported.

The privilege of participating in the deliberations of conference was extended to all visiting ex-officio members. On motion all resolutions on the table, presented for action were read. Adjourned to 1:30 p. m. Afternoon session: Report of Kansas City branch received. Resolutions presented by Bro. John Baker and Homer Wells relative to the ordaining of Bro. Melroe to the office of priest was referred to the district president and Knob Noster branch.

Bro. F. G. Pitt reported having as requested by March conference and district president, visited Kansas City branch and put it in good working order with Arthur Allen as president, Fred Keebler as teacher, and M. E. Goveell as clerk.

Evening session: The thanksgiving services for the death of officers and nominations were declared in order. On motion J. A. Robinson was sustained as district president for the ensuing six months. E. G. Pitt as vice president, and E. Zimmerman as secretary and treasurer.

Clinton, Mo., was appointed as the place for holding next conference. On motion the ordination of Bro. A. J. Cook of Nevada branch to the office of priest was held for Sunday afternoon. He having been elected to that office. The spiritual authorities were sustained in righteousness.

ON OBSERVANCE.

CHILDREN'S DAY AT LAMONI. EDITORS ENSIGN:—Yesterday was observed among the members of the Sabbath School as Children's Day, services being conducted in the church appropriate to the occasion. This is of yearly occurrence and is an enjoyable feature in our services. The decorations were elaborate and profuse. Every lamp, projection, niche and window sill, evidenced the good taste of the decorators, in beautiful flowers, in unostentatious abundance; filling the air with their fragrance, while birds sang amid the shrubbery. On the platform FLORE had outdone herself, in pyramids, beds and vases of flowers, interspersed with emblems and mottoes; one of which was the word LOVE, wrought in purest white amid roses of varying hues; a marvel of the skill of some fair operator. "Hymn, "Blessed Christ of Galilee," having been sung, prayer was offered by Bro. R. S. Salvars, who presided in charge of the services; and after the singing of "Are you fit for the Kingdom," he read for the lesson, 12th chapter 2 Corinthians. Addresses were delivered by B. F. Nicholson, G. A. Gunsolley, M. Sorenson and R. S. Salvars. This, with singing of appropriate hymns, concluded the exercises. To the children, it was a gala day; their countenances beaming with animation as amid these beautiful surroundings they drank in the spirit of the occasion, while viewing these tangible evidences of beauty wrought by the loving hands of friends, whose hearts were enlisted in the welfare of these YOUNG HEROES of Zion, upon whom the burden of the KINGDOM must eventually rest, and numbers of whom will yet go forth to herald the "glad tidings."

"A thing of beauty is a joy forever," and scenes such as these are calculated to make lasting and pure impressions on their young minds, which will yield the peaceable fruits of righteousness. It was one of the most affecting, as well as pleasant scenes I have witnessed, and I could but had the occasion as affording a blessed omen of hope to the rising generation, contrasting as I did, this with former ones, when the saints waded through affliction, enduring the trials of their faith in the full assurance of the happy time to come. Looking from their condition of rest and peace, how they must rejoice in this fruition of their hopes.

It must have been a season of thankful enjoyment to Sr. Walker, as she contemplated the high condition of excellence to which the school of which she is superintendent has attained. The total Sabbath School attendance in Lamoni is nearly 300. I have entered somewhat fully into details, feeling that such pleasant evidences of progress are worthy of note, and knowing you lively appreciate of and willingness to chronicle whatever makes far the glory of Zion.

E. L. PAEK. Remember the Ensign is published in the interest of Latter Day Work and is just the paper to place in the hands of those enquiring after truth. Please examine the Ensign carefully and see if it is not worthy of your support.

ZION'S ENSIGN.

OUR TIMES AND OUR DUTY.

EXTRACTS FROM LETTERS.

ATTENTION ITEMS.

LAMONI ITEMS.

A literary and religious news paper, published in the interest of souls, educational and political truth, every Saturday at Independence, Jackson Co., Missouri.

JOHN A. ROBINSON, PUBLISHER. G. W. PETER, EDITOR.

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It is universally conceded that we are living in a most wonderful age; an age fraught with marvelous developments. On every hand and in all directions events are transpiring with such rapidity as to almost stupefy the gaze, and bewilder the mind.

40th chapter; the light and influence of which must promote every part of earth, causing the "deaf to hear and the blind to see out of the darkness."

Bro. Noah N. Cooke writes from St. Louis, Mo., June 21st: Your paper is so regular with good news of the onward progress of the Master's cause in all parts of the world, and in all hearts.

May the prayer of every Saint be, that this glorious work may roll on. God is blessing us in this part of his chosen land. The Sabbath month there were five baptisms, and we are praying earnestly for others.

M. Wilbermuth assisted by G. G. Lamphere. The work was then laid away in the country. Bro. yard beside his mother; who had passed on some twenty years before.

The young people here more than half the auditorium of the new church stripped and lathered ready for plastering and have enough means on hand to finish lathing, and a little toward paying for the plastering material.

The question sometimes arises in the mind of those who will pause long enough to think, and consider some of the strange events transpiring around them.

What are you doing, dear reader, towards letting your light shine, or sending the truth abroad? How are you heeding the command, "Let him that is warned war his neighbor."

Bro. James A. Ferguson of Birds Eye Indiana, writes June 15th: The conference of the Southern Indiana district has just closed, being one of the best ever held in the district.

Elder Henry A. Stebbins writes from Lamoni, Iowa, June 11th: I have spoken good words for the Society here in Iowa and would like to know that you are having steady growth in the subscription list.

Bro. Homer Wells writes from Knob Noster, Mo., June 10th: We have just returned from north of Warsaw, Mo. in company with Bro. Kaler. Four sermons were preached and one young lady baptized.

From the Detroit, Minn., Record of the 19th inst, we learn that the reunion of the Saints at the fair grounds on the shore of Detroit lake, which opened on Saturday the 18th, was well attended and some excellent sermons were delivered.

What strange power is at work among all nations, causing thrones to totter, empires and kingdoms to fall? What means this gigantic preparation for war among all nations, already consuming more than twenty years, besides millions upon millions of wealth?

Bro. A. J. Hinkle of Elkhart, Mo., writes as follows: I enclose one dollar for my subscription, I have closed with the 1890's, it is the best religious paper I ever saw.

Bro. A. H. Parsons writes from Atchison, Kansas, June 15th: My 25th I commenced a series of meetings in Atchison, Mo. at the residence of Dr. J. H. Dillingham, president of the church.

Yes, the site of Stratton at one time, in the early history of Iowa, near Burlington and Lyons, but only two of the old buildings are left.

The waters were troubled again Sunday sermons were baptized. Bro. J. R. Lambert preached Sunday morning and Bro. Kohl M. Elvin in the evening.

From a letter from Bro. Joseph Smith to Bro. K. C. Briggs, Chicago, dated June 16th, we learn that Bro. M. F. Gowell is called to the ministry.

At one time it would have taken months to deliver a message which it can now be delivered in a few hours time. A few cents will now furnish the written word which at one time would have cost hundreds of dollars.

Bro. J. Cole Moxen writes from Coleman, Michigan, June 17, 1891: The 24th annual conference for Northern Indiana was held at Chicago on the 13th, 14th and 15th last.

Bro. John Robbins of this place is expecting to move to North Belknap in a few months. He joined the church in 1886.

Rev. H. E. Van Dusen of the Newport, R. I., mission church preached at Plainville Sunday, June 16th, and in his discourse he gave his experience of God's power to heal, and visions he had received.

The recent sale and entertainment held by the Saints at Providence, R. I., is reported to have been a success.

We call attention to a communication from a "co-laborer" in this issue. We thank the brother for his encouraging words, and we are happy to be able to assure our brother and others interested like him, that the members of the church have already shown that we do not intend to see the Exodus either laugh or die.

Does not all this bespeak "the time of the end," the hour of Christ's coming; the time Daniel refers to, when men shall run too and fro and knowledge shall be increased;

Bro. J. R. Lambert writes from Coleman, Michigan, June 17, 1891: The 24th annual conference for Northern Indiana was held at Chicago on the 13th, 14th and 15th last.

Bro. Joseph Luff will leave the first part of July for his mission field. Rev. H. E. Van Dusen was the guest of Elder Coombs while in Plainville.

The Sunday School Association of the Massachusetts district will convene at 7 p. m. in Unity Temple Hall, 275 Higher street, Providence, R. I., the second Saturday in July and continue over the Sabbath. All interested should attend.

The waters were troubled again Sunday sermons were baptized. Bro. J. R. Lambert preached Sunday morning and Bro. Kohl M. Elvin in the evening.

What means this strange spirit of unrest in the religious world, causing the transfer and remodeling of creeds and old forms of worship, and changing established religious systems? What means this liberality of thought and speech that is becoming so prevalent in all lands?

What means this gigantic preparation for war among all nations, already consuming more than twenty years, besides millions upon millions of wealth? What means this strange work among the Hebrews, God's ancient people, and their promised land?

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Published at the First Methodist Independence, Mo., on Second Class Matter.

Sermon by Elder M. T. Short, OF INDEPENDENCE, MISSOURI.

Written Exclusively for Zion's Ensign.

SUBJECT: "ELECTION."

In treating upon the theme of "Election" we will not deny this scriptural topic, or principle, because, forsooth, it has been a subject of litigation and dogmatic dispute. The reformed profligate, St. Augustine, advocated rigid views upon this vexed question, and other correlative outgrowing and similar ones.

John Calvin, the Geneva professor, theologian and divine, became alienated from his religious training and clerical status, as a papal priest, before he gained laurels in the field of controversy, and assumed the role of a reformer of the sixteenth century. He professed the sentiments and views of the above named church father, that flourished a thousand years before he was born. He retouched and remodelled those resurrected theories, for he was a person of genius, eloquence and learning, especially for that epoch of time. His followers claim that he was a man of great piety, but we will not discuss his private character. "The five points" of Calvinism, that received ecclesiastical sanction at the council of Dort, are: 1st, Predestination; 2d, Particular redemption; 3d, Total depravity; 4th, Effectual calling; 5th, Certain perseverance of the saints. These things and changes of words and phrases, are but ingenious contrivances to bolster up the dogma of unconditional, pre-arranged, immutable, inexorable, fixed and eternal election.

Arminius, a scholastic divine of Leyden, Holland, believed the tenets transplanted from Switzerland touching free will, the sovereign grace of God, predestination, &c., too severe, and claimed that the Lord's mercy and Jesus Christ's merits, were for mankind in general, but the faithful especially. "The politico-ecclesiastical council, as above, was convened by order of the states general all as a national move or synd.

Armenianism, or the doctrine of free grace and free will, was condemned as heresy, those promulgating it were considered traitors, and spoliation, persecution, and even death fell upon them for a season. The Protestant clergy of the two intervening centuries generally adhered to the century of religion as formulated by the fathers of Presbyterianism, and those distinguishing characteristics found their way into many of the current creeds, and formed the very warp and woof of articles of faith. Scriptures were quoted freely and authors spent their best efforts to maintain the theology that would rob mankind of their free moral agency; their incentive to think and act; their power to progress and develop; their individuality and accountability; and jeopardize, or threaten separate existence itself. While we cheerfully acknowledge the sovereignty of God, we hold that man is an integer, a factor.

He can advance forward or recede at pleasure. In a delegated, and relative sense, he is the arbiter of his own fate, inasmuch as he works out his sublime destiny, and blows out his own salvation, lays hold on eternal life, fights faith's battle, comes up, passes through, enters into rest, &c. "The two established religions of Great Britain still retain the Calvinistic beliefs of certain ones are the elect to eternal life, and others are graciously passed by as vessels of wrath, to everlasting punishment, irrespective of good or bad works, to the praise?" of God's vindictive justice! Foreordination to life or death, without figuring one merit, or even allowing it to be brought into the account were called the decrees of the Omnipotent Jehovah; and then the ovilers were silenced by asking who can resist the will of the Lord of Hosts? If this mild treatment did not quiet the reprobate, the frag-

ment and rack would bring him to mind. Political liberty and spiritual freedom have to be baptized in blood before shackles of tyrants fall to decay.

Every principle of virtue, all inventions upon error; each fundamental truth brought into prominence are conceived by great minds, born in the maelstrom of affliction, cradled in the whirlpool of wretchedness and survive because they cannot afford to die. Just as certain and sure as Satan put un-conditional election in the creed, and foisted it on the bulk of the Protestant world, so evident is it that it will come to grief.

"The disciples of John Knox, the apostle of Scotland, may hang on the oriel gables, in the old kirk, for quite a season, but the priest-ridden in fair Columbia are commencing the dragon in the house of its friends, while Japan refuses to take the old garment until she patches it all over with new Japanese cloth. If Solomon would have seen the heathen reconstructing Christian faith and doctrine, he would hardly have observed that "there is nothing new under the sun." The commandments of men, the traditions of the clergy, and the doctrines of devils have shut up the gate of heaven, filled the world with ignorance, superstition, poverty and vice, and drenched the earth with human gore, and still the great juggernaut of death rolls on. Every humiliation of "will worship," imposed by the crafty, is "not in any honor," but the "neglecting of the body," "to the satisfying of the flesh."—Colossians 2d. The governments of man foreknow that some will murder, steal, fight, or otherwise infringe upon the law of the land and rights of the people. Thus forewarned they curtail these evils by building prisons for the restraining of the vicious, but sure they do not decree, ordain or foreordain that any should lodge in a felon's cell. God foreknows that a certain person, or class of people will do right, not by resisting, but by assisting his assisting grace. All such become the elect according to the gospel, or covenant, and, of course, are foreordained to eternal life, since our Father knows the end from the beginning; but some may think this plan would interfere with a certain judgment day. That time is to pass sentence and assign to rank and file. If I have no power to do good, either simply, or as influenced by others, it looks a trifle easy to judge and punish me for things over which I have no control. If, on the other hand, I am compelled to be good, and do good, without consulting my will and wishes I cannot see where the "well done thou good and faithful servant" comes to my credit, or benefit.

"The word elect, as found in holy writ, quite frequently refers to God's dear Son, as well as the good angels and obedient children of the true, sole and only plan of salvation. The primary meaning of the term is choosing, selecting and electing to positions of honor, ease, emolument, trust, responsibility, favor, &c. In institutions both human and divine these preferences are for the worthy and the capable, and, in fact, good qualities are the mainstays that call the candidate forth. "To read the Bible, with a fixed heart in one's mind, with an ardent desire and an established determination to prove the same, a person is liable to glance slightly at, overlook, or altogether withhold and suppress all damaging quotations, whereas those texts that can be dragooned? into his service are constantly dwelt upon and held forth as a kind of palladium of safety. Confessions, articles of faith, catechisms, disciplines, litanies, rubrics, missals and all chrysalized forms of devotion and worship, are misleading and exparte; but man should live by every word of God.

Conditional election glorifies the All-wise Omnipotent Judge, and energizes, dignifies and exalts the family of Adam. All detached words, phrases or sentences that would appear to Jony and defeat this doctrine must be interpreted by

the light of right reasoning, and in harmony with the scope and drift, the moxy and justice, the spirit and intent of the inspired word; our pet theories, preconceived opinions, early training, cast iron dogmas, fulminating doctrines, anathematizing edicts, the prison, thunders, gibbets, fagots, etc., to the contrary notwithstanding. A few examples will show the salient points. "For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth." It was said unto her the elder shall serve the younger, "As it is written Jacob have I loved but Esau have I hated." St. Peter says to cultivate good graces, and thus "give diligence to make your calling and election sure; and if ye do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom," etc. The reasons why the foreordination of God elected Jacob and reprobated Esau were that the former worshiped with an angel and prevailed with the Most High, while the latter was a profane fornicator that sold his birthright blessing for the merest pittance. The procuring cause why "the election of grace" was vouchsafed to seven thousand men, they "have not bowed the knee to the image of Baal." "A remnant shall be saved," when they, with other nations, "fear God and work righteously;" or obey the gospel and walk in "good works."

Unjust and unreasonable men, and seducing spirits will try in vain to deceive the free elect, but it is "God that justifies." God will "avenge his elect;" he will "gather together his own elect;" for "since elect shall inherit the earth," "when the wicked are out off." Again "I will have mercy on whom I will have mercy," means simply "blessed are the merciful for they shall obtain mercy." "Whom he will he hardeneth," evidently because "ye do always resist the Holy Ghost." "The Lord hath poured out upon you the spirit of deep sleep;" for "The Spirit of the Lord will not always strive with man." In Isaiah 65: 17, "O Lord why hast thou made us to err from thy ways, and hardened our heart from thy fear," should read, "O Lord why hast thou suffered us to err from thy ways, to harden our heart from thy fears." Please know, as properly rendered, that "harsh hardened his own heart," as shown forth in Exodus, but Ezekiel says, "he shall be comforted," etc., see 32d chapter. The expression, "As many as were ordained to eternal life believed," should be translated to read, "As many as believed were ordained to eternal life." "Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed," is the way the prophet sets forth the dealings of God, but the Lord's Christ observed, "Perceive ye not yet, neither understand? have ye your heart yet hardened? having eyes, see ye not? and having ears hear ye not? and do ye not remember." God's seeming to hedge against conversion is all from a misguided judgement. "Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else." "Whosoever will may come and drink, etc."

"That they shall be saved is predicted of the contrite in heart, the upright, calling on the name of the Lord, believing on Jesus Christ, enduring to the end, confessing the resurrection, hope, faith, works, fighting, running, repentance, baptism and other things too numerous and various to mention, refer directly to the free moral agency of mankind. "The good Lord sent, by permitting a wicked spirit to go to the false prophets of Ahab, and he a lying spirit in their mouths, but behold they were "deceiving and being deceived," and refused to hear, and heed the warnings of the prophet Micah, who was a true servant of the living God. 2 Thessa-

lontans 2: 10, 11, and 12 shows to whom and for what purpose God allows strong delusions to come along to make sad havoc of man, and pave the way for his condemnation. "The sovereign grace of our God has prepared the means whereby we may be saved, but we must accept the plan and honor the terms or conditions and thus we win the prize, gain the crown, obtain the rest, and overcome all things, and gain heaven and immortal glory. "Predestinarians talk about, write up, and advocate an infinitely wise God of order; and avow that "no alteration of his plans can take place, upon condition of his creatures acting in this way or that way." They fail to see that our attitude cuts any figure in the affair, lest peradventure the Supreme Being's glory might be jeopardized, and his blessed perfections insulted or nullified. While some people and nations are civilized and highly enlightened, others are idolatrous and most barbarous, and others still under the same flag are intellectual, healthy, prosperous and moral; while their next door neighbor may be stupid, decrepit, improvident, vicious and altogether vile. The regal wealth and towering splendor of the fortunate few is repeller from the crosses and losses of the many, but the Lord is just. Because these inequalities have, do, and will exist the priest-ridden have tried to account for all disparities on the imbecile plea that it is all according to the will, purpose, decree, fiat and preordained plan of the ineffable God.

It would not look so very gloomy for our unfortunate friend and neighbor if these innumerable woes would end with this fitful feverish inconstant mortal life; but the disciples of Calvin and Knox have been singing this long while, that "Hell is crammed with infants damned without a day of grace," all, too, because they were thought to be vessels of wrath. When superstitious divines, and a glibly facile, scandalize deity, outrage reason and slaughter the wonderful word of life, they needly conclude that "infinite minds know but little of the nature of divine justice or any other of his attributes."

Honor bright, straight Calvinists have and do "maintain that God hath" chosen a certain number of the fallen race of Adam in Christ before the foundation of the world, unto eternal glory, according to his immutable purpose, free grace and love, without the least foresight of faith, good works, or any conditions performed by the creature; and that the rest of mankind he was pleased to pass by, and ordain to dishonor and wrath for their sin, to the praise of his vindictive justice." Clerical savants that strive to give shape, tone and current to thought and action, say: "But suppose there are difficulties in this subject, the scriptures abound with passages which at once prove this doctrine." The benefits, or "moral uses," of predestination are thus enumerated: 1st, It hides pride from man. 2d, Excludes the idea of chance. 3d, Exalts the grace of God. 4th, Renders salvation certain. 5th, Affirms believers great consolation. "These conclusions, without even scrutinizing the premises, to my mind, appear about as legitimate as the back-woods preacher's deductions that avowed "Adam fell, ahem! therefore, ahem! ahem!!! I say, Paul got shipwrecked." A burly Irishman, on returning from a Protestant meeting, where the crucifixion was the theme, beat a diminutive Jew, because he thought he was personally to blame for the tragedy of Calvary, or the sacrifice of the cross. The divines of Dort have stated that "All men are conceived in sin, and born in iniquity, the children of wrath, null for every good connected with salvation, prone to evil, dead in sin," &c., &c. If the primeval fall or original sin, extends over the "whole soul," the son of Eria was not wrong when administering summary punishment on a representative of the Hebrew race.

If I have seemingly deviated from the straight and narrow path of

logic, reason and fact, and given scope to ridicule, I disavow it being argument, and only claim that it is used to emphasize the fallacy of things found to be odious. "The whole world, with the immortal apostle to the Goulties at the head, know that marriage is honorable and the bed is undefiled." The reason why, according to David, we are conceived in sin, and still it is no harm or wrong to be lawfully begotten and born, I observe is because of the peculiar environments, that is, the world, the flesh and the devil. Not from the infant state, "for of such is the kingdom of heaven," but "from the days of man's youth his thoughts are evil." God does not afflict any creature for his own glory, or for the praise of his "vindictive justice." He chides and even corrects with a fatherly hand to reclaim, to eliminate the cross, to wmw for the chaff, to refine, purify and save from death. Things that are seeing evils, under his care, and direction, are fleet footed evangelists of mercy, as seen more fully when the mist have rolled away.

John Wesley preached, prayed, and sung free grace and free will; but he was a prelate, or minister of the established church; and lived labored, and died under the liturgy, doctrine, and fellowship of Episcopalianism, an historic truth, the Methodist Episcopal body is loth to admit. "The Westminster confession of faith is thoroughly Calvinistic, hence the English church, or national religion of Great Britain is barnaced all over, and shackled and chained to the dead carcass of a decaying theology.

Colonel Robert G. Ingersoll's juvenile eradic was rocked on the "Five Points" but as feeling, voice and judgement were developed he lost his love for the nursery lullaby, and rebelled against those javalins, though applied by papa's hand. His eloquence, and logic, his withering criticism and burning satire, his lucid abhorrence and eternal hate against proud, cold, haughty, aristocratic Presbyterianism have done more doubtles to hasten the crisis through which that church is passing, and from which it cannot survive, than all the fuminations of its once trusted, now distinguished yet able ministers.

While images will burst, creeds will rust, but Christ, and his gospel will triumph. When anyone is saved it is because they merit it, and on the other hand, condemnation comes to those that deserve this disciplinary treatment, which by the way is of a temporary and reformatory character. My wife thinks these erud dogmas are dying in the house of their friends, or where they have been unwished and braced up, and so she wonders why I need bother about the matter. I fear these vagaries will not expire quick enough, hence I wish to contribute my humble offering. "That there are devout pious people hedged in by human creeds and traditions of men, I doubt not nor call into question, but they have native and acquired goodness, these evangelic gyves and orthodox leather shackles to the contrary notwithstanding. More than "one Lord, one faith, one baptism and one body" is superfluous. Safe within the true fold all can grow in grace, the knowledge of the truth. "The perfect law of liberty is the Rock that is higher than I; the fortress, and citadel of my soul; the anchor and haven for my immortal being, the abode of mighty angels, and the headquarters of the God of glory; for by and through the gospel, which is the power of God, the whole family of our Heavenly Parent, both in heaven and in earth are to be gathered together in one even Christ Jesus.

We are prepared to do any kind of printing such as preaching notices, cards and letter heads, also all kinds of pamphlets or book work. The Eldership or any one having anything they wish to put in print will find it to their advantage to correspond with us and get estimates. First class work at bottom prices. Address ZION'S ENSIGN, Independence, Mo.

Held at Lamoni, Iowa, May 5th to 15th.

ELDER KELLEY'S REPLY.

Elder Kelley's opening speech as we caught him in our revelations. The question is, "The revelations that Joseph Smith gave to the world are true, and Joseph Smith was a true prophet of God." Last evening Mr. Braden said that this was not a proper question. I held out that if the proposition is not true that Joseph Smith had revelations Mr. Braden should not have been here. He thought I had acted with duplicity and had taken out of the question the word "pretended" and substituted "purport." I have his letter and there is no "pretend" in it. In this letter he wrote at Hythedale and left out the words "of God" or "from God." I did not change one word of it and now he comes here and wants to discuss some other question altogether. Mr. Braden you are off the track. The revelations that Joseph Smith gave to the world are true—not some of them but all. Have you heard Mr. Braden read one of them yet? When he found that I would not deviate from the question he commenced to challenge the assembly and dare them to do this and that, when he knew no one but myself had a right to speak here. What sense is there in this way of challenging an assembly when he knows full well that they dare not offer to speak to defend themselves? In my estimation such a course as this don't show much bravery or manhood.

Mr. Braden quotes from Exodus 17 chapter to show that a rod means a scepter. It is not translated scepter but simply a rod, and rod is no where translated scepter. Sticks, in Ezekiel 37, is never translated scepter. In 1 Kings 17, we find the widow gathering two sticks to dress or make the meal. Paul gathered a bundle of sticks as is seen in Acts 28. The Lord says in Ezekiel 37, Take two sticks and write upon them, one for Judah, and for the children of Israel his companions. Then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions. When we are asked what we mean about these things, Ezekiel here gives an illustration how they are to be joined together into one stick and they shall become one in our hand. And when they are thus exhibited before the people's eyes the Lord through Ezekiel says: And say unto them, thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land, and Isaiah 11: 12, 13 says: He will set his hand the second time to gather them from where they are scattered, from the four corners of the earth.

Mr. Braden says this hind his fulfillment at Christ's first coming. This could not be, for Israel was not then scattered to the four corners of the earth, but shortly after Christ's death they were scattered. Christ was to set his hand the second time to gather them. God says he will set his hand to gather them in "that day." What day is "that day?" Isaiah says, it will be in a day when the Lord will shake the earth terribly; in a day when a preparatory work will commence to accomplish the work, when they "shall beat their swords into plough shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." In a day when the "house of Jacob shall walk in the light of the Lord." In that day a man shall cast his idols of silver and his idols of gold, which they made each one for himself to worship to the moles and to the bats. In that day when "he shall set up an ensign for the nations." In that day, "When he shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." In that day when God is going to show forth his power, and "shall utterly

...the tongue of the Egyptian... and with his mighty wind... he shall shake his hand over the river, and shall smite it in the seven rivers, and make men go over dry shod." This did not have its fulfillment, as Mr. Braden says, when Moses brought the children of Israel out of Egypt. Israel was not scattered then.

Mr. Braden says the Book of Mormon don't show that Ephraim came to this land. If the Book of Mormon had traced them unmixed with others to this country it would have contradicted the Bible. Hosea says in 1:14, "For I will be unto Ephraim as a lion, and as a young lion to the house of Judah; I, even I, will tear and go away; I will take away and none shall rescue him." Here is a thought that Israel shall be broken up. And in 9:11, he says, "As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception." Thus it is indicated that their glory was to be taken away. Hosea 7:8, says: "Ephraim, he hath mixed himself among the people." Yes, he was scattered among the nations and the Book of Mormon did not trace Ephraim here by lineage but he came to this land with the people he was scattered among. Joseph's posterity, as in Genesis 49, was to be a fruitful bough, even a fruitful bough by a well; which branches an over the wall." Isaiah and Jeremiah say they shall go over the sea.

Mr. Braden raises an objection because I will not show him a miracle. What if I were able to show him one would he not be in as bad a condition as those Jesus spoke of in John 8:12? If Mr. Braden wants to see, he must believe God's record, search the Scriptures for it then he thinks he has eternal life and they testify of these things. I am in harmony with the word and I do not judge you, but there is one who will judge you in the last day. Jesus says: "The word that I have spoken, the same shall judge him in the last day." John 12:39.

I hold here in my hand the Book of Mormon which is one of the greatest marvels of the age. Counting when it did to the world, full of prophetic statements that have since been verified by reason and archaeology, which science dare not contradict and connected as it is in accord with these other books, Bible and Book of Covenants, it is certainly a miracle to this man. Let him choose disinterested men and I will meet him upon these three books and show him that it is a miracle indeed the way God has brought them forth to blend together in perfect accord, in the confounding of false doctrine and theories of men. It would contradict the Bible to show a miracle in any other way.

Isaiah 29:17, foreshadowed the very events that were to transpire shortly after the time of revealing a book to the nations. He says: "It is not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest." Is this not a miracle without itself? This book made its appearance in 1830, and in 1853 Lebanon's fertility appeared by the Lord sending upon it the former and latter rains, thus bearing witness to the world that the sealed book, to the unlearned youth, was a veritable fact indeed. Thus called.

**ELDER BRADEN'S REPLY.**

Elder Braden's reply as I caught it in my notes.

"He thought it seemed hard for Elder Kelley to understand what he had said. He thought that there was a doubt in both propositions as they read, the purported revelations of Smith. And he thought unless Mr. Kelley showed that they were revelations, he had nothing to answer. He said Kelley's place was to show that they came through Smith and were revelations. To justify that they were revelations was no proof that they were. He thought Kelley had only offered one word of proof and

he dare not defend his Book of Mormon spoken to Smith. Kelley only assumes it to be so, and no it is a revelation. That is all biblical, where is the proof.

Kelley says, I do not assent to the revelations. The moderators say I must follow Kelley or they will call me to order, and Kelley never produces a word of proof and I follow him and you see I have to follow nothing. Kelley don't introduce anything and then dictates to me what to do and then has the cheek to face me down. How can I run when he don't run? How can I go when he don't go? I have been engaged in nearly eighty debates and never had anything like this before. I want proof that your book came out of the ground. Bring proof that it did! Show that Isaiah said that the Book of Mormon came out of the ground and I will prove that it did not. Now, about these sticks. We find that the word scepter is used as an emblem of power. We will turn to Ezekiel 37 and see what was written on the sticks. Does it say take one stick and write upon it the Old and the New Testament, and take another stick and write the Book of Mormon upon it? Let us see. "Moreover, thou son of man, take two one stick, and write upon it, for Judah, and for the children of Israel, and his companions; then take another stick, and write upon it for Joseph, the stick of Ephraim, and for all the house of Israel his companions." There, that is all that is written upon the sticks and that is all that there is of it. Now if this constitutes the Bible and Book of Mormon then that is all there is of them. Now about verse 17; talk of getting all the Bible upon one stick,—out with such stuff as that. Kelley goes back to Isaiah 41:11, and unfortunately for him the Israelites were out and they were to be gathered in. But the first time we are in Egypt. Now tell me, Kelley, does Isaiah 11:1 refer to Smith? Kelley told us he did not know where Ephraim was to be scattered, therefore it was in America. Because a man is not an Irishman therefore he must be an Englishman, that is the kind of talk we have here.

When you bring a lot of Scripture and we don't know any thing about it we have something to draw our conclusion from; you have the branches of Joseph running over the wall, and then you call that sea. Then we draw our conclusions. There was a certain man that had a vineyard and he built a wall around it, therefore he had a sea around it. There we have a wall and it is a sea, yet a figure is a figure and a wall is a sea. Now I object to that kind of stuff. I will prove that they went to Ireland or up to the north pole or to Africa if I can only find a sea there. Now all of this is so, and I have to follow Kelley and that is all I can do.

I wanted a miracle and Kelley could not give me one. He says the sign of the prophet Jonah is that Jesus offered. Now I will take that sign and I want you to stop your gabbling. The first thing you appeal to is signs, now bring on your signs. O my, you say, there is no signs to be given. Then I object to you appealing to signs unless you will bring them forward. I challenge you to show three signs and let us examine them. He says here are three books that are marvelous and that is a miracle. Will Kelley show to me what makes them miracles? They are only printed words and Kelley says they are marvelous and I must follow him or these big fellows will call me to order. Now just give me one sign to show that they are marvelous.

Kelley has given me no proof that a book came out of the ground. Prove it and then I will disprove it. I have been calling for evidence here and all he says is that that book came out of the ground. I have been calling for a revelation and Kelley quotes to me this Book of Mormon without any proof that

It is a revelation, but he stands up and says so and that is all, when he has not a revelation here before you and not one proof that one came from God. (To the moderators) There is one miracle you can't work and that is to make this man face this issue. Time called.

**OBSERVER.**  
[CONCLUDED NEXT WEEK.]

**A QUESTION OF LAW-MAKING.**  
There are two opinions in regard to law making, each of which is continued by people of good sense and defended by arguments of considerable force. One of these is that a law should never be passed until it is urgently demanded and therefore likely to be sustained by the weight of public opinion. The other is that a measure just and right should be framed in law, and though it may not be approved by the masses of the people in the beginning, it will gradually educate them up to its standard. Very plausible arguments may be urged in favor of either of these propositions. It is undoubtedly true that a law which has not the approval of the great body of the people is likely to be violated with impunity. They whose special concern it is to look after the infraction of statutes do not act to be very vigilant when their prejudices are on the other side. The magistrate is of exceptional honesty who rigidly enforces a law when he knows that he would be more likely to please his fellow citizens by allowing infractions to pass unnoticed. But it is also true that the majority of people are disposed to regard anything as right that is legal, and that the most effectual way of rendering a thing odious is to place it under the ban of the law. There are people of course who form their notions of the correctness of things by the great principles of Divine truth. But these, we give to say, are not in the majority. The greater number do not conceive it very wrong to do whatever the law does not forbid their doing. Such being the case, the friends of moral progress frequently insist upon the passage of laws which they admit to be ahead of public opinion. When they have been smacked, it is claimed, that will counter the reverence of a law class who would be practically on the other side. It must be admitted however by those who calmly contemplate the subject that the people of this country expect too much from legislation, and resort to it for the accomplishment of some very trivial purposes. Such a course not only enforces great inconveniences from frequent changes of statutes, but it brings the whole matter of law-making into disrepute. No measure should ever be framed into a derogatory law until it has been carefully considered. After all, it is not the wisdom of a nation's laws that the faithful man will wish to see which their observations that will make their people prosperous and happy.

**Foolish Expenditures.**  
We often hear persons make the remark that they can make money but cannot save it. As a matter of fact the explanation of the larger share of poverty in the world lies not in a lack of industry so much as in a lack of economy. Did even half the people lay up what they might from their earnings the number of the wealthy would be greatly increased. There would not in this event, be fewer numerous fortunes accumulated. For it is a truth, though unwilingly admitted to be so, that the few get vastly rich because the many are not prudent in taking care of what they earn. Every man who resolves to live within his income and persistently stands in that resolution removes himself from the risk of becoming a prey for speculators.

The trouble is really to some extent in not knowing how. It requires no small share of intelligence to employ money to advantage; so that every dollar shall do a dollar's service. This is a form of common sense that is very far from being common. Some in their efforts in this direction develop a stinginess that does not and should not commend itself to general admiration. But practice of a prudent economy which has in it nothing of stinginess demands a soundness of judgment that is decidedly rare. The number of those who become rich without being unduly close or unjustly grasping is very small.

Some, however, know better than they care willingly to do. They are not willing to subject themselves to the sacrifices which they recognize as necessary to accumulation. They cannot bring themselves to forego the gratification that is manifest. Thus one young man spends a considerable sum in cigars, another much more than is needless in dress, and others are lured into extravagance by fondness for fashionable mementos. Perhaps these are never at the pains to stand up the little amounts spent for things which they would have dispensed with generally without hurt and sometimes with positive advantage. Nay, some of those who indulge in these foolish expenditures are very loud in their complaints of being unjustly treated. They insist that they are being unjustly legislated against, or being crushed down by the exactions of capitalists, when the real hindrance to their prosperity lies altogether in their foolish extravagance. Those who are misled to these views are rarely just to itself.

**R. R. TIME TABLES.**  
R. C. & IND. RAILROAD TRANSPORT.  
In Effect on and After June 16, 1900.

WEEK DAYS.		SUNDAYS.	
LEAVE CHICAGO	ARRIVE CHICAGO	LEAVE CHICAGO	ARRIVE CHICAGO
5:25 a.m.	6:00 a.m.	7:00 a.m.	7:40 a.m.
6:00 a.m.	6:30 a.m.	8:00 a.m.	8:40 a.m.
6:15 a.m.	6:50 a.m.	8:20 a.m.	9:00 a.m.
6:45 a.m.	7:15 a.m.	8:50 a.m.	9:30 a.m.
7:00 a.m.	7:40 a.m.	9:00 a.m.	10:00 a.m.
7:20 a.m.	8:00 a.m.	10:00 a.m.	10:40 a.m.
7:45 a.m.	8:30 a.m.	10:20 a.m.	11:00 a.m.
8:20 a.m.	9:00 a.m.	11:00 a.m.	11:40 a.m.
8:55 a.m.	9:30 a.m.	11:25 a.m.	12:00 p.m.
9:30 a.m.	10:00 a.m.	11:45 a.m.	12:20 p.m.
10:00 a.m.	10:30 a.m.	12:00 p.m.	12:30 p.m.
10:15 a.m.	10:45 a.m.	12:15 p.m.	12:45 p.m.
10:30 a.m.	11:00 a.m.	12:30 p.m.	1:00 p.m.
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11:00 a.m.	11:30 a.m.	1:00 p.m.	1:30 p.m.
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3:30 p.m.	4:00 p.m.	5:30 p.m.	6:00 p.m.
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Entered at the Post Office at Independence, Mo., as Second Class Matter.

Independence District Directory

F. N. WHITE.....Missionary in Charge
A. J. HENDERSON.....President
G. P. PITT.....Vice President
ALBERT WITTE.....Bishop's Agent
E. FRENCHMONT.....Clerk and Treasurer

Independence Branch Directory

F. G. PITT.....President
ROBERT M. WALKER.....Pastor
J. A. SCOTT.....Teacher
J. A. MCGEE.....Deacon & Treasurer
R. J. CHAFFIN.....Clerk

Sunday School

H. R. MILLS.....Superintendent
W. C. LOW.....Assist. Superintendent
E. B. COITTELL.....Secretary
E. B. MILLS.....Assist. Secretary

LOCAL NEWS.

Bro. Claud Haley and wife have gone to Excelsior Springs.

Elder T. W. Smith is announced to preach at Armstrong next Sunday.

Bro. W. T. Bozarth preached at Kaunas City Sunday morning and evening.

Bro. and Sr. Alfred White left for their home, Clinton, Mo., on Monday.

Bro. Chas Bowen is happy over the advent of a fine boy, born on the 18th.

Bro. T. E. Lloyd preached at Walnut Park Sunday evening to a full house.

Bro. Wm. Newton, of Armstrong branch, made the KESSIG a pleasant call on Thursday.

The Kansas City and Armstrong Saints are to unite in a basket picnic on the 4th of July.

Sister Mattie, daughter of Bro. H. C. Johnson of Holden, Mo., visited Saints in Independence during the past two weeks.

In next issue of the JENSIN will appear a sermon by Bro. G. H. Hilliard, delivered at General Conference. It is an excellent discourse.

William Baswell has gone to Knob Noster to engage in the photograph business. If successful he may make that town his future home.

A number of the Saints gave Sister J. A. Robinson a pleasant surprise on last Saturday evening in honor of her birthday. An excellent time was enjoyed.

Bro. I. N. White writes under date of June 24th that he is holding meetings in the tent at Lowry City with good interest. Bro. E. Curtis is expected to come to his aid this week.

The St. Louis Saints will hold their fifth annual basket picnic at Forest park on July 4th, for the benefit of their new chapel, committees have been sent us for which we return thanks.

The earnest laborer, even though he should receive no other reward in this life, will have the consciousness of knowing that he did what he could to aid the work, and that his reward, though long deferred, is sure.

Bro. A. P. Free is home again after an absence of six months at Wehli City and Joplin. He expects to return there again in the near future as he finds better opportunity for work there in his line of business.

Our young people have become interested in the work and have formed another class to contest for a medal. We believe that work will accrue from it in several ways and are pleased to see the interest manifested.

Bro. J. C. Christensen of Rich Hill, Mo., is desirous of having a complete fill of the KESSIG and has written us for No. 9, but we are entirely out of it. Will some kind reader who has two of that number or who has not a complete fill, kindly send it to the ESSIG or to Bro. Christensen and they will be remunerated for the same.

The Memorial Contest at the Saints' church, was attended by a large and appreciative audience. The church was beautifully decorated with flowers and festoons of green.

At 8:15 the orchestra played the opening piece, then prayer was offered by Elder F. G. Pitt, after which the first number in the contest was given by Sr. Mary Warkye. Her portrayal of the mothers of our country, when maternal affections are so grossly mutilated by the rum traffic was very pathetic. The next by Sr. Gracie Flower was, strong appeal to the youth of America not to be satisfied with the dead issues of the past, but to arise and do valiantly for the present in the battle against corruption as manifested in the rum power. Bro. A. H. Mills here rendered an excellent piano solo. Sr. Viola McLaugh made a very strong impression by impalling the legislative attempts to make rum dealing a respectable business. Sisters Mattie and Anna Bozarth and Belle Robinson rendered the trio "How Us," which was greatly appreciated as was also a medley rendered by a double quartette. Sr. Nellie Chabrun next made a strong effort for the medal by her excellent rendering of an appeal to clear the track of wreckage of the nineteenth century which the rum power has left behind it, so that the twentieth century express laden with the destiny of the race may arrive unobstructed. Sr. Anna Bozarth recounted the league of the four fiends and the hellish power of rum, to turn man's best blessing to a curse. Sr. Bertha Mills rendered her recitation in good form, but owing to a throat affection did not do herself justice. Sr. Myrtle Free had undertaken a very difficult piece which called out her natural powers of elocution and was well received. Sr. Emily Bartholomew, who on her first attempt lost the thread of her theme, in her second attempt acquitted herself very acceptably rendering her part in good style, her lit, to punish the rum and let man go free, was exceptionally good.

The contestants having all acquitted themselves of their parts the judges retired to make up their decision while the audience were entertained by several volantes. Upon their return the judges announced that having carefully noted the points required in the contest, their decision was that the medal was won by Sr. Anna Bozarth. Sr. Anna Bozarth was called forward and the medal was awarded, and in a neat and well worded speech she thanked the judges for the honor conferred. The award seemed to have the hearty approval of the entire assemblage. The awarding judges were Allen McCoy, Dr. Peck and Justin K. Page.

It has been nearly six months since the first number of Zion's JENSIN reached our home, and to say that we have been pleased with it but feebly expresses our appreciation of this noble paper. It is a messenger of joy and an excellent instructor. Whether the KESSIG is proving a success financially, that is, whether it is paying its way or not we are not able to say, but this we do know, that the church could not afford to see it languish or die for want of support. The projectors of it were undoubtedly directed by the hand of providence in starting it. Never has there been such an opportunity offered the church of sending the gospel to a dying world. How often in the past have we longed for the opportunity now offered us, of introducing the work in localities where the Elders could not go. Now, thank God, many are availing themselves of the privilege, and thus are opening up the work for the ministry by sending the word of God (for none will say that our ministry do not speak by inspiration) to their neighbors and relatives. In our neighborhood one copy of the ESSIG is read by at least five different persons, and each is eager for his time to come.

AN EXHIBITION.

Wednesday morning at 7:30 the Rich Hill Saints' Sunday School were loaded into nine buggies and wagons and 10:30 found us on the picnic grounds, near Ball Town, to be greeted by only two couple of young people and two fine showers of rain, but notwithstanding the above disappointment we had the baskets, ice cream, lemonade, etc., to fall back on, which we did with no great degree of reluctance, as you might well know. Taking it all together we had a good time. Bro. N. J. Randall, of Columbus, Kans., and Bro. Sherman Goff and Sr. Jerusha Jordan of Nevada branch were in attendance.

Sunday evening Elder Curtis preached to a large congregation of eager listeners, quite a good interest is manifested since the debate by some of the leading minds of our city. Much prejudice has been removed and never were we set more prominently before the better class of society than, at the present time.

Bro. Charles Walker, who at one time lived near Linn, Ia., (before Lamon) has made Rich Hill his home, he and his family came in from the land of sun flowers and high winds. We were quite glad to renew old acquaintance.

I have made a little calculation which I will here give. If only one in every five members of the church should subscribe for the ESSIG (for one in twenty should subscribe for five copies) for a year and having read it should lend it to a neighbor or send it to a friend, 300,000 persons, not members of the church, would have a sermon preached to them, not 25,000 of whom would hear one in any other way. Think of the great good possible in this direction.

The brethren who started this grand idea of giving a sermon deserve great credit for their work, and we should all, from the least to the greatest, render them all the assistance in our power. It is the first time in the history of the church that such a thing has been attempted, and what matters if it was a private enterprise, so long as so great a good may be accomplished, it only proves that "God moves in a mysterious way his wonders to perform." We should, therefore as servants of the truth, encourage, uphold and assist these noble workers, and by neither open word or insinuation in any manner impede the good work.

Oh that we could more fully realize that this is a day of warning, a day of preparation and that the Saints are exhorted to warn every man his neighbor. Saints, let us awake and laying aside anything akin to jealousy or sectional feeling, strive diligently to use every means within our reach and thus bear on the glorious cause we love.

A COLLABORER.

LOWRY CITY ITEMS.

The heaviest rain fell last Friday night we have had in twenty-five years, so the old settlers say. Great damage was done. It sent crops, bridges and fences before it. Our tabernacle meeting began Saturday at 8:30 p. m. with a very good attendance.

Last Saturday morning the K. C. O. & N. passenger train was wrecked. Two men were killed. The wreck was caused by heavy rains.

We had no preaching Sunday at 11 a. m. on account of rains but a number of Saints met at 2:30 p. m. and partook of the Lord's supper and a good time was enjoyed in prayer and testimony.

Oh! what a crowded tent Sunday night, and a sermon that stirred the people till the next day I heard some say it was the best they ever heard.

Elder I. N. White has done all the preaching so far at our tent meetings. We have had the very best of attention. We expect Elder E. Curtis Thursday to assist in our meetings.

T. R. W. RICH HILL ITEMS.

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Bro. N. J. Randall of Columbus, Kansas, was here on business last Thursday and Friday.

No preaching last Friday evening owing to the rain, which was the heaviest of the season.

Bro. E. Curtis went home on an early train Monday morning but will return and preach Wednesday evening. We learn that no will soon take charge of the gospel tent.

J. A. Weidlow was baptized last Sunday by Elder E. Curtis. Bro. W. will become a noble defender of the truth.

Bro. A. J. Keck of Nevada arrived last Sunday evening, he has turned his back to the world and will henceforth work in the vineyard of the Lord in connection with Bro. E. Curtis. Bro. Keck is a noble young man.

CLINTON ITEMS.

We are short on notes this week. Since the heavy rains of Saturday and Sunday the weather has cleared up and business has resumed.

Farmers are feeling more hopeful to gather the wheat crop should the weather continue dry a few days.

Cherries are worth one dollar per bushel, new potatoes 75c. Living is now within reach of the needy.

We are glad to see things "shaping," so the man who only gets a dollar a day, may be able to purchase enough to keep from going hungry.

D. C. White was quite sick Sunday but able to be out at work Monday.

Bro. M. G. Maudsley filled the stand Sunday evening at the chapel.

The inside of our church also the obits are being brightened up with a new coat of paint.

Bro. and Sr. A. White returned home Monday evening having been absent over two weeks.

The last of this week Bro. A. White will go either to Lowry City or Taborville to fill appointments.

BIRTHPLACE OF CHRIST.

In the ESSIG of June 13th there is an article entitled "Birthplace of Christ." It begins thus: "The error as to the birthplace of Christ is certainly contemporaneous with his birth, and grew out of the ignorance of men in regard to the Scriptures, and has been perpetuated by the same ignorance to the present time. It originated as follows," and then quotes Matt. 2: 1-6, and says: "Now this is a lame and bungling quotation of the prophecy of Micah in relation to the birthplace of Christ, either through ignorance or design." To this I wish to make a reply, hoping that you will grant me space in your valuable paper. I wish to reply, because I believe it to be a gross error and misleading.

Christ was born at Bethlehem of Judah as foretold by the prophet Micah 5: 2, "but thou Bethlehem Ephratah, though thou be little among the thousands of Judah yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting." Now, in the first place, I will prove that this Bethlehem Ephratah is the same as spoken of in Matt. 2: 1-6. In the first verse is given the testimony of Matthew, and he says: "Now when Jesus was born in Bethlehem of Judah in the days of Herod the king behold there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews, for we have seen his star in the east, and are come to worship him."

"This ought to be enough to prove to any man that Jesus was not born in Jerusalem, for this is the testimony of Matthew himself and he ought to know. No doubt he had often heard the story related by Mary herself, and the testimony of the apostle also as given in the gospels, goes to show that they were well posted concerning the birth and the circumstances connected therewith, as given by the prophets. "When Herod the king had heard these things," he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, in Bethlehem of Judaea, for thus it is written by the prophet. And thou Bethlehem, in the land of Judaea, art not the least among the princes of Judaea; for out of thee shall come a Governor that shall rule my people Israel." —Matt. 2: 1-6. Now we learn by this, that this Bethlehem where Christ should be born, was in Judaea, and Jerusalem was in Benjamin. The chief priests and scribes in the days of Herod the king understood that Bethlehem Ephratah and Bethlehem Judaea were one and the same place, and it was in Bethlehem Judaea, and not in Jerusalem or any part of it, that the Savior was born, for we find that when Herod the king called the wise men, he sent them to Bethlehem where the chief priests and the scribes said Christ should be born. "When they heard the king they departed, [to where? to Bethlehem in Judaea, where the chief priests and scribes said Christ should be born], and the star which they saw in the east went before them, [here it seems they needed a guide on their journey] till it came and stood over where the young child was. In Matt. 2: 10, we read, "When they saw the star they rejoiced with exceeding great joy." This would imply two reasons why the wise men should rejoice with exceeding great joy, one that the star which they saw in the east could not be seen by them while at Jerusalem, but when they left Jerusalem it made its appearance, and the other reason is, that when they came to Bethlehem in Judaea, the star stood over where the young child was. It would also imply that this star which they saw in the east and which had led them by the way was perhaps far up in the heavens, but now it came down and stood over the very spot where the young child was. If it had stood far up in the heavens they might have gone to the wrong place and found another child, for indeed there might have been many infant children in Bethlehem of Judaea at that very time. But this, like all the works of Him who is perfect, guides his faithful people aright and shows them the way he would have them go. He guided the wise men to Bethlehem in Judaea and to the very spot where the Lord's Christ was born. In verse 12, we find that the wise men being warned of God in a dream that they should not return to Herod, (who was at Jerusalem as seen by verse 23), they departed into their own country another way. We learn by this that these wise men did not go back to Jerusalem.

Verse 13 reads, "Then Herod, when he saw that he was mocked by the wise men, was exceeding wroth, and sent forth and slew all the children that were in Jerusalem, No; Bethlehem, and in all the coasts thereof," or in other words, in all the neighborhood; and now was fulfilled that which the prophet Jeremiah had said, "In Rama was there a voice heard, lamentation and weeping and great mourning, Rachel weeping for her children," etc. Jer. 31: 16. We find in this Rama is five miles from Jerusalem.

When the chief priests and scribes cited the prophecy of Micah 5: 2, they said to Herod the king, "in Bethlehem of Judaea, for thus it is written by the prophet." Here is where the whole argument hinges. Now I will prove that Bethlehem of Ephratah and Bethlehem of Judaea, is one and the same place. The first place in the Bible where Ephratah is mentioned is Gen. 35: 16, and in verse 19 it says: and Rachel died, and was buried in the way to Ephratah which is Bethlehem. Now, we must remember that Moses was writing this about 400 years after Rachel died, and wishing the children of Israel to understand where Rachel was buried, says Ephratah which is Bethlehem. The same lan-

guage is used in Gen. 35: 17, and this is why Micah called Bethlehem Ephratah. (Micah 5: 2) After the conquest Bethlehem appears under its own name, Bethlehem Judaea, because the land was divided and each tribe received its portion and Bethlehem Ephratah happened to be in Judaea's allotment, six miles south of Jerusalem and Jerusalem is in Benjamin.

In Luke 2, we find that there was a decree went out from Caesar Augustus, that all the world should be taxed. "And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David.) To be taxed with Mary his espoused wife. — Luke 2: 1-3. Read also verses 6 and 7.

We find in the old verse that all went to be taxed every one to his own city, and in the 14th that Joseph went from Galilee into his own city which was Bethlehem in Judaea. Now Joseph was of the lineage and lineage of David and of course David was of Judaea. Now if we can find where David's ancestors lived I think we have found where Joseph and Mary went to be taxed and that is the place where Christ was born.

In 1 Samuel we find that the Lord sent Samuel to Jesse, the Bethlehemite, "for I have provided me a king from among his sons." 1 Samuel 1: 1. There is where David was raised and there is where he was crowned king. In the book of Ruth we find that when David's kinsfolks went to Moab, because of a famine, they were called Ephrathites of Bethlehem Judah. After their return from Moab, David was born. Now I will give the language of Jesus, himself in reference to this matter. When the people reasoned with him and were undecided where Christ should come from, he answered them: "Hath not the Scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was. John 7: 41, 42. We have already shown that David came from Bethlehem Judaea and this is why it was called the city of David, because David came from there. The angel's message to the shepherds was, For unto you is born this day in the city of David a Savior, which is Christ the Lord." Luke 2: 11.

When David conquered the Jebusites and drove them out of the upper, or walled portion of Jerusalem, he took possession of it and called a certain portion of it the city of David. This was on the south side of the temple hill, but in no place in the Scripture is there any part or portion of the city of Jerusalem, called Bethlehem Ephratah, nor Bethlehem Judaea, for indeed it could not, because Jerusalem was in Benjamin.

From Neh. 3: 15, we find that the city of David was reached by a stair in the vicinity of the fountain gate and the pool of Siloah. This ascent led up above David's palace to the water gate and in Nehemiah's time we find that there was an open space where the people gathered for their daily work, the temple, read Neh. 8: 1-15; and we find in latter years when the temple was rebuilt, it occupied all this open space and therefore the term is used interchangeably, in the Scriptures, Zion, Zion at Jerusalem, The Holy Hill of Zion, the place of the sanctuary, the city of David. Now if Jesus was born in the city of David in Jerusalem, as we were born in the town of Nazareth, in that neighborhood. We find in Luke 2: 22, that when the days of her purification according to the law of Moses were accomplished, they brought him (Jesus) to Jerusalem to present him to the Lord, and in verse 37, that he was blessed in the temple.

I think I have brought sufficient evidence from the Scriptures, although it could bring more if desired, that the Christ who was born in Jerusalem but he was born in Bethlehem Judaea, and this does not falsify the statement written in the Book of Mormon when it says that he was born at Jerusalem; when we consider the distance of the place, and that the statement was made from Jerusalem, perhaps ten to twelve thousand miles. The word "and" used in this connection means; for instance, I was at a fire the other day, but I was not in the fire, so Christ was born at Jerusalem, but in Bethlehem Judaea six miles from Jerusalem.

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# ZION'S ENSIGN.

OUR MOTTO: "ALL TRUTH."

VOL. I.

INDEPENDENCE, MO., SATURDAY, JULY 4, 1891.

NO. XXVII.

## ZION'S ENSIGN.

A Literary and Religious News Paper, published in the interest of social, scientific and religious truth, every Saturday at Independence, Jackson Co., Missouri.

John A. ROBINSON, Editor.  
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The length of the sermon and the list of the Kelley-Braden debate prevent us from giving quite as much variety this week, but we hope the sound doctrine of the sermon and the spice of the closing speeches will make amends.

Sister Ruth Turner of Montrose, Iowa, writes: "I assure you I appreciate the Ensign very much. It is a welcome visitor in my home. It is refreshing after a hard day's work to sit and listen to, or read a sermon from some of the Elders. May the Lord bless and prosper you in your labors to bless mankind and spread the glad tidings of great joy."

### WHICH IS BETTER.

Is it not better to look at the bright side of life rather than the dark side? To appreciate the good that falls to our lot rather than to complain about our misfortunes. To indulge in pure thoughts rather than inanity. To feast our eyes on that which is beautiful and elevating to the mind rather than gaze upon that which is obscene and degrading to the soul. To reach for that which begets faith and which points to a glorious future, rather than for that which creates doubt and fills the mind with doubt and discontent. To offer words of comfort and cheer to those in distress rather than censure or reproach them. To manifest an humble spirit rather than a spirit of arrogance and pride. To be a minister of light, rather than a messenger of darkness. It costs no more and is so much more profitable, then why not enjoy the good.

### THE JUSTICE OF GOD.

In another column of the Ensign will be found a vision of Joseph Smith concerning the condition of mankind in the world to come. As there is a great controversy going on in the religious world in regard to this subject, very many rejoicing the old theory of everlasting torment for the wicked, as taught in the Calvinistic creed, it may be of interest to some to know what has been revealed upon this important subject in these latter days, in connection with other principles of the gospel making it indeed "glad tidings of great joy to all people."

We doubt if any one with an unprejudiced mind can read this vision, without seeing in some degree both the justice and mercy of God displayed, in providing for all his children; not for the good only, but for his weak and erring ones, for are not they all his children? Not until every vestige of goodness is destroyed by themselves does he withdraw his influence from them, and the punishment that he inflicts is the punishment of a loving father, not dealt out in anger or revenge but in love, and for their reformation. Thus after they have suffered the torments of the damned and have paid the penalty for wrong doing, they are brought out to en-

joy all they are capable of enjoying in their fallen condition.

This vision explains what seemed to trouble Mr. Beecher so much, and answers his questions on the subject better than anything we have ever read. He says in one of his sermons referring to the nations before the coming of Christ: "If now you tell me that this great mass of men because they had not the knowledge of God, went to heaven, I say the ironed of such a vast amount of man swopt into heaven would be destructive of its purity, and I cannot accept that view. If, on the other hand, you say they went to hell, then you make an infidel out of me."

If further continues, "To tell me that back of Christ there is a God, who for unnumbered centuries has gone on creating men, and sweeping them like dead flies—may, living ones—into hell, is to ask me to worship a being as much worse than the conception of any medicinal devil as can be imagined, but I will not worship the devil though he should come and sit upon the throne of Jehovah."

God's word does not teach any such doctrine, for Christ is presented to us as the Savior of all men, especially of them that believe, i. e., special salvation to the faithful, a "common salvation" referred to by Jude, for another class. And while the promise is plainly made in God's word that all shall be made alive in Christ, "yet every man in his own order," showing quite clearly that there are different orders and glories in the kingdom of God, as shown forth and explained in the vision.

### ARE CREEDS CRUMBLING?

The following reference to the sermon on the above subject by Rev. Frank G. Tyrrell, of the Central Christian Church as published in the St. Louis Post-Dispatch indicates how the religious world is being shaken upon the question of creeds. There is a spirit at work either for good or ill that cannot longer be ignored but must be met.

Rev. Frank G. Tyrrell, pastor of the Central Christian Church on Finney near Grant avenue, answered this question in the affirmative last night in a sermon at his church. He pointed out forcibly the difference between the old theory of eternal punishment leaving each teacher of belief and faith which have shaken the Protestant church within the last few years and from this drew the conclusion that creeds are crumbling, and will ere long entirely disappear, leaving each teacher of the theory of choosing his religion for himself, with the right to expound the same from the pulpit.

The sermon was a powerful one, spoken in the usually caustic style characteristic of Mr. Tyrrell, whose ability to handle almost any subject in an interesting manner goes without saying. The unusual nature of the assumptions attracted much attention, and was a subject of conversation of the on the street. His remarks, as well as the various religious headquarters of the city, ministers of other denominations having heard of the stand taken by the pastor of the Central Christian Church on such a momentous question.

This sermon, just after the adjournment of the Christian ministers' conference, a Post-Dispatch representative conferred with Mr. Tyrrell, fully half an hour on the subject which he discussed last night and which developed that he had not been misled.

"Why do you believe that the Protestant creeds are crumbling?"  
"Because in this era and at this time the teachings of the gospel are demanding that I make a few deductions, which I project always that they acknowledge the divinity of Christ. The divisions in the churches from the doctrines which they have been teaching, all show conclusively that creeds are fast crumbling and the pillars of Christianity, so to speak, is practically at hand, brought on by the tread of the public in matters religious."  
"I teach from the Bible which contains the sacred statement of facts, and I claim the right to make such deductions as I may see fit, just as I believe the great majority of the preachers of to-day believe. No Christian will deny that the facts stated in the Bible—at least some of them—can have different interpretations from which different meanings can be drawn by separate persons, and I believe in drawing these deductions without any other source. It is this authority of my own reason. It is this authority of my own reason. It is this authority of my own reason. It is this authority of my own reason that is bringing on this upheaval, which, as I have said, is swiftly

sweeping creeds and dogmas from its path." "Is the acknowledgment of the ability of Christ sufficient to create a Christian?" "Not exactly that. But that acknowledgment, coupled with one's own interpretation on other questions, is sufficient. People nowadays are thinking for themselves on such questions and they will now continue to do so until the new comes, which from present unmistakable indications is not far distant."

If the foundations of the rightness be destroyed what will the people do?

### MAN'S FUTURE CONDITION.

The following vision was given to Joseph Smith in 1832 while engaged in the translation of the Bible which we publish by request:

"While we were doing the work of translation, which the Lord had appointed unto us, we came to the twenty-ninth verse of the fifth chapter of John, which was given unto us as follows: speaking of the resurrection of the dead, concerning those who shall hear the voice of the Son of Man, and shall come forth; they who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust. Now this caused us to marvel, for it was given unto us of the Spirit, and while we meditated upon these things, the Lord touched the eyes of our understandings, and they were opened, and the glory of the Lord shone round about; and we beheld the glory of the Son, on the right hand of the Father, and received his fullness; and saw the holy angels, and they who are sanctified before his throne, worshipping God and the Lamb, who worship him forever and ever. And, now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and he heard the voice bearing record that he is the only begotten of the Father; that by him and through him, and of him, the worlds are and were created; and the inhabitants thereof are begotten sons and daughters unto God. And this we saw also, and bear record, that the angel of God, who was in authority in the presence of God, who rebelled against the only begotten Son; whom the Father loved, and who was in the bosom of the Father; and was thrust down from the presence of God and the Son, and was called Perdition; for the heavens wept over him; he was Lucifer, a son of the morning. And we beheld, and lo, he is fallen! is fallen! even a son of the morning. And while we were yet in the Spirit, the Lord commanded us that we should write the vision; for we beheld Satan, that old serpent, even the devil, who rebelled against God, and sought to take the kingdom of our God and his Christ; wherefore he maketh war with the saints of God, and encompasses them round about. And we saw a vision of the sufferings of those with whom he made war and overcame, for thus came the voice of the Lord unto us:

"Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome and to deny the truth, and defy my power; they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels, in eternity, concerning whom I have said there is no forgiveness in this world nor in the world to come; having denied the Holy Spirit, after having received it, and having denied the only begotten Son of the Father; having crucified him unto themselves, and put him to an open shame; these are they who shall go away into the lake of fire and brimstone; with

the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made. And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved, whom the Father had put into his power, and made by him; who glorifies the Father, and save all the works of his hands, except those sons of perdition who deny the Son after the Father hath revealed him; wherefore he saves all except them, they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not and the fire is not quenched, and the end thereof, neither the place thereof, nor their torment, no man knows; neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof: nevertheless, I, the Lord, show it by vision unto many; but straightway shut it up again; wherefore the end, the width, the height, the depth and the mystery thereof, they understand not; neither any man except them who are ordained unto this condemnation. And we heard the voice saying, Write the vision, for lo, this is the end of the vision of the sufferings of the ungodly!"

"And again, we bear record for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just: they are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandments which he has given, that, by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power, and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true; they are they who are the church of the first-born; they are they into whose hands the Father has given all things; they are they who are priests and kings, who have received of his fulness, and of his glory, and are priests of the Most High after the order of Melchisedek, which was after the order of Enoch, which was after the order of the only begotten Son; wherefore as it is written, they are gods, even the sons of God; wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's and Christ is God's; and they shall overcome all things; wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet; these shall dwell in the presence of God and his Christ forever and ever: these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people; these are they who shall have part in the first resurrection; these are they who shall come forth in the resurrection of the just; these are they who are come unto Zion, and

unto the city of the living God, the heavenly place, the holiest of all; these are they who have come to an innumerable company of angels; to the general assembly and the church of Enoch, and of the first born; these are they whose names are written in heaven, where God and Christ are judge of all; these are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood; these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all; whose glory the sun of the firmament is written of as being typical.

"And again, we saw the terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the first born, who have received the fullness of the Father, even as that of the moon differs from the sun in the firmament. Behold, these are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterward received it; these are they who are honorable men of the earth, who are blundered by the craftiness of men; these are they who receive of his glory, but not of his fullness; these are they who receive of the presence of the Son, but not of the fullness of the Father; wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun; these are they who are not valiant in the testimony of Jesus; wherefore they obtained not the crown over the kingdom of our God. And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit."

"And again, we saw the glory of the celestial, which glory is that of the lesser, even as the glory of the stars differs from that of the glory of the moon in the firmament; these are they who received not the gospel of Christ, neither the testimony of Jesus; these are they who deny not the Holy Spirit; these are they who are thrust down to hell; these are they who shall not be redeemed from the devil, until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work; these are they who receive not his fullness in the eternal world, but of the Holy Spirit through the ministrations of the terrestrial; and the terrestrial through the ministrations of the celestial; and also the celestial receive it of the administering of angels, who are appointed to minister for them, or who appointed to be ministering spirits for them, for they shall be heirs of salvation. And thus we saw in the heavenly vision, the glory of the celestial which surpasses all understandings; and no man knows it except him to whom God has revealed it. And thus we saw the glory of the terrestrial, which excels in all things the glory of the celestial, even in glory, and in power, and in might, and in dominion. And thus we saw the glory of the celestial, which excels all things; where God, even the Father, reigns upon his throne forever and ever, before whose throne all things bow in humble reverence and give him glory forever and ever. They who dwell in his presence are the church of the first born; and they see as they are seen, and know as they are known, having received of his fullness and of his glory; and he makes them equal in power, and in might, and in dominion. And the glory of the celestial is one, even as the glory of the sun

is one. And the glory of the terrestrial is one, even as the glory of the moon is one. And the glory of the celestial is one, even as the glory of the stars is one, for as one star differs from another star in glory, even so differs one from another in glory in the terrestrial world; for these are they who are of Paul, and of Apollas, and of Cephas; these are they who say they are some of one and some of another, some of Christ, and some of John, and some of Moses, and some of Elias; and some of Baalam, and some of Isaiah, and some of Enoch, but received not the gospel, neither the testimony of Jesus, neither the prophets; neither the everlasting covenant; last of all, these all are they who will not be gathered with the saints, to be caught up unto the church of the first born, and received into the cloud; these are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie; these are they who suffer the wrath of God on the earth; these are they who suffer the vengeance of eternal fire; these are they who are cast down to hell and suffer the wrath of Almighty God until the fullness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom and present it unto the Father spotless saying: I have overcome and have trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God; then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever. But, behold, and lo, we gave the glory and the inhabitants of the celestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea shore, and heard the voice of the Lord saying: These all shall bow the knee, and every tongue shall confess to him who sits upon the throne forever and ever; for they shall be judged according to their works; and every man shall receive according to his own works, and his own dominion, in the mansions which are prepared, and they shall be servants of the Most High, but where God and Christ dwell they can not come, worlds without end. This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit.

### Letter from Elder T. W. Williams.

Having now permanently located, I shall, as an essential household necessity, want the weekly advent of your valuable paper in my home. If you have the back numbers containing the sermons of those brethren who preached at conference please forward to me. Shall do what I can to make your effort for good a success. The missionary aspect for Ohio is excellent, more calls than we can consistently fill. Bro. M. H. Bond and the writer will commence a gate meeting at Krumroy, Ohio, on Saturday and for the next six weeks shall continue a series of two-days meetings through the district. Have just returned from a three weeks visit in Pittsburg. Delivered three discourses in their new hall, No. 97 Fourth Ave. The Saints there for generosity, kindness and benevolence are unequalled. All seem alive to the work and its demands, but the young will carry the work on to victory. They have a movement on foot to secure a church edifice of their own. Bro. Griffiths, Powell and Moler have been making valiant efforts in the southern part of the state. Prejudice wanes and confidence increases as we prosecute in the proper spirit, the gospel work.  
Canton, Ohio, July 25, 1891.

Sermon by Elder G. H. Hilliard.

Delivered in the Temple at Kirtland, Ohio, Tuesday evening, April 23, 1841.

(Prepared for the Ensign by S. H. Hilliard.)

"Honor the Lord with thy substance, and with the first fruits of all things increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

I have read the 9th and 10th verses of the 3rd chapter of Proverbs, and you will no doubt understand from the text that I have taken to-night, that I propose to talk to you about another branch of the work of God, as inaugurated among his people, in these, as well as in other dispensations, for you all know full well that no work of any moment can be carried on upon earth, the gospel not being an exception to this, but what it will require in its promulgation, the things of this world. God uses instrumentality, uses men who will do his work on earth, and as a consequence, these men work in a way sometimes peculiar, and sometimes in very common ways. One of the common ways is, in all things we require the things of this world to supply the wants of men, and we to night are going to undertake to talk to you upon this part of the work. Not because we think we are more capable than others, but because we think that it is the duty of all the children of God, to understand so far as may be possible for them, the duties and responsibilities that rest upon them.

We ought always to be conscientious with ourselves, and to be so, we must understand the work we are engaged in and what is required of us, lest we might stand before the world and the church and declare that we wanted to do all we could for the promulgation of the cause of truth, and not avail ourselves of the means through which God has designed that the work shall move. For just as sure as faith without works is dead, just so sure as all the prayers we can offer, and all the testimonies we can bear, and all of our good wishes toward the work of God, will never advance it, unless we apply the means that God has designed for that purpose.

We learn away back as far as the days of faithful Abraham, he understood in his time that of all which God gave unto him, he required a certain portion set apart for this purpose, and we find it recorded in Gen. 14: 20, where our fore-father declared for this purpose he gave unto the Lord tithes of all. Now he it understood that this was before the law of Moses, and we must not get it into our minds that tithing is any part of the law of Moses. It was had before the law, and our Elders teach when we go out that the gospel was had away back in the days of Abraham, and we bring up this connection to prove it. Melchizedek, the priest of the Most High God, met Abraham and blessed him, and gave him bread and wine, and we are informed that on this occasion the old patriarch made this declaration, that he would give unto the Lord a tenth of all, and having so declared, it became an established and fixed principle among his descendants, and those who were faithful before God, observed this. We find again down the line of his descendants, Jacob as recorded in Gen. 28: 22, says like father Abraham before, "Of all that thou shalt give me, I will surely give the tenth unto thee." It was from this we gather that they understood that the tenth or tithe belonged unto the Lord, and they recognized this as a fixed principle through which they expected to receive blessings from God. We want to state here, that under no circumstances that we are acquainted with has God required men to yield obedience to any principle only such as will be a blessing to themselves. God does not require this to make him any more perfect, or to add anything to him; but he requires this for the good of those of whom he requires it.

I understand the gospel is given unto mankind as the best means that God could devise for their development and perfection, and he has incorporated all things into this that are necessary, whereby we shall be proven and tried, and that we may overcome every selfish feeling and everything that is within our nature, contrary to the attributes of God and become just such creatures as he would delight to honor and bless. And so when we come to look at this, we understand that having been incorporated with the gospel in the days of Abraham, it was therefore a part of it. A means whereby the temporalities of the work might be supplied, so that the work of God might be properly propagated. When we come to the law of Moses, we find tithing continued, not because it was a part of the Mosaic economy, but because it was a part of that which already existed, to which the law was added. We are informed that the law was added "to something" because of transgression. We teach that that to which the law was added was the gospel, but we are informed that Israel under Moses had the gospel, "For unto us was the gospel preached as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it."—Heb. 4: 2.

They did not profit by the gospel but were a hard-hearted, stiff-necked people and as a consequence the law was added, to remain until the seed should come, through whom the promise was made, which we are informed was Christ. In Israel, under the law they did not forget these temporalities. They were observers of forms, ceremonies and offerings, etc., they no doubt were very strict in this, but neglected other things, but this was continued for the support of the ministry. We are informed that Israel as we have it recorded in Lev. 27: 30-32, brought their tithes unto the Lord, and they said unto the king when he came unto them on one occasion, that from the first, God had blessed them abundantly, and they had great heaps of it there, so we are informed in 2d Chron. 31; and they declared that they had not lacked in anything, but that God had blessed them abundantly in harmony with the words of our text. And they here have the promise given that if they would do so, their garner should be filled and their presses should burst out with new wine. We find in connection with this that there is a promise given that God will bless his people just as those ancient Israelites declared in Leviticus that God had blessed them from the time that they had begun to bring their tithes and offerings unto the Lord.

Now, while men may strive to inaugurate means to carry on the work of God among men, while they may endeavor to devise ways and means to supply the wants of their work in the various departments, we cannot imagine that men with the wisdom that they have, can devise any means that would be more equal or more just than that which the Almighty would devise, and then when men devise means, there is no promise of a blessing in return. They may tell us that God will bless us if we will supply their wants, but it is different from God telling us he will bless us if we will do this part of our duty. And when God pledges his word we are sure that the thing promised will be forthcoming. When we come down farther in the Bible, we learn that after awhile Israel became careless. A time came when every man did what was right in his own estimation; about this time, as we have it recorded in Malachi the 3rd chap., the Lord says:

"Ye have robbed me, even this whole nation, but ye say, wherein have we robbed thee? In tithes and offerings! Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse that there may be meat in mine houses, and prove me now herewith saith the Lord of host, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

Here God charges Israel with robbing him, and the way they had robbed him was by neglecting to bring their tithes and offerings into the store-house of God. He challenges them now to prove him and will try him herewith, and see if he will not pour them out a blessing there shall not be room to receive.

Now, it is common in our time to assemble in our meetings and we will pray for the Lord our God to bless us in all that we have; we will pray for God to speed the time when the gospel in all its fullness shall go forth to all the nations of the earth, until Jesus Christ shall come with power and glory to be admired by all them that love him. In all probability a great portion of those that pray in this manner, have forgotten that God has told them just what to do to accomplish this work; how he has provided for the gospel to be sent to the nations of the earth, and therefore if we are consistent with ourselves, when we pray for the Lord to bless us in all that we have, to bless us in our houks and fields and in all that pertain to us, bless us with his Spirit, when we kneel and pray before him, we ought to have the thought in our minds that if we expect this blessing we should expect it just like we tell the world to expect the blessing of God's Spirit and the forgiveness of sin through obedience to his law. When we come to God's law, we find that all his promises are on conditions of obedience, and we tell the world that they cannot obtain a remission of sins nor receive the Holy Spirit only through obedience to the divine law that God has given for that purpose. They must obey the law, or we tell them that they have no claim on the promises of our Heavenly Father. To be consistent therefore, just about the time we are getting ready to pray, it would be proper to put all the means that God requires at our hands in the proper place, in the store-house of God, that it may be there to send the gospel to the nations of the earth, and then pray the Lord of the harvest to raise up laborers and send them forth, unto the ends of the earth. When we have done all that we can do, it is then God's part to find the laborer and send him forth, but it is our part first, if we want to be heard of God, to comply with the requirements of his law, and do this part of the work as well as to pray. Many times we stand up and bear testimony and tell how well we love the work, "we want to do all we can to advance its interests among men, we are striving with all our power to help roll it on," and perhaps have given nothing, and done but little to advance the cause we profess to love so much.

I remember not long ago reading a statement that had been written and actually reported, that there was an Elder who at the close of his report, said he wanted to advance the work all he could, yet he had preached but three times in a year. Did you ever see an Elder who could not preach more than three times in a year if he wanted to? If my works don't correspond with my testimony, and with my profession, I will tell you what the result will be; the world will have no confidence in me, and bye and bye I will find out that I am not really worthy of confidence, if I do not try to walk in harmony with my profession, and so if we want to be in harmony with ourselves, we have to put ourselves in harmony with God's law, because we profess to love him, and want to do his perfect will, and therefore in order to be consistent, we have to put ourselves in harmony with the law and then we can expect that our heavenly Father will bless us when we come before him. It may be thought by some that when the New Testament times came around, when the Christian dispensation was ushered in, that this was done away. We find in Matthew 23, they were at this time bringing tithes unto the Lord, that there the Savior reproved them, not because they paid tithes, but for having omitted such matters as law, judgment and mercy. You

ought to do both, you must try to pay tithes. He says, "These ought ye to have done, and not to leave the other undone." Again, Luke represents the same thing in substance for he says, "But who unto you Pharisees, for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God; these ought ye to have done and not to leave the other undone."

You know we are a peculiar people, and we have another record besides the Bible and that is the Book of Mormon, a genuine Latter Day Saints believe that this book is as much the word of God to us as that contained in the Bible, and we believe that in the coming forth of this has been fulfilled the proclamation of the apostle where he says, "An angel should fly through the midst of heaven having the everlasting gospel to preach to them that dwell on the earth, and to every nation, kindred, tongue and people." We think this was a fulfillment of that utterance. It appears strange to me therefore that those who claim they believe that the Book of Mormon, should reject this law of tithing. On pages 468 and 469 we find that when Christ came upon this continent to instruct the people, and establish the gospel among men, he commanded them that they should write the words given by the Father unto Malachi; and he says, "These scriptures that ye had not with you the Father commanded that I should give unto you, for it was wisdom in him that they should be given unto future generations." This then was to be written for the generations to come, written for future generations. It is recorded here in the Book of Mormon just like it is in the Bible. Now we come to the 3rd witness, the Book of Covenants and we find that God says, in Section 83, paragraph 8, that they who observe his law, shall remember the new covenant even the Book of Mormon and former commandments not only to say but to do according to that which is written.

It is easy to pray, it is easy to preach and tell men what they ought to do, but that is not all the Lord wants his people to do. They were doing what they have done in this period of the word in which we are living, they had professed to believe the principles here contained, but the Lord said they were not doing them, and reproved them and said that they should indeed live according to that which was written, not only to say but to do according to that which was written. So we find that in the Bible, and the Book of Mormon this law had been given. It is true, God revealed another law unto them, when they gathered together unto a certain place they were to consecrate their all. You know how it was in the apostles' time, God no doubt revealed this law of consecration and gathering, for we are informed in Acts 3d and 4th chapters, that as many as believed gathered together at Jerusalem, and they incorporated this system of consecration, and without doubt it was to be done in harmony with the word of God, and if we had all that was then written no doubt it would be like that which has been revealed to the church in the latter days, that they would consecrate their all and receive an inheritance as taught in the law to us. Doctrine Covenants Sec. 42. But this does not do away with this law that God has said should be a standing law forever. So here we find that in the New Testament times, men were covenant and selfish just like they are now, you remember the time when Annanias and Sapphira sold, their possessions and brought a part of the price and laid it at the apostles feet, representing it as all, but keeping back a part as a kind of reserve fund, showing they had not full confidence in the plan taught by the apostles, and for their hypocrisy, and lying, they were judged and condemned unto death. We should all profit by this example.

We want this clearly understood, that God has never required a single thing at the hands of men only that which they should do of their own

free will. It requires our free will when we repent and obey the gospel, and every offering we make, and we are informed in the Book of Mormon as well as in the Bible, that a bitter fountain cannot bring forth sweet water, and that if we give a gift grudgingly it will be accounted evil unto us. You must do it with all your soul, not because you feel like you must do it or will be looked down upon by your brother if you do not. No, not like Annanias who did it grudgingly. Remember it is your own and you can do as you please with it. God has made you a steward over it, and you must give an account to him for the use you make of it. Annanias could have kept all himself, and refused to part with any, but he wanted to pretend to be righteous, he wanted to pretend to be good and deceive his brother but the eye of the all-wise God was ever him just as it is over us—don't forget this. I was convinced 23 or more years ago that God's eye is continually over us and so it was over him, and for his covetousness and lying he was smitten with death.

We find then that by this principle, God is going to try us and we will have to show unto ourselves and unto our God, that we actually love the gospel more than we do money. Remember, Paul says, "The love of money is the root of all evil," we must love our God and his truth more than the things of this world, and this principle is given unto us to help to purify us, to help us to overcome our selfish nature, and while I am teaching, I remember the admonition of the apostle, and it applies to us, "Teach and practice." When we go back to the days of Israel, we are told that even the priests, after they had received their portion, were required to give a tenth of what they received, and so it is with the priests in this church too, they should give their portion just as well as anybody else, if they don't do it they are not honest with themselves nor with their God, nor with their brother, they are not in harmony with the word of God. We will all stand on one level when we come before the great Jehovah and there we shall be judged and rewarded according to our works. If we have taught one thing and practiced another, we have simply deceived ourselves and will suffer the loss.

When we examine the Book of Covenants further, we find that God now goes on to tell his people just what he requires of them, just how to perform this work, and there is no necessity of misunderstanding this; while it is true that there are Saints honoring for the gathering, (I have heard ever since I was in the church and before, "Why don't you preach the gathering?") I will tell you what I tell them, that if we learn to do our duty where we live, learn to keep the law of God, we need not bother about gathering. God will direct that. We read in the New Testament and we wonder how it happened that the Saints were scattered from Jerusalem! It was no doubt for their transgression, as we learn from the apostles writings, much evil had crept in among them. God scattered the Jews also for their sins, and rejected them as a nation. The faithful were saved as a matter of course, but it was because of their transgression as a people that they were scattered, for Jesus says, as he wept over them, "Oh Jerusalem, Jerusalem, thou that killest the prophets and stonest them which were sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not!" and as a consequence they were scattered and driven, driven to every nation, and so in the latter days because they would not do his will and keep his commandments, they were driven from here, from Missouri and from Illinois, not because it was not God's will for them to abide, but because there were so many among them who would not do right. God reproved them and told them that the consequences would be if they did not keep his

law, and they were scattered and driven, but the promise was that those who were faithful should return. So when we preach the law of tithing some will tell us that it is not in force now, that we are not to pay tithes until we are gathered. Turn to the 6th section, Book of Covenants and you will find it reads like this: "Behold now it is called to day [until the coming of the Son of Man] and verily it is a day of sacrifices, and a day for the tithing of my people, for he that is tithed shall not be burned [at his coming] for after to-day cometh the burning." \* \* \* Wherefore if ye believe me ye will labor while it is called to-day." This was written in 1832. God there says the time for sacrifice was from that until when? Until the coming of the Son of God in power and glory, until that time shall come. So we have it here fixed by the word of God definitely that the time actually was at hand then when they should observe this law and continue to keep it till Christ comes. Again when we come to the Reorganized Church in 1851, almost right at the start, the Lord gave another revelation to the twelve and the bishop and commanded them to execute the law of tithing. To put it into practical operation. What for? "For the spread of my gospel," says the Lord, not for the aggrandizement of any one, "And in the manner you execute this, so shall ye be judged in the day of judgement," says the Lord. Doc. Cov. Sec. 114. Here God required this law to be executed, to be taught, to be put in force now in the Reorganized church and so it was taught. It was not understood for a long time how we should begin, because they began this work in the former days of the church by gathering together and consecrating their all, and therefore they did not fully understand how they should get at this, but we need not have been in darkness in regard to this, it seems to me, if we had only studied it carefully. When we come to the 10th section of the Book of Covenants, we find there the law of tithing given to the church, as a standing law forever, for the support of the ministry, (after their consecration for the special things therein named.)

This for the support of the families of the ministry was to continue. We are told in another revelation that the church has to support the families of the ministry, and after this commandment had been given that they should pay their tithes, and support the families of the ministry, he says that we should not only say but do according to that which was written. So you see the command was given like Jesus says in his time, that "Ye shall live by every word that proceedeth out of the mouth of God." Here we find that God required them to pay their tithes for the support of the ministry. The other is for the support of the poor, the building of the New Jerusalem and building the Lord's house, this is what the consecration is for, as I understand it. We will find that there will be ample room for what we have when we want to comply with that law and gather ourselves together by the command of God. Whenever that time shall come, the Lord will direct his work according to his own will, and so in this Reorganized church, we find this same law in force. After awhile it was better understood and it was taught more, and some observed it, and if it had not been for the sacrificing of some of the early Saints, this work would have gone very slow. My observation has taught me that in every locality the burden falls on the few, God, however, did not intend that it should be so, and for that reason he gave this law of equity and justice, he says, "If you have more than you need after the first consecration, it shall be kept for those who have not, that all may be supplied."

Well, says one, suppose now we have nothing only what we need. Well, if I am poor and hard run, if I am in that condition have I the greater need of a blessing from God? If I put myself under the law of the gospel I am promised the Holy Spirit in return as the earn-

of my future inheritance; if I put myself under this law of tithing, God says he will open the windows of heaven and pour out a blessing that there is not room to receive. If my tithes is only ten cents I put myself under the law, and I can say to my heavenly Father I have complied with the law and can ask him with some degree of confidence to bless me in the labors of my hands. And why can't we serve him as well following the plow and working in the field as we can when in the sacred "desk preaching" the gospel? Why can we not do it? We would conclude that there was something wrong if we could not, and because we disregard his law many times he will not hear us when we pray. If we do not honor what the Lord says, we have no promise. The Lord says to honor him with our substance, and if we will do this, that our garner shall be filled and our vessels shall overflow with new wine, and he has promised in the last days to rebuke the devourer for our sakes if we will serve him and bring our tithes and offerings into the store house of God; he has promised us these blessings, if I am poor I need them as well as the rich, and if I obey his commands I can claim the blessing before my heavenly Father, and he cannot turn me away because of his promises.

You know we sometimes pray unto the Lord to give us wisdom and understanding, when he has shown us just how to live to get wisdom and understanding, and even hidden treasures of knowledge. Doc. Cov. 8. We pray the Lord to protect us from these troubles and calamities that are coming upon the earth, and He says that if we will observe the word of wisdom the destroying angel shall pass over us, as it did the children of Israel in the land of Egypt. Daniel no doubt understood the word of wisdom, and observed it; for he refused the king's wine and meat, and ate lived on pulses and water, that he might not "defile himself," and when the wise men of Babylon failed to make known the king's dream and the interpretation thereof; Daniel sought unto God for to have it made known, and God, true to his promise, revealed it to his faithful servant, and by this Daniel saved the lives of those wise men, and God caused him to be exalted among the people, and he has promised us favor among the people on condition that we be "very faithful," and without doubt, we could realize every promise made to us, by observing the law in its entirety. We find the result of obedience to the law is, that when we do the will of God in any particular, we can claim his promise. I don't say that a man can't be saved that don't keep the law of tithing, and the word of wisdom. If you obey the law of adoption and receive the Spirit and live so as to keep it, I have no doubt you will be saved; but if you learn your duty to God, and do not do it, the result will be a little like the man I was talking with just a few months ago. He said, "I have not been blessed this year like I have formerly been with the Spirit in my work, I reminded him that he was not doing what he agreed to do, and by breaking his covenant grieved the Spirit. He must live up to the light given him. Just so in this, if we have light given us and we then refuse to comply with it, there is where the condemnation comes in, but until the light comes we may enjoy a goodly portion of the Spirit. It is like it is in the world. You take those people in the world before the gospel came, they enjoyed themselves richly, and there is not a doubt in my mind but what they felt the Spirit of God, but when they reject the gospel then the light that they have begins to go out, and they don't enjoy themselves like they did, hence they come under gospel condemnation. And so with us, we learn how we should become heirs of God and joint heirs with Christ, and when we comply with the law we are blessed, and if we do not comply with the whole law there will be a guilty conscience all the time telling us we are not liv-

ing up to the light as we should, and then we cannot look for the blessing, because our conscience tells us we have not done our duty, we therefore know—if we understand our duty—that we have not the claim on our heavenly Father that we would otherwise have, if we had done his will altogether.

In 1873, the Lord had agents appointed by revelation so that they might assist the Bishop in this department, and see to the wants of his work, that the gospel might be spread far and wide, so it has gone on, and on, and I am thankful to know that a great portion of God's people, are beginning to learn what He requires, and are willing to respond. The Lord says, "He that saith he is my disciple and doeth not according to the will of God, is not my disciple." It seems that when a man learns God's will and will not do it, God will not acknowledge him as his disciple. I believe that whenever the people of God learn to keep his law and do his will where they are, the time will not be far away when God shall say unto them to gather together into these different places he shall designate, I believe our prayers will be effective and God will remember his promises to us, where he says, He will bless us and we shall become a delightful people.

"This is the way I proved this work true. I remember about 1877, when this brother here on my left, came down into our country and I obeyed the gospel. I had the promise that I should know it was true by 'doing the commandments,' after coming into the church I was troubled for a short time over the book of Doctrine and Covenants. So I took it to the Lord in prayer and asked him, if this was his work to give me the evidence of it, if he had renewed the commission as therein claimed, and these men were sort of him, I wanted to know it. And there and there received such an endowment of the Spirit as to remove all doubt. I was indeed baptized with the Spirit. I stand here as a witness and testify in the name of Jesus Christ in all humility that I know this to be the work of the Lord, I have been shown it in vision. Also that the Saints should return to Jackson County Missouri, and receive their inheritance by lot, as promised in the Covenants and Commandments. And Joseph Smith was appointed of God to occupy the position he is now in. (This was more than twenty years ago.) I learned a long time ago, just after I started, that it is God in whom I must put my trust; He is the one on whom I depend, it matters not what men may be, I must follow Him, and follow my honest convictions of right and do that which I understand to be my duty. And then I shall receive the promise of our Father where He says, we shall know of the doctrine. Just so the Spirit and live so as to keep it, I have no doubt you will be saved; but if you learn your duty to God, and do not do it, the result will be a little like the man I was talking with just a few months ago. He said, "I have not been blessed this year like I have formerly been with the Spirit in my work, I reminded him that he was not doing what he agreed to do, and by breaking his covenant grieved the Spirit. He must live up to the light given him. Just so in this, if we have light given us and we then refuse to comply with it, there is where the condemnation comes in, but until the light comes we may enjoy a goodly portion of the Spirit. It is like it is in the world. You take those people in the world before the gospel came, they enjoyed themselves richly, and there is not a doubt in my mind but what they felt the Spirit of God, but when they reject the gospel then the light that they have begins to go out, and they don't enjoy themselves like they did, hence they come under gospel condemnation. And so with us, we learn how we should become heirs of God and joint heirs with Christ, and when we comply with the law we are blessed, and if we do not comply with the whole law there will be a guilty conscience all the time telling us we are not liv-

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- H. R. SMITH, Superintendent. W. G. CLINE, Assistant Superintendent. E. A. COFFEE, Secretary. E. W. HALL, Assistant Secretary.

LOCAL NEWS.

Bro. T. E. Lloyd preached at Walnut Park Sunday evening.

The mita social given by the Sisters Aid Society was well attended.

Sister J. J. Harvey of Armstrong, Kan., spent the week visiting Independence Saints.

Bro. A. H. Parsons is with us for a few days looking after some private business.

Bro. T. W. Smith's house looks well. He is now putting on the last finishing touches.

Bro. F. G. Pitt preached in the morning and Bro. W. T. Bozarth in the evening on last Sunday.

Bro. T. W. Smith expects to speak at Holden, Mo., next Sunday morning and perhaps at night.

Elder Stephen W. Hogue, of Blue Springs, has made an opening for the work at the Harris school house, near his home. A good interest is made manifest.

Bro. Milton C. Onthwait died at Kansas City, Mo., on May 19th, 1891. He leaves a wife and children to mourn his loss.

Bro. G. W. Pilgrim made the Episcopate office a pleasant visit during the week and joined our army of readers by subscribing for the Ensign.

Bro. M. N. Frick of Webb City, Mo., and J. J. Harvey of Armstrong, Kas., spent Sunday with Independence Saints.

Bro. F. G. Pitt preached in the morning and Bro. W. T. Bozarth in the evening on last Sunday.

A happy company of young people assembled at Bro. Geo. Bartholomew's residence on last Friday night in honor of sister Emily's fifteenth birthday.

The Armstrong branch and Sunday school, with the branch and school of Kansas City, intend spending the 4th of July in Spirit-hole Grove, Armstrong.

Sunday morning memorial services were held in the Saints' church in memory of Lucy Ann Rasey, wife of Daniel B. Rasey, who was numbered among the first apostles of the Reorganization.

The Sisters Aid Society held a social at the church Monday evening. Songs and recitations were the order of the first hour.

The sisters are making a memorial quilt on which the names of all donors will be worked.

Bro. T. W. Smith and Bro. R. May went to Armstrong last Sunday. Bro. Smith preached on the subject of "The Resurrection."

Elder P. W. Smith and Bro. R. May went to Armstrong last Sunday. Bro. Smith preached on the subject of "The Resurrection."

Letter from Elder I. N. White, Missionary in Charge.

I had the pleasure of preaching the first four sermons in the "Gospel Tent," commencing Saturday night the 20th inst.

Let the district take notice that the "Gospel Tent" is placed in the charge of Elder E. Curtis, and all wishing its service will please correspond with him at Harrisonville, Cass Co., Mo.

It is expected that the president of the district in connection with the local laborers will see to it that the branches are cared for.

CLINTON, Mo., June 30th.

News from Willow Springs, Mo.

Since last writing Bro. John H. Thomas came down here to labor. He baptized four more south of Burnham, then came here and met the greatest number of Saints that ever met in this country.

We had a most enjoyable time the preaching was by Bro. Thomas, Atwell and Spauling. The attendance from outsiders was very slim, nevertheless the Saints felt strengthened and encouraged to go forward with renewed determinations in this good work.

Bro. Spauling was made glad by receiving two useful presents. One was in the shape of a good hat presented by a few of the noble Saints here.

Bro. Spauling will accompany Bro. Thomas through the central part of Douglas county with the promise to be at Mountain Grove on the 11th of July.

Elder P. W. Smith and Bro. R. May went to Armstrong last Sunday. Bro. Smith preached on the subject of "The Resurrection."

KELLEY-BRADEN DEBATE.

Held at Lamon, Iowa, May 5th to 15th.

Elder Kelley's last speech as I caught it in my notes. Elder Kelley said: I think Mr. Braden has been very musical in his last speech if nothing else.

Jesus says: "Ye will of the Father and you shall know of the doctrine." Suppose God would ask Mr. Braden—'Braden how do you get your doctrine?'

I have brought and presented before Mr. Braden the statements of Mr. Smith, that an angel did visit him informing him that he was to go forth and labor for him not to join himself to any of them.

The Rev. John Wesley spoke something about the apostasy but he did not make the startling discovery that all the creeds were wrong.

Elder Braden's last and closing speech as I caught it in my notes. Elder Braden said he expected that Kelley would have brought some archaeological evidences in favor of the Book of Mormon.

harvest was to be at the end of the world, as will be seen in Matt. 13:30, 36. And in Rev. 14:14, an angel was to bring the gospel before the harvest.

Bro. Braden has been very musical in his last speech if nothing else. He has proven as much that the Book of Mormon is a revelation from God as could be proven that the book of Revelations was revelations from God.

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claimed a man, why not take their revelations as genuine? Kelley said Smith denounced them and hence there is no prophet's cry in that.

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and mainly efforts to do the duty which had been imposed upon them. Also thanked the congregation for their patient hearing of arguments presented.

CLINTON ITEMS.

The way is opening up for the spread of truth and people are discovering that much of their belief is founded in tradition when compared with the gospel as revealed in these last days.

Bro. Isaac B. Riggs of Lewis, Mo., was down to Clinton on Monday he is anxious to have preaching up there.

Bro. and Mrs. I. N. White came in Monday morning from the tent meeting at Lowry City.

The "gospel tent" cost laid down in Clinton \$89.30. We are pleased to report to the Saints and friends that the full amount has been paid.

Bro. A. White filled appointments at Taberville Saturday and Sunday, and will continue in that part of the district, and near Eldorado Springs, most of the month of July.

D. C. White spoke at the Chapel in Clinton Sunday eve.

The wheat harvest is about over, and most of the grain is in fine condition, the yield being very large.

LOWRY CITY ITEMS.

We have been favored with good weather during our meetings. Only one appointment lost by rain.

Elder I. N. White stayed with us over two Sundays, his wife came on Friday, and on Monday they took train for home.

Nine car loads of stock were shipped from Lowry City over the K. C. O. & S. R. last Friday.

Elder E. Curtis and his right hand man A. J. Keck, are holding the fort in the tabernacle at Lowry City.

There were three led into the waters of baptism last Sunday by Bro. E. Curtis. Those baptized were Bro. and Sr. David Donny and Allen Downers.

Elder A. White from Clinton, Mo., gave us one of his telling sermons Thursday evening and on Saturday left for Taberville to fill other appointments.

We believe the party who on the ropes of our tabernacle has more to repent of than before it was down. They may escape the laws of our country, but the laws of God they cannot escape.

Elder P. W. School presided at the High Hill school house Sunday at 11.

When the tabernacle leaves here it goes to Eldorado Springs.

A letter from Bro. A. M. Whitlow and wife shows they were firm in the faith. They were bright lights of the Lowry City branch and are now at Needmore, Texas.

# ZION'S ENSIGN.

OUR MOTTO: "ALL TRUTH."

VOL. I.

INDEPENDENCE, MO., SATURDAY, JULY 11, 1891.

NO. XXVIII.

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With this issue the subscriptions of many of our six month subscribers will expire. We earnestly request all who desire the paper continued to notify us at once, and all who have not paid their subscriptions, to remit to us as early a day as possible. We have had no reason to find fault in this direction thus far. The majority of our subscribers have been quite prompt in their payments, thus enabling us to meet our expenses, and this is the first time we have even mentioned this matter. We are more than pleased with the support the Ensign has received and our friends may be assured that we shall continue to do all in our power to make it worthy their support. We expect ere long to increase its size and still further improve its general appearance. The unprecedented support it has received enables us to say with certainty that the ENSIGN has come to stay.

### SOWING AND REAPING.

We have often heard the question asked, How do you account for the fact that in the days of our grandfathers everybody used to drink whiskey, it was as common then as tea and coffee is now, and yet there was not near as much drunkenness as now. This is said as an argument against the temperance movement. A brother answered it the other day in this wise. In our grandfathers day they sowed to the wind and we are now reaping the whirlwind. If we are now sowing the whirl wind who can tell what the reaping will be? The question is certainly worthy of our consideration.

### SMART RIGHT.

One of the most essential things in order to be successful in any undertaking is to start right. Many misfortunes that sometimes follow one all through life, can be plainly traced to a wrong beginning. This suggests how careful we ought to be in educating the young, not so much the education which they receive in the schools, as in the early training of the mind, the method of thought and action; it is so hard after they become fixed in their tendencies to change them. If they have been erroneously trained, their whole life is affected; and while some may obtain a measure of success, and may seem to be most successful, yet they themselves will confess that many of their mistakes and misfortunes might have been avoided if it had not been for mistaken ideas which were the result of early training.

This is especially true of our religious life. Most people are religious by nature, and it would be an easy thing for them to believe in God and the Bible if they could only have the truth taught them early in life. But instead of this, many are taught false theories for religious truth, and when they grow older they discover inconsistency in that which they have been taught as "truth," and some other things

which they have discovered to be true. Not being able to adjust the difference satisfactorily to themselves, doubt enters, which requires but little encouragement to enlarge, and like a cancer upon the body, it feeds upon the soul, robbing it of all that is most precious and the man is left without hope in the world. Oh, that we had the power to entirely strip ourselves of everything that is false and accept only that which is true. It does seem as though we might, if we would. If we accept the Bible to be the word of God, why not let go our hold upon that of which we are uncertain, and take hold firmly upon that which it plainly teaches. For example: There can be no question that the Bible teaches a "living faith." Faith and works combined.—James 2:17; while there is considerable uncertainty about a dead faith (only belief) saving any one. There can be no question but that the Bible teaches that "the death righteousness is righteous, even as he [Christ] is righteous."—1 John 3:7. While there is considerable uncertainty in the popular idea that man can do nothing to save himself, that his righteousness is as filthy rags, &c. See also Luke 3:7, 8.

There can be no doubt that the Scriptures teach the remission of sins by baptism by immersion in water by those who have the authority to act in the name, or by the authority of Jesus Christ. While there is considerable uncertainty about the sins of the wicked being pardoned through prayers alone, either offered by themselves or their friends. It is also extremely doubtful whether God acknowledges sprinkling as baptism, or baptism being an outward sign of an inward grace as the Bible knows nothing of such a sign. It is also very doubtful whether any one ever found any passage in the Bible authorizing the sprinkling of infants and calling it baptism, but no Bible believer doubts that Christ took little children in his arms and blessed them.

It is plainly taught in the Bible that the Holy Ghost was given by the laying on of hands of the ministry, (Acts 19:6), but it is extremely doubtful if God has ever devised any other means for his bestowment. The necessity of the operation of the Spirit is plainly taught in God's word and also the manner of its operation. 1 Cor. 12:7-11. While the statement is plainly made, "If any man have not the Spirit of Christ he is none of his."—Rom. 8:9. The idea so generally accepted in the world that obedience to doctrine has little to do with our salvation is plainly contradicted in the Bible in 2d John 8th chapter.

Then let those who desire to be successful in the Christian race see to it that they start right, and ask yourselves the question, deep down in your hearts, is my faith the result of a careful study of the Bible, or the result of my early education? Do I prefer to take the plain statements of Christ to live by or the interpretations of men who teach that these things were true once but are now no longer needed? God grant, dear reader, that you may prefer to take Christ's words in preference to all others, for these shall judge us at all last day.

When a man thinks nobody cares for him, and he is alone in a cold and selfish world, he would do well to ask himself the question: "What have I done to make anybody care for and love me, and to warn the world with faith and generosity?" It is generally the case that those who complain the most have done the least.—Sel.

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### ONENESS OF PURPOSE.

A lesson was taught at the business meeting of the Saints on Monday evening, by a brother who proposed to assist in plastering the upper part of the new church, showing what earnest energy can do. The brother wanted lime, sand, tanning, hod carrying, etc., and the saints were not responding to his earnest solicitations for volunteer work as he wished. Every few minutes he would rise to his feet and say like this, the scaffolding must be hauled tomorrow so we can use the boards to cover the lime or it may get slack, or we want to be sure you will get the money to buy the hair for the plaster, or some other remark of like import. The Saints at first took it good humoredly, then they began to catch the infection, finally they became thoroughly imbued with the same spirit and in a short time one after another called out—put me down for five dollars—put me down for one dollar—me for fifty cents—I have fifty voices of warning, three for a quarter buy them and put me down for the amount—I have six pictures of the Navoo Temple, buy them and put the money in for me—and a goodly sum was raised guaranteeing the plastering of the church. Another said I will haul the scaffolding—put me down for a weeks load-carrying said another. Now the lesson taught by this brother is, he had but one thought in his mind, nothing else was allowed to interfere with it, it was the all absorbing work to him. He persevered and accomplished.

Letter From Elder M. H. Bond.

Errors Ensign:—I am holding forth here with slightly increasing prospects for a hearing from the people. Bro. Williams and myself were by a good turn out in the grove at Kenway last Sunday, and some good was done. I had the Ensign in good favor in this country. Its correspondence from a wide range of country being appreciated. Am preaching here in a nice chapel on Sayvare St. to small attendance, but prospects are increasing and will probably have good turn out tomorrow. Circus and fourth of July celebrations attract the public attention just now. Here also, as elsewhere, the descendants of the ancient Pharisee bloom and flourish like a green bay tree, and if they are not the enemies of Jesus Christ, he hasn't any. I am afraid of them and of their contemptible methods wherever I go, their ignorance of God and his truth, their cupidity and hypocrisy leads me to regard them as anything but the saviors of men, or promoters or champions of social freedom or religious reform. If their passage from death unto life is made manifest by their love of the brethren by those who are so close on the outside. Our claim as Latter Day Saints is rather slim one, for there is no one in heaven or earth that these people will refuse to recognize sooner than the ministry and membership of the Church of Jesus Christ.

"Beware of the loyalty of the Pharisee, which is hypocrisy." The popular churches are the most prolific producers of it that exist to-day. It does my soul good to see the broad writing on the wall appearing in unmistakable letters against old Babylon. Shall I hinder its fall? God forbid! I expect to witness the sanctimonious old fraud whom I got a chance. She is the enemy of progress and of true moral reform. Her rewards are for the coward and the time server, her punishments are for the brave, the honest and the true. Let Briggs and Ingersoll unlimber their guns and train them against her walls. Her destruction will be the day of triumph of the church of God and of his Christ. The greatest enemies of his church, and of his doctrine in the world today are this abominable woman and her hurler daughters.

When Jesus Christ comes, will ho

ro-affirm what he spoke to, and prophesied, concerning Pharisees and hypocrites, ancient and modern? I think so, also 'Jesus Christ, the same yesterday, to-day and forever,' is not true. Our secularized idea of charity may not approve this, but the word of God is safe.

"And it came to pass that he [the angel] said unto me, look and behold that great and abominable church which is the mother of abominations, whose foundation is of the devil. And he said unto me, behold, there are, save two churches only; the one is the church of the Lamb of God and the other is the church of the devil; wherefore whoso belongeth unto the church of the Lamb of God belongeth to that greater church, which is the mother of abominations."—1st book of Nephi.

"And he cried mightily with a strong voice, saying, Babylon the great is fallen and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." "And I heard a voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues."—Rev. 18:2-4. Have we heard the voice from heaven as John did? Read 1st Sec. Doctrine and Covenants. This is plain enough, it would seem, for any.

I believe we might as well have an understanding with the Pharisees first as last. It may be said that the plain truth may hasten persecution. That would only more clearly draw the line between truth and error, opening the eyes of the already awakening people, and hasten the downfall of those who now make it so hard for a man to believe and practice the religion and doctrine of Jesus Christ.

There is only one way, or one hope of obtaining their recognition or friendship. It is to abandon our gospel work, submit to the collar of the time server and hypocrisy, and forever cease our proclamation of the latter day message. I am not ready to do that yet, and more, I didn't intend to spend any part of my time in apologizing as a minister of the word of God and gospel of Jesus Christ. The sheep hear the voice of the Good Shepherd, his holy Spirit is the seal and surety of his presence and approval. The goats we do not want. GASTON, Ohio, July 4th, 1891.

LETTER FROM BRO. F. C. KECK.

Dear Ensign:—As your pages come weekly, filled with good things which are spiritual food to the inner man, I thought a few words to you from this part of the Lord's vineyard would not be out of place.

Our branch is alive in the work, we are going to have a church in the near future. We will build upon the corner of Bro. A. Lloyd's place, two and one-half miles from Colorado Springs. We have almost money enough raised by subscription to build it. The local Elders are doing all they can for the spread of the gospel.

Elders A. Lloyd and the writer went to our usual appointment last Sunday, when we got there we found a congregation in front of the school house, and it looked, but through the kindness of an unbeliever or we assembled under some beautiful shade trees in his yard where he fixed seats for the congregation and the writer preached to them on the "Restoration of the gospel," with an unusual degree of the Spirit to accompany the word. One was added to the branch by baptism last Sunday, an old lady by the name of Oglebie. Grandpa Reynolds as he is called by the branch, who at one time belonged to the "Old Church" and who has been identified with the Hedrickites has returned to the fold. He was baptized on last Tuesday and is now rejoicing in the truth.

The Saints Bible Class Literary hold meetings every Friday evening, the exercises consist of a Bible lesson, songs, recitations, and lectures, and are always interesting and beneficial.

### BIRTH PLACE OF CHRIST.

Editors Ensign:—I notice an article in your paper of the 13th, on the birth place of Christ, written by Elder H. P. Brown. He makes the statement that Christ was not born in Bethlehem of Judea, but was born in Bethlehem Ephratath. He also makes the statement that Bethlehem Ephratath was inside the walls of Jerusalem. If that is the case I do not believe that the scriptural statement refers to his birth, but to his death. Now the statement is that "thou Bethlehem Ephratath though thou be little among the thousands of Judea, yet out of thee shall he come forth unto me, that is to be ruler in Israel."

Now I understand that the statement come forth unto me does not mean birth, but certainly going to God, or his death, come to me does not mean come to us, or to the earth, in every instance where he is promised, as in Isaiah 9:5, "For unto us a child is born, unto us a child is given;" or as in Luke the 24, which are the words of an angel that said, "Fear not, for behold I bring you good tidings of great joy which shall be to all people, for unto you is born this day, in the city of David a Savior, who is Christ the Lord." In Isaiah and in Luke he is given to us, but in Micah he was to come forth unto the one who inspired him, who uttered the prophecy. Now if Ephratath is the fort inside the walls of Jerusalem, then there Christ was delivered to Pilate and tried, there he was condemned to death, there he was delivered to the Soldiers, who gave him the crown of thorns, and from there he was compelled to bear his cross to Golgotha, or the place of burial; there the nails were driven through his hands and feet; there he bowed his head and said it is finished, and went to God; not born a beautiful babe in the manger.

Now if the statement in Micah refers to any thing of the kind it is certainly to his death.

I am not able to understand how any man can believe in the Inspired Translation of the Bible, and say that he, Christ, was not born in Bethlehem of Judea. The wise men came to Herod and asked him the question, where he, Christ, was to be born and Herod called the priests and scribes together and asked of them where Christ was to be born, and they answered in Bethlehem of Judea, for so it was written. Men failing to find it written have come to the conclusion that there was a mistake made and they, with the Book of Mormon in their hands, which states the angel of the Lord said unto me.

"Thou hast beheld that the book proceeded forth from the mouth of the Jew, it contained the plainness of the gospel of the Lord, of which the twelve apostles bare record, and they bare record according to the truth which is in the Lamb of God; wherefore these things go forth from the Jew in purity unto the Gentiles, according to the truth which is in God. And after they go forth by the hand of the twelve apostles of the Lamb from the Jew unto the Gentiles. Thou seest the foundation of a great and abominable church, which is most abominable above all other churches, for behold, they have taken away from the gospel of the Lamb many parts which are plain and most precious; and also many covenants of the Lord have they taken away. And all this have they done that they might pervert the right way of the Lord, that they might blind the eyes and harden the hearts of the children of men; wherefore thou seest that after the book hath gone forth through the hands of the great and abominable church that there are many plain and precious things

taken away from the book of the Lamb of God." It is reasonable to suppose that this is one of those plain and precious parts that had been taken away from the book, (the Bible), when the Choice Seer came forth and made the announcement which you will find written in the third chapter of Matthew, beginning with the first verse: "Now when Jesus was born in Bethlehem of Judea in the day of Herod." Now this was one of those plain and precious things restored to the book by inspiration. "The wise men asked the king where Christ was to be born, and the answer came to them that he was to be born in Bethlehem of Judea, and they certainly went there, for never were any other directions given, and if the wise men did not go to Bethlehem of Judea but to Bethlehem Ephratath, inside the walls of Jerusalem, why did not the Choice Seer correct the mistake? Whatever the prophecy may have been the fulfillment of that prophecy is certainly the best interpretation that can be given, and the Inspired Translation says, as plain as words can say, that he was born in Bethlehem of Judea, not in Bethlehem of Benjamin or Ephratath, inside the walls of Jerusalem. Besides that, I think this is too late a date to correct the history concerning the birth place of Christ. It seems to me that it should have been corrected by the apostles of Christ or by the Choice Seer. Read the third chapter of Matthew and compare with King James' version and see if it is not corrected.

J. C.

Letter from Bro. A. B. Pierce.

Dear Brethren:—On Sunday, June 28th, I went, according to previous appointment, to Foxdale to speak in the Union chapel, which Bro. O. F. Munroe had obtained through the kindness of the trustees. On my arrival at the Mansfield depot I met the above brother and his brother-in-law, Mr. Forest, with a team, to take us to my destination. In the evening at 7:30, with the houses well filled, Bro. Munroe opened the meeting and I took for a subject "The Jews and their return to Palestine." God's Spirit was with us and we leave the results with him as he alone can give the increase. A goodly number of young people were present and assisted in the musical part of the service. While at Foxdale was the guest of Bro. and Mr. Munroe at their pleasant home. There is but one other member of the church in that place, Mr. Forest, also being sister in the flesh to our hostess on this occasion. There seems to be quite a foundation for future good for the cause in Foxdale and vicinity, and Bro. Munroe does not hesitate to talk and preach this gospel to the people. We expect he will speak for us here at Atholton on Sunday, the 19th inst.

Last Wednesday, at our regular weekly prayer and testimony meeting, we had a Jew present and had a pleasant chat with him on Old Testament ideas and prophecies. He said that he had always been taught that Magog, of Ezek. 38, referred to Russia.

Last Sunday while at Berkeley, Mass., my wife and I called on Mr. Annaples non Glass, wife of Joseph Staples. Mr. Staples was formerly of Fall River, where she first heard the gospel preached by Elder J. W. Gillen and was later on baptized with, and tried to comfort her with the news of the advances and progress of the work. With the assistance of my wife, we sang to her out of the Saints Harp and she seemed to be pleased with our visit.

Mr. Mary Rogers of this place has been entertaining her sister, Olivia Howes, of the Providence, R. I. branch. They both started for Providence last Wednesday.

I like the Ensign better and better and I try to advertise it all I can. Arizano, Mass. July 9, 1891.

Scrmon by Elder T. W. Smith.

Delivered in the Saints' Church Independent, Independence, Mo., Sunday morning, June 7th, 1891.

(Reprinted for the Kansas by St. John's Publishing Co.)

We will read as a lesson this morning and furnishing also somewhat of a foundation for the remarks we may make, from the Book of Doctrine and Covenants, the 3d and 4th paragraphs of Sec. 16.

"Behold, I command all men everywhere to repent, and I appoint unto you my servant Paul unto you, for ye are called upon to do with that which he said, even with that same calling with which he was called. Remember the worth of souls is great in the sight of God; for, behold the Lord your Redeemer suffereth death in the flesh, and offereth himself a sacrifice for all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him on conditions of repentance, and have great mercy and grace upon the penitent, and to bestow the gift of the Holy Spirit upon all men who will repent unto me. Wherefore ye are called to cry repentance unto this people; and if it so be that you should labor all your days, in bringing repentance unto this people, and bring save it be one soul into me, how great shall your joy be with him in the kingdom of my Father?"

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy, if you should bring many souls into me? Therefore, ye are called to repent before you, and me, and my salvation. Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost which manifesteth all things, which is expedient unto the will of the Father. And if you have faith, hope and charity, you can do nothing. Contented against no church, save it be the church of the devil. Take upon you the name of Christ, and speak the truth in soberness, and as many as repent, and are brought into my name, shall be saved. And endure to the end, the same shall be saved. Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved; wherefore, all men must take upon them the name which is given of the Father, for that name shall they be called at the last day; wherefore, if they know not the name by which they are called, they can have place in the kingdom of my Father."

You will find in the letter of Paul to the Corinthians in the 2d epistle and 7th chapter, beginning with the 8th verse and ending with the 10th, these words, "For though I made you sorry with a letter, I do not repent, though I did repent; for I perceive that the same epistle has made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance, for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." You will find also in the 4th chapter of Paul's letter to the Hebrews as a part of the 1st verse, these words, "Repentance from dead works." The enterprise reads, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God."

You can observe from the language which I have read both from the Doctrine and Covenants, and also from the Bible, that the theme to which your attention is invited this morning is that of repentance, and it may now be necessary at the beginning, (having, we trust an interest in your prayers while we speak), to call your mind to a proper understanding of the term "repentance." The general theory seems to be that repentance consists of sorrow or a sense of mortification and shame on account of sin and mourning therefor, but you will observe that Paul defines the matter in this way, that godly sorrow worketh repentance, or in other words, godly sorrow leads me to repentance. Hence godly sorrow cannot of itself be repentance, but that which produces, or leads to, repentance, and if this be true, we would understand the term repentance to mean, something more than godly sorrow, or shame or mortification on account of sin, that it is that which was referred to or meant by John in the 3d chapter of Matthew and 8th verse, in which he said to the people who came to him, "Bring forth fruit meet for repentance," or in other words, bring forth a condition of life that is answerable to or consistent with

a change of life or character. It meant that the people should bring forth fruit that would manifest a reformation of character, and so do we comprehend the term "repentance" to mean a reformation, or change of character.

It means, (as defined in the word of God as found in Isaiah, the 1st chapter), "to cease to do evil and learn to do well," or as it is defined also in the Psalms, "Depart from evil and do good;" or as understood by James thus, "Cleanse your hands ye sinners, and purify your hearts, ye double minded." This seems to imply a work on the part of the individual, something that the person himself or herself can do. The words of James are, as you observe, addressed to the people, "Cleanse your hands ye sinners, and purify your hearts, ye double minded." Not that they were to call upon God to purify their hearts and cleanse their hands, but that they were to do this themselves, they were to cease from evil and they were to do well; and so we comprehend that the term repentance consists of a good deal more than feeling sorry on account of sin; feeling remorse or shame on account of transgressing God's law; it means a change of character; it means a cessation from wrong doing, and a doing of that continually which is right. It means that the man who repents of his sins truly, will cease from them and do no more, and the bringing forth fruit answerable to such a repentance would imply that the individual had reformed his life. If he had been lying or stealing or swearing or backbiting or doing any manner of evil, whatever, he will cease to do that, and we shall see instead, a perfect change of life, and he will manifest therefore the fruits of the Spirit, which are love, long suffering, gentleness, meekness, patience and faith and thus show that he has undergone a change of life, a change of character. Now an individual might profess repentance, or might say, "I repent," but still continue in doing the things of which he hath said he had repented. He may say, "I repent," but the evidence of it, repentance is a cessation from the wrong doing. What I would consider a genuine repentance would be this; supposing for instance, I have spoken evil of my neighbor, defamed his honor or said good name; in other words, I had lied about him. Now genuine repentance demands of me that I make restitution as far as is in my power. I should acknowledge to the individual whom I had spoken evil of, that I had done so and was sorry for it; I should see those to whom I had spoken and say that I had spoken falsely, and that I had done wrong in the matter. And if perchance I might have in a business transaction, defrauded anybody, repentance would demand of me that I make full and complete restitution. Or if I did wrong in any business transaction whatever, repentance would demand of me a restitution in full of all that which I had deprived my neighbor of. I would not only give back all that I had taken from my neighbor by taking advantage of him in trade, but I should also do more than that. I should at least pay him interest on what I had taken, as well as the principal. Now these are some points that I consider couched in the term repentance. I might mourn, I might cry, I might shed many tears over my faults, but if I retained in my possession that which I had taken from my neighbor, or unless I tried my best to undo the evil I had done and make restitution, that sorrow is not of a godly sort; not of the kind that Paul spoke of which leads men to a reformation of character, or to a genuine repentance. So you observe, therefore, that the theological notion of repentance, which generally means mourning on account of sin only, is not of itself sufficient. It should lead the drunkard to put aside the intoxicating cup; the liar to cease from lying, the thief from stealing, and indeed it would lead all men to "cease to do evil and to learn to do well."

Well, with this thought how prepared for his cause; we know it is demanded of all of us to endure hardship as brave soldiers for Christ. Not only do we to contemplate the goodness of God in sending his Son into the world, which contemplation is to lead us to repentance, to a change of life, to reformation of character; to lead us to cease to do evil and begin to do well, but to follow in His footsteps, following him whatever that path may lead to, be it to the dungeon or into the fire, it matters not. It will not do for us to justify ourselves in wrong doing by saying "God may come out of it," or to say that "he end justifies the means." It was taught by Paul that some thought that in his day. The word given us by the Spirit of God, even through him whom the Lord has called upon to preside over his people, in these days teaches thus, viz: "Break not my commandments to save your lives," and if we must not break them to save our lives how much less are we justified in breaking them for any other cause. From a supposed good that may result in one way or another. No, not to save our lives are we excusable in doing wrong, in violating one single word or commandment of God; and not one thing the Lord has commanded us to do are we to leave undone. But the "goodness of God" is not only seen in the gift of His Only Begotten but it is also seen in that he has sent us the gospel. Why? Because that gospel is the power of God unto salvation, and the Lord designs to save us through the gospel, and how can I be led to repentance to a genuine reformation of life that I may be saved, unless I learn the way to be saved? That way is marked out in the gospel, and to save my life I cannot see how I could preach repentance to anybody, unless I preach the bases or groundwork of repentance. One of these is, that the gospel being God's designed and revealed plan, whereby I am to be saved, and in presenting the gospel of salvation as the groundwork of repentance, I must preach the gospel in its entirety, and not leave out one point, or preach one point as being essential and leave out another as being of no consequence to-day. Now when Paul taught in the 6th chapter of Hebrews concerning the principles of the gospel of Christ, he did not name one principal only, but he spoke of them as "principles" and those he says, are faith, repentance, baptism, the laying on of hands, resurrection and eternal judgment; all these compose the gospel and they must all be preached or else the gospel is not preached. It may be preached in part, but Paul was never commanded, nor any other apostle of olden times, nor does Jesus Christ authorize any man in this day to preach one or two or three only of the principles of the gospel, but the command is to "go and preach the gospel," in its entirety, in its fullness, and hence when men do not preach it in fullness, they do not preach it as God designed it to be preached, and therefore are so far remiss in duty, providing they understand it themselves, which oftentimes they fail to do.

I fancy sometimes that Paul found one of the grandest of consolations that swept over his soul in the last hours of his life, that looking about could say to all, as he did to the elders of Ephesus, "I have not shunned to declare unto you all the counsel of God. I have kept back nothing that was profitable to you." I often ask myself the question, could I feel justified, if I would fail to teach "all the counsel of God?" I know the people do not like to be reprimanded for evil doing, they do not like it now any more than they did in former times, but the minister who fails in his duty for fear he may offend somebody, ought not to forget that he must some day stand before God to give an account of his stewardship, and if he has failed to warn the erring ones, their blood will God require at his hands. If they escape not after being warned, then,

said the prophet, their blood shall be upon their own heads. You see therefore we are called upon to occupy a not very enviable position; we are not only expected on the one hand to please man, but on the other hand duty calls upon us to please God; and I choose to day and at all other times to please the Lord, even if I must offend my fellow men. I ask you in the name of reason and common sense, should a minister of the gospel be found fault with or condemned when he tells you the word of the Lord, or what is written, and tells you what "God" has said? He is not the author of it; I have not written the laws that I find here and there in the word of God, therefore be not offended at any time when I tell you what God has said. If we do not tell you your duty and tell you what will be the result of a failure to do that duty, then will God require your blood at our hands in the day of judgment, and that we do not desire, I assure you.

Then in contemplating the gospel and the gifts of God as seen therein, and speaking now of God's gift of eternal life as will be shown in our salvation; remember that salvation does not consist in being saved from sin only, or from the results of sin, but it includes the thought of being saved in the kingdom of God, of receiving eternal life; of becoming kings and priests and reigning with Christ on earth—these are some of the manifestations of God's purpose concerning us. All these things and many more that might be named are included in the gospel theme, and that being a manifestation of God's goodness, we must preach the entire gospel in order that we may lead men to repentance, to a reformation of life to a change of character. Now repentance is defined in God's word to be a turning away from "dead works," as well as turning away from sin. Now what are dead works? We have read here in Hebrews that one of the principles of the gospel is "repentance from dead works." Now the term dead works may imply the works of the law of Moses, the ceremonial law which was done away in Christ. But not only that which hath been done away, (and of course no longer binding) may be called dead works, but I understand it means works that have no life in them, because God hath not founded them; it means in other words, the dogmas, the false doctrines of men; and now to-day when I am called upon to preach repentance, should I tell the people that they may obtain salvation by believing just now, just here, at this very moment, and that they have nothing to do but to present themselves before the anxious bench. If I present that as the gospel way of salvation, I would be calling people to a dead work not authorized of God. If I tell the people that they can be saved in any way whatsoever, other than that which God has revealed as the gospel plan, I am presenting a dead work, and I am to repent therefrom, I am to turn away from that if I would manifest a genuine repentance. If I find written in the word of God the example of Jesus Christ that when He came to be baptized, He went down into the River Jordan and was baptized, or if I follow the case of Philip and the eunuch to go into and come out of the water, etc., or if I take the testimony of Mark that baptism is for the remission of sins, that they were baptized in the River Jordan, confessing their sins; if I find these and other thoughts of a similar character written in the word, for instance, that people are buried by baptism, and on the other hand waving all this, I choose to subject myself to the process of having a few drops of water on my head or if I perform that as baptism, I am only presenting a dead work, presenting that which God has not authorized, and hence I am to repent of this and turn away from these forms and ceremonies of men which are only dead works.

Not only do we to turn away from dead works, but we are to repent of sin. Now what is sin? "Sin is transgression of the law," says the Apostle John; and James says "to him that knoweth to do good and doeth it not, to him it is sin." Therefore sin consists in doing that which you are forbidden to do, and in leaving that undone which you are commanded to do. So while we may not do that which God has said that we shall not do, such as lying or stealing or backbiting or anything else of an evil nature, while we may not be guilty of doing those things which the Lord said, "Thou shalt not do," we may sin by not doing what we are commanded to do, or in leaving undone the things required at our hands. In other words, neglect of duty is sin. What is our duty? Well there are multitudes of duties. There is one which I wish to present before you this morning. It is this: Our duty to do what God requires of us in offering ourselves to him as a sacrifice. There was a time when you and I—and I address those who have obeyed the gospel—there was a time when we were in the world, servants of the world; we yielded ourselves in obedience to worldly powers and principles, and after having heard the gospel, we made a resolution we would change our lives; we would reform our course, and we came before the Lord and in spirit, in thought, if we did not say it in words in our hearts, we said to the Lord, "From this day forward we will be thine, we renounce the world, the flesh and the devil, and we yield ourselves as servants of thine, O God," and to whom we yield ourselves servants to obey, their servants we become whether it be the world, the flesh or the devil, we are the servants of those powers to which we subject ourselves, for we are moral agents. Now remember this thought, that while you are permitted to do evil you shall suffer for it if you do. God does not take hold of your hand and hold it back if you are determined to thrust it into the fire, he will not hold you back, nor send an angel to restrain your actions, but if you do that act, you will suffer the consequences. No, God does not compel you to do this or that, but if you do that which he has forbidden, you must suffer for it. Whether it be a violation of natural law or that which is written in the books, you must pay the penalty. Well, now you had a right within yourselves at one time as a free moral agent, to serve the world or the flesh or the devil if you wished to; but you chose to make a change in your life, you declared that you would renounce the flesh, the world and the devil, and you said to the Lord, "From henceforth I am thine." And now Paul speaking to a people that had obeyed the gospel in former times, says, "Ye are not your own." Whose are ye therefore? You are not your own but you have been bought with a price. What is the price? The precious blood of Jesus Christ. Now "glorify God in your bodies and your spirits, which are his." Now is that a fact? Is this body of mine the Lord's? Well, I gave it to him. I have given my spirit within me to him. Now if that be true, what right have I to take this body of mine and serve the flesh or the world with it? or to serve sin and Satan with it? Have I that right?

If any man defile the temple, him will God destroy. You may do it in various ways; in the use of tobacco, in the use of strong drinks, in using medications of a character that are not beneficial and in other ways. Well, now, have you a right to defile them? If they are yours, you perhaps have; but you have given them to the Lord; now will you rob God? I hope not. And now the point is, to reform, repent, cease to do evil. I apply these things to myself as well as to you; I many times condemn myself where I am condemning you. Is it not time for all of us to repent, in every manner that we have transgressed God's law? Not only our bodies are the Lord's but our spirits are also his, that is, the inner man. Do we rob God in our spirits? Does the mind of man always lead out in the direction of divine things, or is it centered on the world and worldly things? In one way—in reading, are these minds of ours that belong to God, defiled. Defiled, how you ask? Oftentimes by reading that which is light and trashy; we are defiling the minds of ours by the light trashy reading of the hour, the novels, the light literature of the day; that which does not feed the soul, but simply feeds the morbid appetite, with the groveling things of a sensuous world, and leave us in any other than a spiritual, and divine frame of mind. This spirit must be fed, or it will die. Deny your physical nature the food that your system requires to sustain it, and you will certainly die. Just so your spirits, (if they are fed upon the trash of the present day, that which hath no spiritual life or vitality in it, your spiritual man, the inner man,) will die as surely as you feed it upon that which is not nourishing. You ought not to do it; you must not do it, because God has said your spirits are not yours, they belong to the Lord. Dare you and I rob God then of our spirits?

I gave you a little while ago in regard to temporal things. Have you anything that belongs to the Lord? Look back to the time brethren when you joined the church. You may have had nothing then, at least you brought nothing into the world and you certainly can carry nothing out. Go back to the time when you united with the church when you made a covenant with God to give all you had and were to him, and make an inventory of the matter if you can. We will commence with the day of our baptism when we took upon ourselves the name of the Lord Jesus Christ, and consider what we have today, and we find how we have increased from that. Now we owe the Lord one-tenth of that increase according to the law. The debt is there if you have not paid it. If I am required to pay ten per cent, interest on a note and I miss paying yearly and five years have rolled around and I have not paid it, while I borrowed \$100 and ought to have paid \$10 every year I have not paid a cent of it for five years, what do I owe? Would I owe \$80 or not? I certainly would. Now if I come under obligation to pay one-tenth of my increase yearly and have not done it, I am in debt to that amount to-day. Now owe no man anything, and particularly not the Lord. Pay thy debts as a man of God. These things are the Lord's, and if we do not owe anything as tithing proper, we can consecrate something. The term consecrate implies sacrifice. The "surplus" may be given without sacrifice, for we give then something that we do not need, but if we give that which we may need, or if we choose for the Lord's sake, to deny ourselves of that which we may need, and which we have a right to keep and use, there comes in the principle of "consecration." And I hold here to-day that there is greater blessing in consecration than there is in tithing; a greater blessing when we deny ourselves and use the means for the work's sake, than when we give what we can spare just as well as not; when we deny ourselves and use the means for the work's sake, we

consecrate to the Lord. The widow's two mites were a consecration, but was not tithing, that is a tenth of all she had. She gave all her living.

That is one side to the question, here is another. Suppose we obey the Lord in the tithing law, and observe all these commandments of God and we give to the Lord what he has a right to claim, one tenth of our money, but we do not give him one-tenth of our time. I have often thought, have Latter Day Saints ever entered into a contemplation of the fact that they could give one-tenth of their time to the Lord. Now let us see about the matter this morning. We commence here to-day at six o'clock this morning and we will wind up at six o'clock next Sunday morning, and count how many hours there are in these seven days, and then we count the number of hours we spent in the prayer meeting; the number of moments that we spent upon our knees in the secret closet, in reading the word of God, and in family prayer and how much do you believe we give to the Lord out of a week's time? A tenth? Oh, no, not a twentieth part. Why is this? Oh, because we are not willing to give the Lord a reasonable portion of our time. Think of these things and others that might be urged in the matter. We leave them with you and urge you in all these things, study the word of God clearly and see how much you owe the Lord of your time, of your means, of your body and your spirit, and then if you find you have been robbing God, I call upon you in the name of the Master, repent ye and obey the law and obtain the blessing. Retire early that your bodies may be enervated, is any duty so often neglected? We injure our health by not observing this law. And now in regard to the law of tithing, the Lord says he will open the windows of heaven, and pour you out a blessing that there shall not be room to contain it. Now if God therefore will add to your stores if you give of your temporal means, he will return ten per cent, or more, if you will only obey his words.

If you will give your bodies to the Lord, and consecrate all their powers to the Lord, He will make them strong and well; He will remove disease from you, and the many pains and aches that now afflict them. Try it, and as a result you will find your bodies are strong; your blood will course more freely through your veins, you will be enabled to endure the physical toils of life better, and your minds being fed with divine things, the things revealed in the Bible, and the Book of Mormon and Doctrine and Covenants, you will find your mental powers to be stronger; you will have vigor of intellect, and strength of body, and as a consequence you will have hidden treasures of wisdom and knowledge, and when the destroying angel will surely come, (and by the way, judgement is to begin in the house of God remember, when those things come, and the destroying scourge and the evils of various kinds come, when the judgements of God are poured out), you shall escape as the children of Israel did when the angel of death, passed by them in Egypt, and destroyed them not, because they obeyed God in the matter of sprinkling the blood of the lamb upon the door posts and lintels of their houses. Then the angel passed by, and those living in the house thus marked escaped, and those who did not thus mark or yield in obedience to these words of God, perished.

Now as the Lord passed over Israel in this manner, remember he says he will pass over you that you shall not be destroyed. Is it not therefore worth living up to? In the word of wisdom not worthy of complying with, when the Lord promises you these things? O, the words of God are full and overflowing with promises that are given you upon condition of obedience, and the obedient shall eat the fruit of the land, that is, they who are obedient to God's law. If you

are willing to observe the temporal law; the word of wisdom, and all of God's laws, you shall eat the fruit of the land, you will prosper in your temporal things; you will prosper in your bodies; in your spirits, indeed every way that man can prosper. Try it and put the Lord to a test and I assure you to day his word is ye and amen, so may it ever be, for Christ sake. Amen.

### MORMONS LAMENT.

(BY SPECIAL REQUEST.)

I have no home, where shall I go?  
With I am left to weep alone;  
My heart is pained my friends are gone,  
And here I'm left on earth to mourn.

I see my people lying round,  
All lifeless here upon the ground—  
Young men and maidens in their grave,  
Which does increase my sorrows more.

My father took it upon this scene,  
And in his writings has made plain;  
How every Saint's sorrows had been,  
When he beheld his footstool near.

With axe and bow they fell upon  
Our own and women's praying mound,  
And left prostrate on the ground;  
Lo! here they now are bleeding round.

Ten thousand that were led by me,  
Lie round this hill called Cannonah;  
Their spirits from their bodies freed,  
And they are numbered 'with the dead.

Well might my father, in despair,  
Cry, Ah ye fair ones, one look fair,  
How is it that you've fallen fair?  
My soul is filled with pain for you.

My life is sought, where shall I flee?  
Loom, take me home to dwell with thee,  
Where all my sorrow will be o'er,  
And I shall sigh and weep no more.

This song the sign of Mormon, when  
He paid up with his Nephite men,  
And women, too, who had been slain  
And left to moulder on the plain!

Letter from Bro. Joseph Ward.

Bretlenn A. White B. A. Atwell  
and H. Sparling have done a good  
work here. Bro. Sparling came  
here in February and introduced  
the gospel, this was the first information  
we had that the gifts of the  
gospel were for the children of men  
in this age of the world.

Bro. White and Atwell came  
here in April and preached here  
and there through the country, and  
the result of their labors were eight  
converts at Mountain Grove, two at  
Willow Springs, and twelve at the  
place (Barbann.) Just think of it,  
twenty-two in so short a time and  
in a field entirely new. These con-  
verts came from the various church-  
es here, one had never been a pro-  
fessor of religion and the writer was  
a Roman Catholic, so you see we  
are from all quarters. We think if  
we could have a good Elder here  
who could stay with us there could  
be much good done.

### A SERIOUS MOVE.

The problem of accumulated  
wealth—monopoly—is fast getting to be  
a very serious question, and in  
America it is assuming practical  
form. In two of our leading maga-  
zines for July—the Arena and North  
America—this question is discussed  
by men of high character and ability  
—not so-called theorists. And with  
the American instinct that no one  
shall be despoiled of anything he  
regards as his by effort, the plan  
respects the accumulations of a  
Gould, a Vanderbilt, a Huntington  
or a Rockefeller. But the idea sug-  
gested is to stop there—that such  
men shall not have the sanction of  
law to perpetuate this monopoly and  
this power by will—to make it a fam-  
ily monopoly forever. The principle  
claimed is that a dead man has  
no right to control the living.

The details of this principle are  
matters of after discussion. Some  
members of families control the  
broad winning resources of a popula-  
tion that forms one of the most ne-  
gative and influential elements of our  
civilization, and to have the power  
of transmitting this control by will is  
to make this nation a republic of  
slaves. In Europe the power of the  
state goes to the least—the hot head-  
ed young Bachelor William being an  
example, and the sportive Prince of  
Wales another in expunction. As it  
is openly charged now that our prin-  
ciple controls the law making power,  
it is practically the same if it is in-  
deed transmitted by descent as it is in  
Europe under the other form.

We have noted the growth of this  
idea in Europe, but had not thought  
it was receiving such wide considera-  
tion in this country, but when two  
of our most foremost magazines, repre-  
sentative of current thought, treat  
this question in simultaneous issues,  
it reveals a state of popular thought

that will arrest attention. The only  
side is entirely within the power of  
the state—for its time of danger of  
war, a man's property can be taken  
for public use, and his body placed  
in line of battle, if need be—and this  
includes all. So to arrest the power  
of monopoly, a man who never en-  
joys a dollar is not dissatisfied if the state  
uses a hundred millions with power  
summed shall not be preoccupied by  
devises. The widespread prominence  
of this sentiment and the high per-  
sonal character of its advocates is  
one of the signs of the times.—(K. G.  
Journal.)

Sunday Services at Independence.  
Sunday School at 9:30 a. m.,  
preaching at 11, prayer and semi-  
monthly meeting at 2:30 p. m. and  
preaching at 7:30.

### R. R. TIME TABLES.

K. C. & IND. RAPID TRANSIT RY.  
In Effect on and After June 10th, 1891.

WEEK DAYS.		SUNDAYS.	
LEAVE	ARRIVE	LEAVE	ARRIVE
5:30 a.m.	6:00 a.m.	7:45 a.m.	7:40 a.m.
5:50 a.m.	6:20 a.m.	7:40 a.m.	8:15 a.m.
6:10 a.m.	6:40 a.m.	7:55 a.m.	8:30 a.m.
6:30 a.m.	7:00 a.m.	8:15 a.m.	9:00 a.m.
6:50 a.m.	7:20 a.m.	8:35 a.m.	9:30 a.m.
7:10 a.m.	7:40 a.m.	8:55 a.m.	10:00 a.m.
7:30 a.m.	8:00 a.m.	9:15 a.m.	10:30 a.m.
7:50 a.m.	8:20 a.m.	9:35 a.m.	11:00 a.m.
8:10 a.m.	8:40 a.m.	9:55 a.m.	11:30 a.m.
8:30 a.m.	9:00 a.m.	10:15 a.m.	12:00 p.m.
8:50 a.m.	9:20 a.m.	10:35 a.m.	12:30 p.m.
9:10 a.m.	9:40 a.m.	10:55 a.m.	1:00 p.m.
9:30 a.m.	10:00 a.m.	11:15 a.m.	1:30 p.m.
9:50 a.m.	10:20 a.m.	11:35 a.m.	2:00 p.m.
10:10 a.m.	10:40 a.m.	11:55 a.m.	2:30 p.m.
10:30 a.m.	11:00 a.m.	12:15 p.m.	3:00 p.m.
10:50 a.m.	11:20 a.m.	12:35 p.m.	3:30 p.m.
11:10 a.m.	11:40 a.m.	12:55 p.m.	4:00 p.m.
11:30 a.m.	12:00 p.m.	1:15 p.m.	4:30 p.m.
11:50 a.m.	12:20 p.m.	1:35 p.m.	5:00 p.m.
12:10 p.m.	12:40 p.m.	1:55 p.m.	5:30 p.m.
12:30 p.m.	1:00 p.m.	2:15 p.m.	6:00 p.m.
12:50 p.m.	1:20 p.m.	2:35 p.m.	6:30 p.m.
1:10 p.m.	1:40 p.m.	2:55 p.m.	7:00 p.m.
1:30 p.m.	2:00 p.m.	3:15 p.m.	7:30 p.m.
1:50 p.m.	2:20 p.m.	3:35 p.m.	8:00 p.m.
2:10 p.m.	2:40 p.m.	3:55 p.m.	8:30 p.m.
2:30 p.m.	3:00 p.m.	4:15 p.m.	9:00 p.m.
2:50 p.m.	3:20 p.m.	4:35 p.m.	9:30 p.m.
3:10 p.m.	3:40 p.m.	4:55 p.m.	10:00 p.m.
3:30 p.m.	4:00 p.m.	5:15 p.m.	10:30 p.m.
3:50 p.m.	4:20 p.m.	5:35 p.m.	11:00 p.m.
4:10 p.m.	4:40 p.m.	5:55 p.m.	11:30 p.m.
4:30 p.m.	5:00 p.m.	6:15 p.m.	12:00 a.m.
4:50 p.m.	5:20 p.m.	6:35 p.m.	12:30 a.m.
5:10 p.m.	5:40 p.m.	6:55 p.m.	1:00 a.m.
5:30 p.m.	6:00 p.m.	7:15 p.m.	1:30 a.m.
5:50 p.m.	6:20 p.m.	7:35 p.m.	2:00 a.m.
6:10 p.m.	6:40 p.m.	7:55 p.m.	2:30 a.m.
6:30 p.m.	7:00 p.m.	8:15 p.m.	3:00 a.m.
6:50 p.m.	7:20 p.m.	8:35 p.m.	3:30 a.m.
7:10 p.m.	7:40 p.m.	8:55 p.m.	4:00 a.m.
7:30 p.m.	8:00 p.m.	9:15 p.m.	4:30 a.m.
7:50 p.m.	8:20 p.m.	9:35 p.m.	5:00 a.m.
8:10 p.m.	8:40 p.m.	9:55 p.m.	5:30 a.m.
8:30 p.m.	9:00 p.m.	10:15 p.m.	6:00 a.m.
8:50 p.m.	9:20 p.m.	10:35 p.m.	6:30 a.m.
9:10 p.m.	9:40 p.m.	10:55 p.m.	7:00 a.m.
9:30 p.m.	10:00 p.m.	11:15 p.m.	7:30 a.m.
9:50 p.m.	10:20 p.m.	11:35 p.m.	8:00 a.m.
10:10 p.m.	10:40 p.m.	11:55 p.m.	8:30 a.m.
10:30 p.m.	11:00 p.m.	12:15 p.m.	9:00 a.m.
10:50 p.m.	11:20 p.m.	12:35 p.m.	9:30 a.m.
11:10 p.m.	11:40 p.m.	12:55 p.m.	10:00 a.m.
11:30 p.m.	12:00 p.m.	1:15 p.m.	10:30 a.m.
11:50 p.m.	12:20 p.m.	1:35 p.m.	11:00 a.m.

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and the days of the  
year. A full and  
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**LOCAL NEWS.**

Sister J. W. Layton of Lees Summit spent Sunday in Independence.

Bro David Southerland of Webb City stopped on his way to Omaha, Neb., to visit the Saints and attend church on Sunday. He was the guest of Bro. T. W. Chaborn and A. P. Free.

Bro. O. O. Bean of Excelsior Springs, Mo., made us a flying visit on last Monday. He came over on business.

Bro. John D. White surprised his many friends on last Sunday by his arrival here from Chicago, where he is studying law.

We erroneously announced that Bro. T. W. Smith would be at Holden on last Sunday. It should have been Knob Noster.

The 4th was very quiet in Independence. All who felt disposed to celebrate went to Washington Park.

Bro. W. H. Deam pressman of the Herald office, Lamoni, Iowa, accompanied by his wife, spent the 4th and 5th in Independence as the guests of Bro. and Sr. Wm. Crick.

In this issue will be found a sermon by Elder T. W. Smith upon the subject of "Repentance."

Bro. T. W. Smith expects to preach in Armstrong next Sunday morning and evening. He thinks also of preaching in Holden on the 3d Sunday of this month, and in Knob Noster again on the first Sunday in August.

Bro. and Sr. Ben Anderson of Lamoni, Iowa, spent the 4th in Independence, the guest of Bro. and Sr. McCallum.

By letter from Sr. B. G. Smith we learn that they arrived safely in England after an unpleasant voyage from sea sickness.

We are informed that Father James Whitehead, who at one time was private secretary to the Secy, will make Independence a visit shortly.

Sister Jean and son, of Excelsior Springs, Mo., spent Wednesday in Independence.

By letter from Elder R. Etzenhouser we learn he is in his field of labor and busily engaged.

One was added to the branch on last Saturday by baptism, two were received by letter on Monday evening and two more were baptized on Tuesday making the membership of the branch now 748.

An amount nearly large enough to complete the plastering of the auditorium of the church was raised in a few minutes at the business meeting Monday evening.

Revolutions, like misfortunes, never seem to come singly. In Chili, in Hayti, in Caxamara, in India, in Burmah, in Malagasear, with threats in several other of the island kingdoms and governments, these popular uprisings are enforcing the conviction, that whatever may be the future conditions of these countries, their present political complexion will not long be retained.—Ex.

**BRODARD SPRINGS ITEMS.**

Bro. and Sr. Davison are rejoicing over the arrival of a little girl at their house.

All speak well of the **ESSAUX**. We read ours and then give it to others to read. It cannot help but do much good.

Peaches are ripe. Crops are fine. Farmers are rejoicing over their prospects of a bountiful harvest. The general health is good.

We are looking for the gospel tent about the middle of this month. F. C. K.

**KNOB NOSTER ITEMS.**

Owing to the scattered condition of the membership, branch meetings are only held once a month. One of these meetings was held last Sunday. Bro. T. W. Smith did the preaching, assisted by Bro. J. A. Robinson. Sister Belle was there and took the sermon which will no doubt appear in the **ESSAUX** in due time.

Bro. McCrae was ordained a priest during the afternoon services several children were also blessed. A spiritual feast was enjoyed by the Saints present. We hope that the Saints from the various points will continue to meet together from month to month to cheer and comfort each other and receive the blessings of God's Spirit.

Bro. Wells and Kaler had prepared a shade of boughs beside the church and erected a table, on which after the morning services, a bountiful repast was spread to which ample justice was done by all.

**CLINTON ITEMS.**

The attendance at the Artesian Well on the 4th was very large, the rain in the morning broke into the exercises, but the day passed off pleasantly, everybody seemed to enjoy themselves.

We are having very fine weather now, and the farmers are very busy as the hay and oat harvest is just at hand.

Elder A. White filled appointments over Sunday at Schell city, and goes from there to Rich Hill.

Bro. I. N. White preached at the Chapel in Clinton, Sunday evening and will continue a few evenings. The last of the week he intends filling appointments at La Due, and over Sunday providing such arrangements can be made.

Home grown peaches and blackberries are on the market, peaches ranging from twenty-five to seventy-five cents per bushel. Blackberries twelve and one-half to fifteen cents per gallon.

A baby girl was born to Bro. and Sr. D. C. White on the morning of the 7th.

We learn through Bro. I. N. White that his daughter Mrs. William Custer of Lorena, Texas, lost her infant child, Mr. Custer is down with Texas fever, and his wife is quite poorly. We trust the kind Father may care for them. God alone can lift the dark cloud of trouble and ease the aching heart. Oh what a glorious thought it is to meet our loved when Jesus comes. May we be ready to greet Him when he comes!

**D. C.**

**LOWRY CITY ITEMS.**

Our tabernacle meetings closed here Wednesday night. The attendance was good and we had the best of order from first to last.

Elder E. Curtis took the train for home Thursday morning.

Blackberries are plentiful this season and are coming in by the bushel.

Bro. A. J. Keck started from here Tuesday morning for Eldorado Springs with the "Gospel Tent."

Our Saints meeting Sunday was good. "The recently baptized members take right hold of the work. It has been said by some here that our church only send out their best preachers. This should be encouraging to those who have preached around here.

Bro. Otto Hemple from Des Moines gave us a pleasant call on the evening of the fourth.

**T. R. W.**

**RICH HILL ITEMS.**

Rich Hill celebrated the 4th in grand style. Thousands of people were here from far and near. Mr. Enthusiasm and the small boy held high carnival all day and the Flambé Club finished the day with a grand display of fireworks, that among other things, caused two or three teams to run off, no harm was done however.

The Saints of Rich Hill conducted a refreshment stand on the 4th, the proceeds to be used for the new church.

The election of branch officers took place last Monday evening as follows: J. C. Christensen president, William Caspman teacher, F. M. Freeman in Deacon, William Chapman Fin. Sect. and Treas. F. M. Sharrock Branch Clerk. A good Spirit was prevalent.

Elder A. White, of Clinton Mo., arrived Monday, and will preach for us Tuesday, Wednesday and Thursday evenings. Bro. White has not been here for two years or more, hence all were glad to see him.

Saints that will use tobacco, who can possibly avoid the use thereof, can hardly be called Saints, nor can they consistently say that they believe Joseph Smith to have been a prophet of God, and at the same time disregard the word of the Lord given through his son Joseph from time to time. When will the Saints take council and learn wisdom.

**J. C. C.**

If the clouds never shut out the rays of the sun from the earth, or if we had no clouds and rain to moisten the ground, nothing would be raised. The old ocean is not always full. Dark clouds will come but if we allow the Sun of Righteousness to come in, the dark clouds will be dispelled, and the glorious sunlight will lighten up our pathway. As fruit bearers let us abide in the sunshine. Remember the tree that bears the choicest fruit stands in the sunshine. We who bear heavenly fruit must continually live in the light of the Sun of Righteousness, without which we can do nothing, but will be as the withered branch ready to be burned.

**HOW CAN WE ESCAPE?**

We as Christians have duties; how can we escape the displeasure of God if we neglect them? One Christian can not lay out another's work, but there is a niche where every one can find his work. It we faithfully perform the duty that is nearest us, our sphere will enlarge and we shall find plenty of work to do for the Lord, I wonder if at the last great day, I should not be called to account for doing what was unnecessary, when we might have been doing something to advance the Kingdom of Christ, something for the help of the poor, the needy, or the outcast. How can we escape if we fail to serve God with all our heart? How many professing Christians only give the Lord a half-hearted service. The pleasures of this life have fully as much attraction as the meetings for prayer, yet even more. How often the meetings of the church are left, while its members are mingling with the busy world.

Can we escape any more than could Jonah? He was sent to perform certain duties, so are we. He was to proclaim the word of the Lord to Nineveh, so are we. We are not in the midst of wickedness of all kind, are not all Christians as truly sent to proclaim Christ as was he? Yet, do we not think Jonah a little worse than ourselves? Have not we received our commands, and our commission? Are not we to follow the way the Lord leads us until we lay down the life which he has given? We forgot God, yes, we try to flee as did Jonah. And happy are they who are led back from the way to destruction, to the narrow and rugged path which leads to eternal life.

Again I ask how can we escape if we fail in duty, if we heed not

in call? There is a wonderful promise: "As thy days, so shall thy strength be." So if the way does seem hard, there is the everlasting arm ready to be our strength and support.

How can we escape, if we feel called to perform certain work and do not do it, but run from or ignore it? Why do we try when the love of Christ has resumed us? We who have tasted of this love should impart to others the joy we feel, the hope that is within us should brighten the saddest hour. When sorrow and affliction come, we cannot run away from that. Earth's pleasures will not comfort us, its greatness will not help us; but there is the Shadow of the Rock, the covert from the tempest, the promise I will be more to thee than any earthly friend can be. And when thy father and thy mother forsake thee then the Lord will take thee up.

We know the truth of the blessedness of these promises from experience when loved ones were taken we fled to the refuge and were comforted. Even in the day of sore trial God was with us, we trusted his love and it failed not.

**PARENTAL LEADERSHIP.**

Every parent is a leader. You are priest at home. To your little ones you are as God in the first instance; they look to you for everything, they believe in you. It will be the most terrible moment in your life when your own child says, My father is a bad man. It took him a long time to work that deadly conviction into his soul, and ten years longer it took him to shape it into words; the whole creation groaned as he remembered and considered and declared that his father was no longer as God to him. Your words drop a long way upon your children and hit in proportion to the distance of the height from which they fall. A word ugly, unkind, unsympathetic, fell from your lips, and the child five years old caught it, and has it to-day, and will have it when he is four-score years old, and will remember you, and think of you appropriately. Influence is subtle; you think the sentence was unheard, it will burn forever. Take heed what you are about; you are now shaping your child's destiny. There is nothing frivolous which enters into human destiny. Let all a memory be bright with happy sayings, kind comments, loving criticisms, affectionate sympathies, and endeavors to help the life.—Dr. Joseph Parker.

**Think of it Husbands**

A husband's home coming can be made either an elixir or a poison to his wife. No matter how tired the day may have been to her, the husband's cheerful greeting and a hearty kiss can dispel every weary feeling, and smooth out the wrinkles of care. As far as possible make some change in your dress before you sit down to dinner. No matter how slight may be the change, depend upon it your wife will notice it, and appreciate it. It is a silent tribute, and you owe it to her as a mark of respect. You would never have thought of dining at her house, before marriage, in your business suit; then, why do it now that she is your wife and has a far greater claim upon your respect? That you wash your hands and brush your hair is no tribute to her; simply an act calculated to increase your own comfort; but to go a trifle further and show her that you do not wish to appear before her as you did before your business associates, is a mark of respect. I have great respect for a Boston man of my acquaintance who never appears at the dinner table before he changes his business clothes for an evening suit, although he may not be going out or expect a single caller. "For whom should I dress more than for my wife?" was his interrogative answer to a friend's question. Every one of us cannot go so far as does this friend of mine, for only three out of every ten men own a full dress suit; but we can, in a more moderate degree, emulate the delicate courtesy with which the action is fragrant.—Selected.

**THE FUNDAMENTAL PRINCIPLES OF THE GOSPEL.**

A Series of Short Lectures in Positive Theology.

BY ELDER T. W. SMITH.  
LESSON XXIV.  
PATH IN CHRIST—HIS SECOND COMING AND REIGN.

Ques.—Is Christ's coming a figurative or spiritual coming, or a personal, visible, tangible advent?

Ans.—We understand it to be a personal, visible, tangible and real appearance, and not spiritual or figurative.

Q.—Is it a future or a past event?

A.—It is an event of the future, Jesus has not yet come as the Scriptures declare that he will come.

Q.—It is future from this time, what does Jesus mean in Matt. 10: 23, where he said to the apostles, "Ye shall not have gone over the cities of Israel, till the Son of Man be come?"

A.—He simply meant, that they would not have ended their mission of preaching in the various cities of the Jews, until he would follow them, or come to them. In Matt. 11: 1, we read, "And it came to pass when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities." Westcott and Hort in their *LXXV*, say of the word "erebomai" translated "come" in Matt. 10: 23, "by a combination of this verb with other terms, a variety of meanings result, which however, is due, not to a change of meaning, in the verb, but to the adjuncts."

Now it happens that Luke says of Jesus, that "He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God; and the twelve were with him."—Luke 8: 1; and this took place A. D. 31, or at least two years before he left the earth, and had ascended on high. "Therefore, they had 'gone over the cities of Israel,' not only before he came again from heaven, but before he had left the world to return to heaven after his first advent. But the word "erebomai" is translated "are coming," in Luke 9: 39; "am coming," John 8: 19; "is coming," verse 20; "is coming," verse 28; "was coming," John 9: 20; "was coming," John 12: 12; "am coming," 2 Cor. 13: 1. The plain meaning of Matt. 10: 23, and what would be a proper translation is, "Ye shall not have gone over the cities of Israel till the Son of Man be coming," or as if he had said, "You will not have finished your mission to the cities of Israel until I will be with you."

Q.—But did not Jesus say to his disciples, "Verily, I say unto you, there be some standing here, which shall not taste of death, (till they shall see the Son of Man coming in his kingdom?)"—Matt. 20: 28.

A.—Yes, but what is "this kingdom?" We have shown in a former lesson, that his kingdom is to be the restored kingdom of Israel, and the throne of David. And Christ did not only come into his kingdom, at the destruction of Jerusalem, as some assert, but that at that time, what little of the kingdom of Israel that remained, when he spoke the words under consideration, was completely destroyed; and there has been no kingdom, or throne of David, for the past eighteen hundred years, nor will there be until Jerusalem is rebuilt, and the whole house of Israel are gathered back to their promised land.

Q.—What did Jesus mean then?

A.—He could have meant nothing else than that some of his disciples should live until the day of his coming, unless he referred to what was fulfilled in six days after, when Peter, James and John were with him on the mount of transfiguration, and were eye witnesses of his majesty, and saw a miniature representation of his kingdom. For there was the king in his glorified state; Moses representing the resurrected saints; Elias or Elijah representing the translated saints, and Peter, James and John representing the nations in a state of mortality, i. e., the subjects of the kingdom. That this was understood from this way by Peter is evident from what he said.

Q.—Well, what did he say? A.—He said, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him, from the excellent glory. This is my beloved Son in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."—2. Peter 1: 16-18.

Q.—But is not the word translated "some" in Matt. 16: 28, also translated "one?"

A.—Yes, the word "one" or "sines" is so translated thirty-four times. And it is translated "certains," one hundred and three times. It is translated "a certain man," six times; and in "a man," twenty-six times; and in view of these facts, it could have been translated either, "there be one standing here," or "there be certain standing here," or "there be a certain man standing here," or "there be a man standing here," etc.

Q.—Well, suppose it was translated, There be one standing here, or there is a certain man standing here, who shall not taste of death until they shall see the Son of Man coming in his kingdom; that would not be grammatical, for we have the personal pronoun they, in the way, do we not?

A.—There is not a personal pronoun in the verse of the plural number except the one translated you. There is no word in the Greek that could be properly translated "they" in the verse. No scholar will deny that the verse could be correctly translated thus: "Verily, I say unto you, There is one standing here, who shall not taste of death till he shall see the Son of Man coming in his kingdom."

Q.—If so, who was that one?

A.—Jesus said of John, "If I will that he tarry till I come, what is that to thee? follow thou me."—John 21: 22. And while on the Isle of Patmos, and although a very aged man then; he was told by an angel that he must, "Prophesy again before many people, and nations, and tongues, and kings."—Rev. 10: 11.

Q.—Is it not claimed by some that Jesus came figuratively at the destruction of Jerusalem, being represented by the Roman army?

A.—Yes, it is so claimed; but the folly of such an idea will be seen, when we come to examine the Bible teachings on the subject of Christ's coming, and we see how he was to come, and when he is to come, and what will transpire when he comes. We will examine some of these points in our next.

**WORTH REMEMBERING**

Never falter in the right. No great deeds come from irresolution. No good is certain but with the mind that is steadfast in its purpose. The greatest gift a hero leaves his race is to have been a hero. Those who fail, feel the evils that compass mankind, and put words into the mouths of revilers. Cowardice is an element of failure. Neutrality is another name for weakness. Those who know the truth and live it out, are responsible for the evils that beset the absence of truth begets. The greatest glory of life is the perfection of goodness, and the transmission of the same to posterity. Less than this is to forfeit the right of being remembered.

How little is known of what is in the bosom of those around us. We might explain many a coldness could we look into the heart concealed from us. We would often pity where we hate, love where we scold the lip with scorn and indignation. To judge without reserve, of any human action, is a culpable tendency—of all our sins the most unfeeling and frequent.

Employment is so essential to human happiness, that indolence is justly considered the mother of misery.—Selected.

If perchance a copy of the **ESSAUX** should reach you please read it carefully and see whether it is not worthily of your support.



# ZION'S ENSIGN.

OUR MOTTO: "ALL TRUTH."  
INDEPENDENCE, MO., SATURDAY, JULY 18, 1891.

VOL. I.

NO. XXIX.

## ZION'S ENSIGN.

A Literary and Religious News Paper, published at the interest of moral, scientific and religious truth, every Saturday at Independence, Jackson County, Missouri.

JOHN A. ROBINSON, Editor.  
FREDERICK G. PITT, Jr., Editor.

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In our next issue will appear a sermon by Bro. Joseph Luff delivered at General Conference. It is an excellent discourse and every Saint should secure a copy of ENSIGN containing it.

In another column will be found an article under the head "Latter Day Saints Literary Exchange," from the pen of our esteemed young brother, W. W. Kerney of Lamoni, Iowa. We trust this movement that is designed especially to bless the poor of God's church, will receive the proper attention.

### ANOTHER STEP FORWARD.

With this issue of the ENSIGN closes Vol. I. For some time we have felt the necessity of changing its present form, and general appearance, and making it large enough to meet the present demands. Here before our columns have been too crowded; as one of our co-laborers remarked, "We could not get all of our matter in without to leave some of it out."

Our next issue, therefore, will be in an entirely new dress, enlarged to eight pages instead of four, printed on a better quality of paper, with new type and on a new and improved press.

Friends who desire the ENSIGN have not yet subscribed, should begin with this number and send in their subscriptions early, if they desire the volume complete, as we shall not be able to furnish many back numbers.

This issue will contain an excellent sermon from Bro. Joseph Luff, delivered at the late General Conference.

If you have any friends whom you think would become subscribers please send in their names and thus help on the good work.

### WHICH IS BETTER?

Is it not better to believe in God than to doubt him? To believe in a life beyond where all is peace and joy, instead of eternal death? To believe that God hears and answers prayer, rather than that he has no special regard for us? To believe that he does reveal himself in this age the same as in former ages, instead of believing that God has changed and that these things are no longer needed? To believe that he has a church upon earth unto whom he will manifest himself as in former times, rather than to doubt his promise to be "with you always even to the end of the world?" If it is better, then seek for that which you most desire and which will do you the most good, for the promise is, "Seek and ye shall find." Then do not waste time in trying to prove that which will do you no good even if you should succeed in proving it to be true.

Bro. J. A. Robinson preached near Nevada, Mo., on last Sunday both morning and evening, while there he was the guest of Bro. Simon Shearer and family.

## "ARE THE MORMONS SINCERE?"

The Salt Lake "Tribune" of July 6th contains a lengthy letter from some one over the signature, "The Elder," calling into question the sincerity of the Mormon leaders in their recent departure. Contrasting the system of religion as taught by the Utah Mormons with other churches "The Elder" says:

"But while the Christian churches have been advancing, that part of the Mormon church that we have to do with in Utah has been going backward, and that portion of it under Joseph Smith has made but very poor progress on account of being every where considered as a portion of the Utah church, and having to meet the prejudice and antagonism every where raised against polygamy and the political aspirations of the Utah priesthood."

Under the headings, "No Signs of Repentance," he says:

"As things now stand there are no signs of repentance manifested that can be depended on. As John the Baptist said to the priesthood of his time, so we say to our priesthood: 'Bring forth fruits meet for repentance.' If you are converted, do what you can to inspire confidence that you are in earnest. There are some things you cannot do. You cannot restore life to those that have suffered the loss of it at the hands of church assassins, or to those who with broken hearts and many modes of suffering have come to untimely graves; but there are some things that you can do if you are sincere, to prove your sincerity, that will harmonize present and impending antagonisms and secure to you all that you ought to ask or desire to have, if you believe in the statements that we have copied in our extract from the News. We will show you the way. It is no plain that it cannot be mistaken. It is to be reconciled to in brotherhood first. This would be in accordance to every law, both human and divine, and all other reconciliation would follow.

"Had Joseph Smith lived till his son Joseph had come of age, Joseph would have succeeded his father in the presidency of the church and the evils growing out of Brigham's reign would never have been. After Joseph's death Brigham told us that we were without a prophet—that the presidency of the church was vested in the twelve apostles—that they as a quorum were the heads of the church till such time as the legal heir should be of age, and should be called of God to fill his father's place. With the development of polygamy came the necessity of defending it politically. Brigham thought that he could do it, so without any revelation from God he had himself elevated to the position of prophet, seer and revelator. We are all familiar with the fact that he often told us that he was not a prophet, but that he was profitable to the people (in other words to himself), yet he had himself sustained as such, and it is a singular fact that the little band who first accepted the Mormonite movement were ex-communicated because they would not testify that they knew by the Holy Spirit that Brigham was a prophet, seer and revelator.

"Had Joseph Smith been willing to receive polygamy, there is no doubt whatever that in early days Brigham would have given him his birthright. Polygamy and politics have intervened and brought us to the present point in our history."

Under the heading, "The Way is Easy," he says:

"If they do not accept it then all the world will know that they are not honest in their professions. What the Utah branch of the church has failed to do Joseph

## SMITH HAS DEVOTED HIS ENTIRE LIFE TO ACCOMPLISH.

He has pretended to no new mission. He acknowledges the original baptisms of the members of the church, and has re-organized those he found scattered. His work has been obstructed by the unbelief, intolerance and bigotry of some of the men who officiated with him as the leading men in the early days of his ministry; some have left him, and others will of necessity follow, unless they with many others become converted. He has held on to the original doctrine of the church; has obtained possession of the Kirtland Temple and the Temple block at Independence and has quite a large branch of the church at that place. He has all things in readiness for reconciliation with the Utah people, and to carry out by mutual effort the instructions left on record by his father.

"We all know that Bro. Woodruff is not a prophet, seer or revelator; he knows it himself; but all who know Joseph Smith know that he is a born prophet, and has the same gift his father had, and from time to time has used it for the benefit of the people over whom he presides.

"President Woodruff has only a short space left to him in earth life, and it would certainly be the crowning act of his ministry and make his name immortal to

### "GIVE THE SON OF JOSEPH"

whom he soon expects to meet in the spirit world, to occupy the presidential seat of the united church; and in so doing heal all other difficulties. President Joseph Smith of Lamoni has the confidence of the Government of the United States, and of all political parties and of all the Christian churches, in relation to all questions in dispute in Utah—matters both political and religious. There can be no possible objection to this proposition. If accepted it will prove to all parties that our church authorities are honest in their professions of harmony and reconciliation. If, on the other hand, they do not seek to carry out this proposition it will demonstrate beyond a doubt to the whole world that they are not sincere in their utterances, but that they are working behind a shield of false professions for political power, and not to live and carry out the accepted and fundamental principles of their religion as formulated and left on record by their founder, Joseph Smith. Let us who believe "live our religion" in the true spiritual meaning of the words, and so avert the greatest calamity that could befall us—return to the providences of God we have been delivered."

The words of Josephus are in point here, he says: Whosoever shall have lived wickedly and luxuriously may repent, however there will be need of much time to conquer an evil habit, and even after repentance, his whole life must be guarded with great care and diligence after the manner of a body which after it has been a long time afflicted with a distemper requires a stricter diet and methods of living, for though it may be possible to break off the chain of our irregular affections at once yet our amendment cannot be secured without the grace of God, the prayers of good men, the help of the brethren and our own sincere repentance and constant care. It is best to have health always, but it is a good thing to never form a distemper. So it is a good thing not to sin at all. It is also good, having sinned, to repent.

J. W. Smith preached at Armstrong morning and evening. Bro. Borchert had an appointment at Kansas City but sickness prevented him filling it.

## SELFISHNESS.

One very marked characteristic of the present age is that of selfishness. We see its evil effects manifest in nearly all departments of life whereas once it made to depend almost entirely upon the element, not only in business, but in our social life, in the family circle and even our religious worship. It is this great big "self" always made prominent, forgetful, apparently, that others have equal rights with ourselves, while each one is laboring as though they had no thought excepting for their own personal benefit. The Apostle Paul seeing this condition of things in prophetic vision, calls these times perilous, for, said he: "Men shall be lovers of their own selves," and then follows a whole list of evil consequences "Covetous, boasters, proud blasphemers, disobedient to parent, unthankful, unholy, without natural affection, true brakers, false accusers, incontinent, fierce, dispisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God." What wonder that he should only have "a form of godliness" and should "deny the power thereof." 2Tim 3:1-5.

There may have been many causes which have brought this about, but we believe the main cause is the close competition in trade, and the instructions given in our business schools, where young men are taught among the first principles to success, to show no concern for others from a business stand point. Others must look out for themselves, and your first duty is to look out for number one, and as we have stated, this spirit enters largely in all the affairs of life, and is one of the great barriers to Christian advancement, and the monster evil that the church must contend against continually. For, if, to be a Christian is to imitate Christ, our work should be the outgrowth of a spirit directly the opposite of one to which we have just referred. He came into the world not to do his own will, but the will of him that sent him. Neither did he ask for reward, but said to his Father, "The glory be thine forever." He came "not to be ministered unto but to minister, and to give his life a ransom for many" and he strove to instill this same spirit of usefulness into his brethren, counselling them that "Whosoever will be chief among you, let him be your servant," (Matt 20:27), instead of your master. "As ye would that others should do to you do you even so unto them." The work of a true Christian is a work of sacrifice and we ought not to be prompted in our good work by hope of reward, neither ought our love for God merely be because of some favor he has granted us.

What kind of a parent would that be, who in educating and rearing his child did it only with the selfish thought that he would receive support from the child in his old age. How contemptible the thought! While this might be the natural result, no true parent would permit such a selfish thought to find lodgement in his mind. And what kind of love would that be in a child for its parent that was begotten because of some favor granted, it would be a cold thing indeed compared to that genuine affection caused by the relationship between parent and child. The little one loves his parent because it cannot help loving, and love meets love in return, and thus it should be between God and his children. We should love God, not because if we do not "we won't go to heaven when we die," but because he is our God and Father and has proven himself worthy our love. Our actions toward him should be

prompted by that love and not because we hope to get rewarded for so doing.

It is a question, however, whether some of us are not instilling this very principle of selfishness into those whom we are trying to benefit by hiring them, as it were, to be good. Says the fond mother to her unruly child: "If you will be real good to-day, to-night I will bring you some candy." The Sunday School teacher tells her scholars that for prompt attendance or for good behavior they will receive a ticket or a picture card or book as a reward. Money is needed for some good purpose from the members of the church, and lest they be made to feel that they are giving something for nothing a supper or a festival is provided so that their selfish natures may be gratified while they impart of their means. We do not intend to make a very strong attack upon these methods but the question is certainly worthy our consideration, especially in our efforts to "come up higher."

But we believe that when the love of God shall be perfected in us, all these subtleties will be unnecessary, and we will give because we love to give; we will be good because we desire to be good; and we will love God, not merely because he may have answered our prayer, or shown his love in our special behalf, but because he is our Father, and although we may never have seen manifested a particle of his love for us, (especially) other than that bestowed upon all of his children, we have nevertheless learned that he is worthy of our strongest affection, and that the manifestations of his love abound everywhere and we will feel like consecrating all we have to him, and to his service. Then it will be that we will feel to gather from every source within our reach, to present an offering of praise and thankfulness, and if we have a gift to speak, or to sing, or to teach, instead of remaining silent, unless we have an opportunity to show forth our powers in order to obtain the applause of our fellows, but instead will feel like keeping silent where applause is to be gained and manifesting our talent where God alone is to be glorified or his people encouraged.

Beware of selfishness! Root it out at any cost. Let it find no abiding place within you, that you may be worthy the love that God has manifested to us.

### Letter from Sister A. J. Huddleston.

My husband and I came out here a little over two weeks ago for my health, and I feel very much improved. The air is very pure. The weather is generally cool except in the middle of the day, and that suits me for I feel better in cool weather. We are near the snow topped mountains, close to Pike's Peak. It looks like one could walk to the top in a couple of hours, but I am told that it is eighteen miles to the top. Last Saturday a telegram passed through the Western Union Telegraph office of this city dated Summit of Pike's Peak, Colo., for Chicago. This was the first message transmitted from the famous spot.

This is a grand health and summer resort. Colorado Springs, Colorado City and Manitou all connect making a town for many miles among the foot hills of the Rocky mountains. There are many grand natural sights to be seen here. One place is called the Garden of the Gods. This place would surprise any curiosity seeker; there are grand rocks from three to four hundred feet high, which have the appearance of having been intentionally set on edge by some mighty power.

If there are any Saints in this part of the country I would be very glad to meet them as I feel very lonely, not knowing of any of our faith here. We are rooming at 123 South Cascade street, but do not know how long this will be our address.

If any one desires any information concerning this country that I can give, I will cheerfully give it if they will enclose address with stamp. If any one desires to get views of mountain scenery: Pikes Peak, the garden of the gods, the cog railroad that goes to the summit of Pikes Peak, or any other views, I can furnish them cabinet size to any address in the United States for 25 cents each or \$2.50 per dozen.

I humbly ask the prayers of the Saints that I may regain my health, if it is the Lord's will.

COLORADO SPRINGS, Colo., June 30, 1891.

### Letter From Sr. Sarah Gee.

Dear readers of the ENSIGN—I take much comfort in reading the sermons and other news in the ENSIGN. It is a great pleasure to hear from different branches and how they are prospering. We have no branch here as there are only four sisters of us living here, but we have our prayer meeting every Thursday afternoon and also have the Herald and ENSIGN to read. I feel more and more encouraged every day and have never felt discouraged or doubted this work for a moment since I embraced it. I was about twenty-five years trying to serve the Lord and in that time united with three different churches; I could see that their doctrine did not agree with the Bible, but I did not know where to go nor how to do, but I praise the Lord to-day that I ever heard the latter day gospel. My heart's desire is to do something to honor and glorify God.

SMALL CITY, Mo.

### Letter From Bro. H. Sparling.

J. H. Thomas and the writer just arrived from Ottumwa, ten miles south-east of here, where we have been holding meetings. At first the people were shy but kept increasing in numbers every night, and the last night the house was just about full. We left some ready for baptism. When we got here we learned that Bro. Atwell was expected, so Bro. Thomas thought it best to return to Ottumwa again, and I am to go forward some six or seven miles north of here and hold meetings there according to appointments. There are eleven Saints around Ottumwa, and good prospects for more.

Bro. Thomas is very much liked by the Saints because of his long experience, and the good counsel he is ever ready to give. This is a very hard country for so old a man, nevertheless he stands it well. Bro. Schofield has built a large brick store on Main street, and by honest deal and attending well to his business he has secured a fair share of the trade from the surrounding country. The thought that some Saints have that if they are in business it is best not to tell every one you are a Latter Day Saint is a mistake, for Bro. Schofield has built up a good trade and as he had his light under a bushel either Bro. George Edwards is expecting to move down here in September. We need a few live elders here for the harvest is truly great and the laborers are few.

MOUSTERS GROVE, Mo., July 11th.

The Saints' Bible Class Literary hold meetings every Friday evening. The exercises consist of a Bible lesson, songs, recitations, and lectures, and are always interesting and beneficial.

Sermon by Elder J. H. Lee, OF INDEPENDENCE, MO.

The time has come when a kingdom shall be set up by the God of heaven, as revealed to Daniel...

John the revelator saw the beginning of this kingdom, and saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth...

"Seek first the kingdom of God." This was the command of the Savior while He was on the earth, teaching the people. The kingdom of God is unlike all other kingdoms or systems of religion...

God in giving the law to father Adam, revealed his will and commanded obedience, and for disobedience a penalty was attached. But as Adam had a direct knowledge of God, it was not necessary to have faith that He is, but only that he would fulfill his promise.

A poet has depicted this scene as follows:

The wicked shall perish, The earth which they tread, No more shall be laden With scoffers of God. God speaks, and his brazen Of wrath is unrolled, And a deluge of water Comes down on the world.

Melchisedek King of Salem and Abraham, "the faithful friend of God," had knowledge by revelation, also Jacob and his posterity, but more especially to Moses and Aaron, as prophet and priest, did God reveal himself and proved their authority in many ways...

till the coming of the Savior, do we find God revealing his will to his faithful subjects. "Surely the Lord God will do nothing, but he will reveal his secret to his servants the prophet."—Amos 3:7.

The kingdom of God is an order of government established by divine authority. It is the only legal spiritual government that can exist in any part of the universe. All others are illegal and unauthorized. And any people attempting to govern themselves in spiritual things, by laws of their own making, and by officers of their own appointment, are in direct rebellion against the kingdom of God.

"The ministry needs working and the body needs edifying as much now as at any time in the history of the church, hence the necessity of all these officers, every one in his proper place, to do the proper work at the proper time and place, and in perfect order, that everything may be built upon the solid foundation." (Ephesians 4:11 and 16.)

And as an evidence of their acceptance with him, he said, "I have chosen you, and ordained you" And he said unto them, "Go ye into all the world, and preach the gospel to every creature. He that believeth in all the world and is baptized shall be saved, but he that believeth not, shall be damned."

"I marvel that you are so soon removed from him that called you unto the grace of Christ unto another gospel, which is not another, but there he some that trouble you, and would pervert the gospel of Christ. But though we [apostles] or an angel from heaven, preach any other gospel than that which we have preached unto you, let him be accursed. As we [apostles] said before, so say I now again, if any man preach any other gospel unto you than that which we have received, let him be accursed."—Gal. 1:8-9.

So we see from the word, that if apostles, angels or men go contrary to the word, they are under condemnation, and that is not all, "I have placed watchmen upon the wall to give the people warning and if they neglect their duty in warning the people, I will require their blood at their hands, or if any man shall take my name in vain not being called of me, to do that work, he shall be as a blind leader and be damned." Therefore, there is no necessity for revelation, "But I work not with the children of men only, according to their faith. And he

He then sent his Son to be born of a virgin, who at the age of thirty years came to the porter, (John the Baptist), who was an authorized officer to admit citizens into the kingdom, and as he, the Son of God, was to be an example for us, He was admitted through the door, (baptism), by the porter, to walk in the narrow way, and when he became obedient, God acknowledged him as his Son in whom he was well pleased. After this God manifested himself to his Son by angels, and his authorized ministers, (Moses and Elias), and in audible voice said to Christ's chosen apostles: "This is my beloved Son hear him." Christ remained three and one-half years as Prince to organize His kingdom. He organized it by choosing and setting in his kingdom apostles, prophets, sevens, elders, bishops, priests, teachers, deacons, (also seers, revelators, evangelists), help, governors, and divers, gifts. So we see he manifested himself to his loyal subjects all the way down the stream of time, and has promised to do so even to the end of the world. "And he set these officers in the church, for the perfecting of his saints for the work of the ministry, for the edifying of the body of Christ [how long?] till we come in the unity of the faith, all in the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ;" also, "that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body [church] fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

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send to Jo, pp for Peter, and when Peter came "He commanded them to be baptized in the name of the Lord Jesus."—Acts 10:48. The Holy Ghost works thus these." "Jesus said, my doctrine is not mine, but his that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 7:16, 17. "What profit is it for a man to say, I have faith and hath not works. Can faith save him? I will show my faith by my works." Faith without works is dead, even as the body without the spirit is dead."—1 John 3:14, 15, 16 and 23. "Thou believest there is a God, thou doest well. The devils believe and tremble. Thou hast said they shall not be justified [by works]. A man is justified by works and not by faith only. The first work is faith, and faith comes by hearing the word of God preached by ministers, authorized of God to act in His name. The second work is repentance from dead works and actual sins, (personal sins); third, baptism for remission of sins; fourth, laying on of hands for the reception of the Holy Ghost.

Jesus said in his last commission to his apostles, "Go ye therefore, [into all the world], and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen"—Matt 28:19, 20. After faith comes repentance, "Bring forth therefore fruits, meet for repentance."—Matt. 3:7. There shall be joy over the sinner that repents, even more than ninety and nine just persons. Thus it is written, and thus it behoved Christ to suffer, and rise the third day, that "Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, and ye are his witnesses of these things."—Luke 24: 16-18.

We come next to baptism as a work. Jesus came to John and demanded baptism, as necessary to fulfill all righteousness.—Matt 3:13-15. John said: "Except a man be born of water and of the Spirit, ye can not enter into the kingdom of God." A new creature is brought into existence when it is born, so a man is a new creature when he is born again, that is baptized of the water and of the Spirit. "If any man be in Christ he is a new creature. Old things are passed away, behold all things are become new." 2 Cor 5:17. He has become a new creature, "As water as received him, to then he gave power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1:12, 13. If man receives Christ by believing on his name, power is given him to become a son of God. By being born of God, he becomes a son of God. He is born of God by being born of the water and of the Spirit. James said, "Of his own will heget he us with the word of truth, that we should be a kind of first fruits of his creatures."—James 1:18. "The new man is put on by being born again, begotten by the word of God, or becoming a new creature by obedience. All the people, even publicans, justified God, being baptized unto John; but the Pharisees and lawyers rejected the council of God against themselves, being not baptized of him.

The last commission was, "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved; but he that believeth not, shall be damned."—Mark 16:15, 16. In this commission we see the absolute necessity of baptism. When the first apostolic sermon was preached after this commission had been given, and after they were baptized with the Spirit, or Comforter, which should lead into all truth, Peter said to the multitude, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." As another testimony the angel told Cornelius to

send to Jo, pp for Peter, and when Peter came "He commanded them to be baptized in the name of the Lord Jesus."—Acts 10:48. The Holy Ghost works thus these." "Jesus said, my doctrine is not mine, but his that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 7:16, 17. "What profit is it for a man to say, I have faith and hath not works. Can faith save him? I will show my faith by my works." Faith without works is dead, even as the body without the spirit is dead."—1 John 3:14, 15, 16 and 23. "Thou believest there is a God, thou doest well. The devils believe and tremble. Thou hast said they shall not be justified [by works]. A man is justified by works and not by faith only. The first work is faith, and faith comes by hearing the word of God preached by ministers, authorized of God to act in His name. The second work is repentance from dead works and actual sins, (personal sins); third, baptism for remission of sins; fourth, laying on of hands for the reception of the Holy Ghost.

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Now as to the mode of baptism, evidences are in favor of baptism by immersion. John baptized in Jordan and Eion because of much water. (Matt. 3:6; Mark 1:8, 9; John 3:23.) "They were buried with Christ in baptism and raised with him through faith in the operation of God who raised him from the dead."—Col. 3:12. "Know ye not that so many of us as were baptized into Christ were baptized into his death, therefore we were buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father even so we also should walk in newness of life, for if we have been planted in the likeness of his death we shall also be in the likeness of his resurrection."—Romans 6:3-5.

And now we come to the fourth principle, the laying on of hands for the gift of the Holy Ghost. God set it in the church as a principle to be observed: "Go ye therefore and teach all nations, \* \* \* teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world."—Matt. 28:19, 20. Now, as this is part of the all things, in this last commission to be observed, it is necessary to understand what it is for. Christ came to do the will of the Father, if a man love me he will keep my words. "For this is the love of God, that we keep his commandments."—John 5:3. To establish this fact I will introduce this evidence. First in early Bible times the laying on of hands was observed for blessing and setting apart for any special purpose. Jacob laid his hand upon Manasseh and Ephraim, and blessed them; Moses laid his hands on Joshua and blessed him as his successor in leading the Israelites.

Second, it was used for ordinations in apostolic times, as when Paul and Barnabas were set apart, the apostles laid their hands on them and prayed. Paul wrote to Timothy saying: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." 1 Tim. 4:1. Again he wrote saying: "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands."—2 Tim. 1:6. Here we are informed that Timothy received a gift of prophecy through the laying on of hands. Paul, being a man of God, laid his hands upon Timothy and prayed; God respected his prayer, sent down the Holy Ghost upon them, and Paul was enabled to predict concerning Timothy's future usefulness, if faithful, and manifest his most excellent gift, not by Paul's wisdom, but by the Holy Spirit of God, for prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."—2 Peter 1:21.

Third, it is one of the principles of the doctrine of Christ, and a commandment, and is therefore essential to salvation. No Christian can believe that the Savior would impose a doctrine upon mankind which is not for their spiritual good. "Therefore [not] leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment."—Heb. D

2. Here the laying on of hands is declared to be a principle of the doctrine of Christ, and Jesus said: "My doctrine is not mine, but his that sent me."—John 7:16.

"For I have not spoken of myself, but the Father which sent me, he gave me a commandment, what I should say and what I should speak. And I know that his commandment is life everlasting."—John 12:49, 50. These teachings of Christ are the commandments of the Father, wherein is promised "everlasting life." Hence, Paul, who did not shun to declare the whole counsel of God, said, "I neither received of man, neither was I taught it, but by the revelation of Jesus Christ." Paul taught this fourth principle of the gospel, then who can say that this is not necessary for the reception of the Holy Ghost, and Peter said in addition to this; "Add to your faith virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience godliness, and to godliness, brotherly kindness, and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of the Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and is not purged of his sins. Therefore be diligent to make your calling and election sure by doing these things. For if you do these things ye shall never fall. [For] doing these ordinances, to do them under the hands of those in authority. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." And further, "We have not followed cunningly devised fables; when we made known the commandments of our Lord and Savior Jesus Christ, we were eye witnesses of his majesty, for he received from God the Father honor and glory, when there came such a voice from the excellent glory, "This is my beloved Son in whom I am well pleased." And this voice we heard when we were with him on the holy mount."

There are many false teachers among us, and many follow their evil ways by whom the way of truth is evilly spoken of, and for the love of money many make merchandise of you. Verily, I say unto you, they shall reap their reward.

Our Besetting Sin.

Bear in mind that to each separate soul of you temptation comes most awfully in the form of one sin; and the final ruin of a soul is often accomplished by one fatal act of sin. It is true, indeed, that sin is rarely isolated. They are smothered together by multitudes of links. He who has been conscientiously and deliberately guilty of one vice breaks down within him the knowledge of God's vineyard, and through the gap, where at first only one or two little foxes have crept to spoil the vines, soon the wild boars rush in to trample all things under their polluting hoofs. Still, it is mainly in one direction that the desires of the flesh become also desires of the mind; and so in one man it is avarice, in another drink, in another hate, in another dishonesty, in another concupiscence, which becomes the Aaron's rod, and swallows up all other offenses. (When a man has a besetting sin, that victorious, all other evils are victorious in him; that conquered, he is safe. And as it is one sin which destroys a man, so it is often one act of sin which decides his fate. It is the nature of temptation, when arrested, to increase in intensity, and then a man advances step by step into crimes of dreadful heinousness, and does what he would once have regarded with abhorrence. And, hence, since Satan tempts, since sin deceives, since the will is weak, since, in the perversion of the reason and the silencing of the conscience, the moral law loses its grandeur, since vice grows in enormity, and temptation in intensity,—for all these reasons the world is what it is, and God's education is frustrated, and men sell themselves to the power of evil.)

THE FUNDAMENTAL PRINCIPLES OF THE GOSPEL.

A Series of Short Lessons in Positive Theology.

BY EDGAR T. W. SMITH. LESSON XXVII. FAITH IN CHRIST—HIS SECOND COMING AND REIGN.

Ques.—Do not some people teach that Christ's coming means the going of the spirits of the righteous up to heaven, at the death of the body?

A.—Yes, some whose reasoning powers are of a low order, and who are ignorant of the teachings of the Scriptures on the matter, so assert. But even they do not mean that Jesus comes himself, but that he sends his servant—the angel of death.

Q.—Does the Bible teach that death is the servant, or angel of Jesus, who he sends 'to call us to his arms'?

A.—No, but it teaches that he that had power over death was the devil. (Heb. 11:14.) Paul taught that Jesus came to 'deliver them who through fear of death, were all their lifetime subject to bondage,' verse 15. That is, they were in bondage through fear of the angel of Jesus, whose special duty and labor of love, was to carry them to his arms, and just as soon as the angel is supposed to be approaching they send for the doctor, and take drugs by the quantity, or perhaps send for the elders to pray for them, that they may be delivered from the 'messenger,' who 'at the time appointed,' 'Comes down and leads the Lord's anointed, from cross to glory's crown.' Paul said that the last enemy that shall be destroyed is death. So Jesus is to destroy his 'angel'—'servant,' after he has subdued 'all enemies under his feet.' 1 Cor. 15:25, 26.

Q.—Will any body see Jesus when he comes?

A.—Yes, hear what he says about the matter himself. 'And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory.' Matt. 24:30. And hearken unto what John said, 'Behold, he cometh with clouds; and every eye shall see him; and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen.'—Rev. 1:7.

Q.—Does every eye behold Christ, and they who pierced him, do they see him, and do all the kindreds of the earth, when the spirit of a righteous person goes to heaven?

A.—No, nor did all the tribes of earth mourn, see the Son of Man coming in the clouds of heaven, when the Roman armies overpowered Jerusalem.

Q.—Will Christ come personally?

A.—No, for he will be attended by angels. 'And you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.'—2 Thess. 1:7. 'For the Son of Man shall come in the glory of his Father, with his angels.'—Matt. 16:27. 'The Son of Man shall come in his glory and all the holy angels with him.'—Matt 25:31.

Q.—Will others also attend him at his coming?

A.—Yes, Jude says that Enoch the seventh from Adam, prophesied of these, saying: 'Behold the Lord cometh with ten thousand of his saints.'—Jude 14. Zachariah said, 'And the Lord my God shall come with all the saints with thee.'—Zach. 14:5; 1 Thea. 3:13.

Q.—Does this mean the spirits of the saints coming with him from heaven?

A.—Well, not from the heaven of heavens, or the heaven where the Father is, but they will come from Paradise. Paul said, 'For if we believe that Jesus died and rose again, even so them that sleep in Jesus will be with him.'—1 Thea. 4:14. That is, as we understand it, the spirits of the righteous, who are in paradise, or the third heaven, will be brought with Jesus, as he comes from the heaven of heavens, through paradise.

Q.—But will he not also bring the bodies of the saints with him?

A.—Yes, for the bodies of the saints will arise to meet the Lord in the air; and reunited with their spirits, will descend with the Lord, from the air to the earth.

Q.—Does not Paul say, that we shall be ever with the Lord, after we arise to meet him in the air.—1 Thea. 4:17?

A.—He does not say that we shall be forever in the air. He says, 'Then we which are alive and remain, shall be caught up together with them to meet the Lord in the air; and so shall we ever be with the Lord.' Not be forever in the air with the Lord, for he will not be forever there himself, but will descend from the air to the earth with the resurrected and translated saints, and take possession of his throne, and reign with the saints on earth.

Q.—Is he not seated upon his throne now?

A.—No, but as he himself has said, seated upon his Father's throne. 'To him that overcometh will I grant to sit with me in my throne; even as I also overcome, and am set down with my Father in his throne.'—Rev. 3:21. Paul said he 'saw set down at the right hand of the throne of God.'—Heb. 12:2. 'Who is set down on the right hand of the Majesty in the heavens.'—Heb. 8.

the whole Pentateuch had to be removed. When the wife remarried, he said, 'Why, the pastor says that the best scholars' declare that Moses did not write those books, that they were pamphlets collected from various sources, some of them borrowed from the Assyrians or Egyptians; and some statements made in them show that they were written centuries after Moses died.' They were cut out.

Again the scissors were called for. 'This time the last half of the book of Isaiah was removed, because the pastor said that "while he would not say that he fully believed they were not written by Isaiah, the son of Amoz, yet the higher criticism of the schools had declared that some unknown author or some unknown Isaiah had added the last twenty-five or thirty chapters."' A few Sabbaths followed, and then the good deacon was surprised to hear that there were grave doubts among scholars concerning the book of John, that precious gospel, so full of the teachings of the blessed Master, and from which he had gained so much comfort and instruction in the time of trouble.

Then the books of Ruth, Esther, Ecclesiastes, and Song of Solomon were sent out. The story of Jonah was made to appear so ridiculously strange that the deacon imbibed something of the spirit of the pastor, and slashed through it in no easy manner.

Almost every Sunday there was a reference made by the pastor to some interpolation, and the deacon didn't want interpolers in his Bible. They were all cut out, just as the scholarly pastor said.

Thus it went on to the end of the second year. One day the deacon said, 'Come Mary let's go and make our pastor a call. We haven't been to see him very lately.' 'Are you going to take your Bible with you?'

'Oh, yes! I want him to see the "higher criticism," or "the best scholarship," has improved it.'

They called and were seated, and the pastor noticed the peculiar-looking book in the hands of the deacon.

'What have you there deacon?'

'My Bible.'

'Is a queer-looking Bible; what have you been doing to it?'

'Well, now, pastor, I'll tell you. Ever-time you doubted any passage of Scripture, or said it was an interpolation, I have cut it out. All the books of doubtful authenticity are gone. The stories borrowed from the heathen nations, the myths—everything that you implied was questionable I have removed according to your teaching. But, thank God, my dear pastor, the covers of the good old book are still left. All the rest is about gone, and I want to thank you so much for leaving me the covers.'—The Watchman.

means—you help the cause in some way?'

'No, sir, I do nothing of the kind. The dying thief—'

'Let me remark, my friend, before you go any further, that you seem to be on pretty intimate terms with the dying thief. You seem to derive a great deal of consolation from his career; but, mind you, there is one important difference between you and him. He was a dying thief—you are a living one.'—Union Seminary Magazine.

If perchance a copy of the Ensign should reach you please read it carefully and see whether it is not worthy of your support.

Weekly Services at Independence. Sunday School at 9:30 a. m., preaching at 11, prayer and testimony meeting at 2:30 p. m. and preaching at 7:30.

Trains pass the church every half hour to and from Kansas City, making it convenient for any who may desire to make us a call.

R. R. TIME TABLES. K. C. & IND. RAILROAD TRANSIT. CO. In Effect as of After June 1st, 1901.

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**ZION'S ENSIGN.**

Entered at the Post Office at Independence, Mo., as Second-Class Matter.

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**LOCAL NEWS.**

The Independence Saints' Sunday School held their annual picnic at Washington Park, Wednesday. The day was fine and all enjoyed themselves.

Bro. A. H. Parsons is making some improvements about his home.

Bro. F. G. Pitt preached to the Saints in the morning and Bro. A. H. Parsons in the evening on Sunday.

Bro. E. Eizenhouser has sold his interest in the Independence Gazette to a Mr. D. E. Allen.

Workmen are busy on the church getting the walls ready for the plasterers.

Bro. Jesiman and Kennedy are putting the finishing touches on the Swope mansion, one of the finest residences in the city.

Our city is again illuminated at night by electricity.

Sister C. Sclion who has been visiting relatives here has returned to Colorado.

Bro. George Hepworth has made quite a handsome addition to his residence.

Among the contributions toward securing funds for plastering the new church was fifteen dollars collected by sister Jessie Luff, daughter of Bro. Joseph Luff.

Bro. O. O. Bean of Excelsior Springs, Mo., is about trading for property in Independence.

Bro. T. W. Smith's house is finished, and is moving in his household goods. He certainly has a pretty and desirable home.

Bro. T. E. Lloyd preached at Walnut Park Sunday evening, and Bro. Hayward on Wednesday evening.

Bro. Pitt has an appointment out for preaching at Oak Grove next Sunday. One of the churches being kindly tendered him.

Two more have given in their names for baptism to take place next Sunday.

Elder Pitt preached Sunday morning and Elder A. H. Parsons in the evening. The sermons were reported and will appear in the Ensign. An excellent spirit prevailed at the afternoon meeting, several children were blessed and a number of sick administered to with good results.

The rapid increase in wealth, business, and prosperity in the United States during the last ten years is simply marvellous. The total wealth of the country is now \$71,450,000,000, equal nearly to \$1,000 per head. This is an increase in ten years of 18,000,000,000, or forty-two per cent. England's wealth in 1885, is given as \$50,000,000,000, giving an average wealth per head of \$3,845. The average in Scotland is \$1,918, per head, and in Ireland \$565. The total wealth of France is estimated at \$36,000,000. England exacts in taxes twenty dollars per head of population, while each individual in the United States pays \$12.60. America will produce 9,000,000 tons of iron this year, while England's production is 8,000,000.

**PLANO ITEMS.**

The Sunday School Convention at Missouri, Mo., was well attended. The interest, we believe, is on the increase, and if the work is wisely controlled, will, in time, be of untold benefit to old and young in the district.

Bro. C. G. Launphear is in Plano, and assisted Bro. W. Vickery in blessing three children Sunday afternoon at sacrament meeting.

Mr. Williams and daughter Gella from Englewood, were out to morning service Sunday.

Mr. Inman from Moine is visiting her mother, Sr. Hawks and family.

Bro. W. L. Gordon and wife have gone to Chicago to see Bro. Gordon's sister, who is quite low with typhoid fever.

Bro. S. R. White stopped unexpectedly the other day and remained until after the fourth. He has been working at La Salle this summer, and will remain until winter closes in.

The Sandwich Sunday School held a picnic at Silver Spring on Fox river, have not heard how they enjoyed it, but feel confident that it was a success for the day was grand.

The glorious fourth was duly honored in the city of Plano with a celebration. Firecrackers, great and small, bunched forth their dismal appreciation of the day from 2 a. m. until—well they are still cracking away, and this is the evening of the sixth.

**CLINTON ITEMS.**

We had one of the heaviest rains last night of the season, and it said that Town Creek is up higher than its bed for ten years or more.

Elder I. N. White filled appointments at LaDue Sunday and Monday evenings and he thinks if a protracted effort can be held there that some will accept the gospel.

Bro. D. C. White filled the stand Sunday evening at the Saints chapel, and gave us an excellent discourse.

The Saints meeting Sunday was a spiritual one, the Lord blessing and comforting the hearts of those present.

Sisters Emma Scatterfield and Mattie Johnson of Haldon, Mo., made us a short visit the first of the week.

Sister Eva Casford of Letonia, Texas, is expected to arrive home Thursday, and remain until her health improves.

Our Sunday School is prospering and brethren Breidshew and Neidham are filling their appointment well as teachers.

Bro. I. N. White is arranging to start to Seligman, Mo., on Friday to look up the interest of the work in the south-western portion of his mission.

Engene Murry, from near La Due, Mo., called on us last week and spent a few hours in seeking for light and a better understanding of our faith. He had read the Voice of Warning (which I had lent him from the store) and now feels that there is more light promised in the gospel of Christ than he has yet received, and he asked to be remembered before God, that he may be directed to the fullness of the truth. May the Lord remember all seekers for light and a better understanding of his word.

**SANDWICH ITEMS.**

Our district, at our last conference, concluded to change its name and will hereafter be known as (the Northern Illinois and Southern Wisconsin district).

The Sunday School Association adopted the constitution and by-laws made by the General Association. The Plano and Sandwich schools have organized under the new system with buoyant hopes and fond anticipations of a grand success and a final triumph to the honor and glory of God.

At Sandwich the following officers were elected for the ensuing term: E. M. Wildermouth, Supt.; Philo Rogers, Assistant Supt.; Elvaine Rogers, secretary; Sister Bancher, treasurer; Sister Annie Probst, organist; Sister Randall, chorist; Miss Nolie Howard, librarian; Miss Nora Stanton, assistant librarian. Our energetic assistant superintendent and secretary, secured "rigs" and took the

athletic school down to the Fox river on the 4th. We had a grand picnic, and all enjoyed themselves, boasting, singing and romping on the lovely green sward along the banks of the beautiful river. We feel sure that our school and the spiritual work here in Sandwich is advancing and we all feel hopeful and glad.

I am still holding services at Jericho and feel encouraged with the prospects.

The Saints here were imbedded Tuesday on account of the death of the infant child of Mr. and Mrs. Adams. It was a grandson of Bro. and Sr. Partridge. The child died in Chicago and was brought here for burial.

Ethel Trout, step daughter of Sr. Trout, is very sick with spinal trouble, she has been sick some months and her life is despaired of.

When we came down here yesterday we found our much esteemed brother, I. L. Rogers, carrying his left arm in a sling, and seemed to be suffering quite considerably. On inquiry we found that he had been bitten by a cat which he was caressing last Monday morning. This animal fastened four of its teeth in the thick part of his hand just in front of the thumb. It produced a very painful wound. The hand and wrist are badly swollen and still very painful, but not quite so bad as it was. We are in hopes that the worst is past.

Bro. George Baxter, son of I. L., and his bride, have returned to their home at Independence, Iowa.

Ever praying and working for the progress and triumph of Zion.

By M. Wildermouth.  
 SANDWICH, ILL., July 9th, 1891.

**ATTLEBORO ITEMS.**

Sr. Jennie Weeks of Providence, R. I., was the guest of her sister, Mrs. John Rogers, at Attleboro a few days last week.

Bro. Joshua E. Howes and family with a few invited guests held a picnic at Fields Point, one of Providence's river shore resorts, on the 4th of July.

Bro. Arthur B. Pierce attended the meetings of the Massachusetts District Sunday School Association at Providence last Saturday evening and Sunday, also Bro. John M. Robbins of same place. Elder Charles A. Coombs and wife, Sister Isabel and Della Staples, Lotie Wilcox and mother Angeline Wilcox and Mrs. Staples of Plainville were present.

**LOWRY CITY ITEMS.**

We were visited with another early rain storm last Saturday.

Elder P. W. Prensor preached at the Central school house Sunday at eleven a. m. to a good sized audience and the best of order.

Bro. B. Freed and family returned last Tuesday from Iowa after a visit of near six weeks.

We begin to see the wheat and hay stacks all over the country.

Bro. Samuel Fry has been very sick for a few days.

Our Saints' meeting Sunday was well attended and a good meeting was enjoyed by all present.

A good time was enjoyed by a number of Saints and friends at the residence of Bro. James Mantering Sunday evening in singing from the Saint Hymn and Gospel Hymns.

Another very heavy rain fell on Monday night and the elements about seemed to be on fire with the vivid lightning.

**T. R. V. PROVIDENCE ITEMS.**

Bro. Moses Sheehy is the efficient and obliging deacon of Providence branch.

Signor Marie Barrotta Morgan is the classical and talented organist at the public services of the Saints in this city. Her efforts in the musical line deserve the merit of more than a passing notice and should receive the hearty support of the church here.

Parties that will send name and address to the Ensign will receive sample copies. Send in your name at once.

While at the S. S. Association meeting in this city the Ensign correspond was the guest of Sr. Mary Suttill and family and also Bro. George and Sr. Rumert. Thanks for kind hospitalities.

Bro. Elmer Brown of Detroit, Mich., was employed at Detroit, Mich.

Particulars in full of last Sunday's services will be published next week.

The Ensign seems to be favorably spoken of here by the Saints that have received sample copies.

Bro. George W. Tobley and family now reside at Downsville, R. I.

Elder J. E. McDowell arrived in this city July 5th and spoke some evening for his first time here. He is being well received by the saints.

Sr. Mattie Bowler of Boston, Mass., Mrs. Mary Rogers and Mary K. Chase of Dennisport, Mass., Bro. James Tabbot of New Bedford, Mass., and Elder Thomas Whitney of Fall River, Mass., was present at business session of Sunday School Association and remained Sunday.

July 10th. A. B. P.

**RICH HILL ITEMS.**

Elder A. White remained with us just one week, and on Monday took his departure for Eldorado Springs. He delivered seven excellent sermons to a fair size audience of eager listeners. Some are near the kingdom. Come again Bro. White!

The eight two story brick business houses are nearly finished, and five more are under way. Who said Rich Hill was not on a boom?

The following Sunday School officers have been elected for six months: J. C. Christenson, superintendent; William Chaffan, assistant superintendent; F. M. Freeman, treasurer and secretary, and Sr. Nettie Conkey, librarian.

Bro. A. Wittie was here in the interest of the bishoprick.

We got a glimpse of Elder E. Curtis last Saturday while on his way to Eldorado Springs, (from home) he looked hale and hearty.

Bro. Charles Walker is still on the sick list, and desires an interest in the prayers of the Saints everywhere.

Sister M. Lyon and two sons, of Prairie City, came over Tuesday to do some trading. Bro. Lyon is so busy making cheese that he can not get away from the factory, he is a first class cheesemaker, his make of cheese being preferred in Rich Hill above any other brought to this market.

Crop prospects are good here. Quite a lot of wheat has been cut, and some thrashed, which is of fair quality.

The Missouri Pacific R. R. Co. have a depot eating house here in the shape of a dining car. What next!

Blackberry picking is the order of the day now.

I am informed that there are between thirty and forty elders in and around Independence, if so, why could we not get a glimpse at one once in a while. We will see that such a one has plenty to eat and free speech.

J. C. C.

**JOHNSPORT ITEMS.**

The writer attended the Western Maine conference, and met with many old friends. We had a splendid session, two were baptized. Mat U. W. Green, George W. Otis, Samuel, Joseph and Thomas Eaton, John and Edwin Blomster, W. G. Perb. Mace, R. Cousins, and many others. all in good spirits, and strong in the faith.

Sister Sarah M. Gray of Indian River, Mo., died June 21st, she was born in Columbia, Washington Co., Mo., July 27th, 1838, was baptized and confirmed by Elder J. C. Fess, March 20, 1873, and died firm in the one faith.

Am still holding the favor on Beales Isle, and the people are fortunate to the pin of salvation. We hope soon will obey soon.

J. C. F.

If perchance a copy of the Ensign should reach you please read it carefully and see whether it is not worthy of your support.

Sister A. Dampsey is spending a few weeks with relatives and friends at St. Joseph, Mo.

**Latter Day Saints' Literary Exchange.**

It is a well known fact that almost every large organization of people includes a great many poor among its members. Owing to the peculiar character, this is especially true of the Church of Christ. Paul says, "For ye see your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty," etc., and Jesus, in answering John's query as to whether he was indeed the one who should come, or whether they should look for another, referred, among other things, as proof that he was indeed the one prophesied of, to the fact that "the poor he has the gospel preached to them."

As it was in Christ's time, so it is to-day. The gospel is preached in its fulness and purity to the laboring classes as well as to those who are more comfortably provided with the good things of this world; and as a result of this fact, there are a great many in the church who are unable to provide themselves with the church publications, and being isolated from the body, seldom have the opportunity of attending the preaching of the word.

For some time past different persons in the church have been struggling with the problem of how to provide these brethren and sisters, and also others not of the church who cared for them, with the church publications. It is probable that there has always been more or less work of this kind done by individuals, but the amount of good accomplished has been meager and scattering, as a few drops of water in the mighty ocean, or a grain of sand here and there upon the shore.

The question that presented itself was not of a local nature—not simply how to supply one needy here and another there—but how can we reach the greatest number, how can we do the most good in this branch of the work?

"In unity there is strength" is a saying, the truthfulness of which has been too fully demonstrated to warrant any in doubting it, and the attention of those who were most deeply interested in this question was turned to the task of discovering some means by which an organized movement could be effected. It was not, however, until June, 1890, that a plan was publicly presented by Bro. H. B. R. of Dulaz, Cal., through the corresponding Department of "Autumn Leaves," having this end in view.

Bro. Root suggested that "the 'Grand Lodge' be at Lamoni, with assisting societies wherever there are one or more members of the church," and for those of the church who had matter that they were willing to donate, to send the same to those at Lamoni, who were to send them out again wherever they could be used to advantage; also, all who were interested in the movement were to keep those at Lamoni posted as well as possible, as to where such matter could be used to advantage. Bro. Root's plan, however, was simply to distribute story-papers, cards, and such things as would please and instruct the children of the poor who could not procure such things themselves.

The next one to write upon the subject was Bro. C. R. Duncan, whose letter appears in the Correspondence Department of "Autumn Leaves" for July, 1890. Among other things he said: "I have not only in my travels that there are hundreds of copies of the 'Herald' and 'Hope' that are read one, then cast aside, and either torn up by small children or thrown into the waste basket. This I have seen in many places. Not long ago I picked up a copy of the 'Herald' that had been thus cast aside, and I found that it contained a copy of the revelation given at the last conference at Lamoni. I put it in my pocket, and in a short time met a sister who did not get to read the 'Herald' and I gave it to her. It was highly appreciated too."

Acting upon the suggestions thus offered, a number of young people of Lamoni met and organized the "Latter Day Saints' Literary Exchange," September 20th, 1890, which society has for its object the work of furnishing the church publications and other standard literature to those who are too poor to pay for them themselves. The plan of operation is as follows:

1st. You have any of the church publications, or other standard literature which you would be willing to put to further use by donating it to others who are not so fortunate as yourselves in this respect, and who are hungering and thirsting for the spiritual and intellectual food which has been bestowed so bounteously upon you, but which seldom comes within their reach, should notify the secretary, Bro. Peter M. Hinds, Lamoni, Iowa, stating name, volume and number of article, and the secretary will immediately inform you who to send it to. If, however, there should be no present demand for the article, you will be instructed to send to the secretary direct. If you are willing to spare your "Herald," "Lopes," etc., as soon as you have read them, you should notify the secretary to that effect, and he will send you name and address to which you can mail a roll every month which you read them. In some cases where you are not financially able to pay the postage on them every month, the secretary can send you stamps to use for this purpose. Thus many times postage can be saved by having your send direct to those in need instead of here. Be sure to give your address in full every time you write, that mistakes may be as few as possible.

2nd. In order that we may be kept informed as fully as possible of persons in need of reading matter, we earnestly request the traveling ministry, district and branch presidents, and all who are willing to help this labor of love, to send to the secretary the names and addresses of all worthy poor whom they may know that we may be enabled to look after their wants.

We also earnestly urge all such persons who are not now receiving the church papers not to hesitate to send in their names and addresses.

3rd. As there is what requires considerable finance to carry it on, this work is being no exception to the rule, and believing also that there are many in the church who would prefer to donate money, rather than part with their publications, we request all who are able and willing, to send in as much as they feel like giving to the treasurer, Bro. Willis W. Kearney, Lamoni, Iowa, and they may feel assured that it will be taken care of and expended where it will do the most good. We have been sustained quite liberally in this respect in the past, and as the society is put to considerable expense in the way of paying postage, freight, etc., and as it will also wish to subscribe for church publications occasionally, it is hoped the brethren and sisters will continue to thus liberally sustain it.

Remember that all money must be sent to the treasurer, Bro. Willis W. Kearney, Lamoni, Iowa, and all reading matter, letters of information and inquiry to the secretary, Bro. Peter M. Hinds, Lamoni, Iowa.

WILLIS W. KEARNEY,  
 By Order of Society.

We are prepared to do any kind of printing such as preaching notices, cards and letter heads, also all kinds of pamphlets or book work. The Eldership or any one having anything they wish to put in print will find it to their advantage to correspond with us and get estimates. First class work at bottom prices. Address ZION'S ENSIGN, Independence, Mo.

**BIBLE SYNOPSIS.**

Only a few left. Will sell the remainder at 5c each, or six to any address for \$5; still larger discount to agents. Address, J. F. Rogers, 1002 Broadway, New York.