

ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

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ZION'S ENSIGN.

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F. G. PITT, EDITOR.

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HAVING withdrawn from the ENSIGN I desire to thank all who have contributed to the success of the undertaking and hope the very liberal support so far given will be continued. In bidding the readers of the ENSIGN editorially good bye, I wish to say, my best wishes are still for the onward march of the principles of truth which the ENSIGN has striven to disseminate to the world.

J. A. ROBINSON.

THE withdrawal of Bro. Robinson from the editorial staff of the ENSIGN, throws upon me the entire responsibility of this department. On account of my brief experience in editorial work I assume these duties with considerable trepidation, but trust that wisdom may be granted according to the demand.

F. G. PITT.

WE trust our readers will overlook any typographical errors as well as the lateness of this issue, as changing location, enlarging the paper, and new machinery has kept us very busy.

"I CAN forgive, but I cannot forget," is only another way of saying, "I will not forgive." A forgiveness ought to be like a cancelled note, torn in two and burned up, so that it can never be shown against the man.

THE great object of the true Christian is not to merely live so as to avoid punishment for wrong doing, but to live worthy of celestial glory. We should therefore not only avoid evil but do good and thus develop within us a mind of purity, of love, and of goodness wrought out by acts and deeds, assisted by God's holy spirit.

OUR visit to Oak Grove was a very pleasant one. We were kindly received and preached morning and evening to good audiences in the Christian church, the choir took charge of the singing which was excellent, and a finer people in appearance we have seldom met. We admire the liberality of thought manifested by them. Bro. Wagner will have charge of the appointment next Sunday.

BRO. H. WAX had fulfilled, on Wednesday morning, a vision which he received some thirty-four years ago while he was a member of a branch of the church afterwards known as Cutlerites, but which at that time bore the name of the "Church of Jesus Christ." In the vision, President Joseph Smith was pointed out to him as the leader of the true church. Two others were contending as to who should lay the foundation stone, and while they were contending, Bro. Joseph stepped down and laid the stone on the south-east corner. Wednesday morning he met Bro. Joseph for the first time in his life at the exact spot near the Temple Lot in Independence where he had seen him thirty-four years ago. He recognized him instantly, and the vision he had born testimony of so often, came to mind vividly.

DOES GOD ACCEPT OUR WORSHIP?

ONE very important matter for all worshippers to bear in mind, if they desire God to accept their worship is, that their forms of worship must be authorized of him. God has never given man the right to invent forms of worship, but has reserved that right unto himself. He has not only commanded man to worship but has commanded how he should worship. Christ introduced into the world a true system of worship called "the truth," and commanded that they that worship him must worship him in spirit and in truth. He distinctly told them, "In vain do ye worship me, teaching for doctrine the commandments of men."

Infant baptism, sprinkling for baptism, the mourners bench, etc., are all commandments of men, not a sentence in God's word authorizing them; while faith, repentance, baptism by immersion, for the remission of sins, and laying on of hands for the gift of the Holy Ghost, are all authorized by God's word, and a part of that truth that Jesus came to establish.

Let those then who are honest in their devotions, see to it that they are supported by God's word and while they may have to meet with scorn and contempt from the world, as He had to meet it, they will have the blessed assurance that if they suffer with him they shall also reign with him; while on the other hand we have the warning that those "Who are ashamed of me and my word before men, of them will I be ashamed before my Father and the holy angels."

TRUST IN GOD.

A recent exchange complains because of a lack of Christian trust in God. Why should they trust in Him when those who profess to be his servants scoff at the idea of miracles at the present time. In the days when his children trusted him, the counsel of his ministers was: "Is any sick among you let them call for the Elders of the church and let them pray over him anointing him with oil in the name of the Lord."—James 5:14. But now, the advice is when you are sick, send for a doctor for the day of miracles is past. Why blame the people then for not trusting God. Christ promised his people the Holy Spirit to be with them always and the manifestation of his Spirit to every man to profit withal.—1 Cor. 12:7. He then names nine different manifestations among which is the gift of healing, the working of miracles, prophecy, divers kinds of tongues and the interpretation of tongues. But if these gifts and blessings have ceased so he made manifest to his children, God's word has proven false. For no where in his word do we learn that he has changed his law.

Let the minister for Christ teach the words of Christ, and let them receive authority from him before professing to act in his name, and they will learn that God and Christ have not changed but in all ages when his law is complied with, man will receive the benefits of that law the blessings will follow according to the promise and man will have no cause to mistrust his power.

Let our trust be an intelligent trust and if supported by his word instead of the opinions or theories of men, we shall have no need to fear.

OUR PAPERS.

Brethren sometimes ask "why we publish so many different papers." For instance, there is the Herald, Zion's Ensign, Autumn Leaves, Pen and Platform, Glad Tidings, Zion's Hope, etc. You say you cannot read all of these, and ask why our people publish so many. Let me answer by asking, Why do our farmers have so many implements, for instance the breaker, the stirring and corn plows, the drag, the horse-rake, the mowing machine, wagons, buggies, carts, and many other tools that all farmers use? Why not let the breaking plow answer all purposes? You will at once reply, that each one of these tools answers the

purpose for which it was designed. While the breaking plow is necessary before the seed is planted, other implements are just as necessary afterwards to bring the crop to maturity. So with the publications, each one has its own work to perform in the grand work in which we are all mutually interested. Therefore, brethren, do not wait until some minister or mission worker comes around to solicit you to subscribe for these papers. It takes time and money to reach you at your homes. We have a wide field, and if you are not able to read all of these, just hand them around. Put some in the racks in depots, hotels and other public places. The isles are waiting for just what all these papers contain. May the Lord bless his people and arouse the true missionary spirit all along the line.

WITH THE CHURCH IN AN EARLY DAY.

SISTER M. WALKER'S book "With the Church in an Early Day" has just been placed in our hands and from a brief scanning of its pages before having time to carefully peruse it, one thing appears quite evident, it is bound to meet a warm reception. It is neat in appearance, nicely bound, printed on good paper, in large type, and would be an ornament to any library. It is attractive from the first page and makes one dislike to lay it aside, when they commence to read it, until it is finished. It is an excellent book for the young, not only to interest them, but to impart information regarding the history of the church and the principles of the gospel as restored in these last days. Hundreds of just such books are needed to place in our Sunday School libraries, and we sincerely hope this book will receive such a warm reception that others may be induced to undertake a similar task, so that our young people may not be compelled to satisfy their desire to read, by having to read the pernicious trash filled with sensation and lust everywhere so prevalent in our age.

Satisfy the young with the true, the pure, the good, the beautiful and it will be easy to keep them in the narrow path of virtue and truth. A few dollars spent in good reading matter may save you from a broken heart, and your children from sin and despair, and crown the closing years of your life with joy and peace.

The price of sister Walker's book is one dollar. Sister Abbie Horton of Independence is agent.

Hints to Sunday School Workers.

Always enter the Sunday School room good naturedly, bringing peace and good cheer with you.

Greet your scholars with a smile and make them feel that you are personally interested in their welfare.

In teaching them, be sure that your example is in harmony with your teaching.

Teachers should assist the superintendent in preserving order in their respective classes.

All the scholars should be taught to bow the head in prayer.

The singing should be lively or spirited, manifesting a cheerful spirit. Slow doleful tunes should be avoided.

Try to make the school so interesting to the scholars that they will delight to come.

Bro. Joseph Westwood Sr. of Blue Mills, Mo., called on us on Wednesday. Although he is over eighty years old and partially blind, he is still enthusiastic in the good cause.

Cultivating the Voice.

"Mamma, mayn't I have something to eat, I'm so hungry?" whined Willie Cooper, as he came in from school to his mother.

"Certainly, my dear," replied the mother, "but you must ask in a different tone from that. Now, smile and say, 'Mamma, please give me something to eat,' in this tone," and she spoke in cheerful accents to show him how.

It took two or three trials, but at last Willie got all the whine out of his voice and all the cloud out of his face, and was given a generous slice of bread and butter to "stay" his hunger till supper time.

It was by no accident that all the Cooper children had pleasant voices, and clear and distinct enunciation of what they said; for the cultivation of their voices had begun very early in their lives, so their vocal organs had had no opportunity to form wrong habits or learn bad ways. They had not been allowed to talk bad grammar, to clip their words, to indulge in slang, to whine, and the example of the clear, sweet, ringing cadences in which their parents spoke was more potent, perhaps, than any other influence in forming their habits of speech.

A child may be indulged in whining until its vocal organs are so set that it cannot speak without whining, or it may be allowed to talk in a high, shrill key and it loses command of the lower register, and can use only the high key. It may be taught to speak with distinct articulation, with natural resonant tones, with grammatical propriety and correctness, until this shall become a part of him and an inalienable possession.

Sermon by Elder Joseph Luff,

Delivered at General Conference at Kir-land, Ohio, Sunday evening, April 12th, 1891.

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

Beginning with the 6th verse of the 11th chapter of the letter to the Hebrews, we read: But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after 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, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God."

Turning now unto the 24th verse, we continue reading: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction 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 of Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the King: for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them. By faith they passed through the Red Sea as dry land; which the Egyptians essaying to do were drowned. By faith the walls of Jericho fell down after they were compassed about seven days. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. And what shall I more say? for the time would fail me to toll of Gideon, and of Barak, and of Samson, and of Jephthah; of David also; and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted,

were slain with the sword: they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented; of whom the world was not worthy; they wandered in deserts, and in mountains, in dens and in caves of the earth. And these all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect." Or to give you what we consider a better rendering as a finish to the chapter, "God having provided some better thing for them, for without suffering they could not be made perfect." You know where that rendering may be found, I presume.

We shall select two or three passages of Scripture, or two or three verses and use them as a text. The first you will find in the 2nd letter of Paul to Timothy which reads: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15. The second passage you will find composing the 1st verse of the 12th chapter of the same writer's letter to the Corinthians. "Now concerning Spiritual gifts, brethren, I would not have you ignorant," and the third and last we shall now call your attention to is found in verse 7th chapter 5th of the second letter of the same writer to the Corinthians. "For we walk by faith, not by sight." This last verse may sound a little strange when thus selected as a partial foundation for the remarks to be offered by a speaker from this stand, representing the faith I have, the honor to represent to-night. It is possible your surprise will be increased rather than lessened before I get through, and it may be just possible that some few or many of you, will conclude in your minds that the speaker is evidently upon the high road to apostasy from the faith. I state this at the outset for I want to make you all critics at the start; for if I succeed in this, I will be successful in getting your attention as closely as can be possible, with a view to analyzing or carefully weighing every sentence I may utter and expecting to hold me, as a representative of our common faith, to account, if I make a statement that after examination, shall prove to be out of harmony with the spirit and genius of the philosophy we profess to love.

We listened to a very able and eloquent discourse this afternoon—one that in my judgement, set forth our position clearly, so far as the effort was intended to do it, in regard to the matter of receiving and enjoying such portion of the Divine Spirit as is evidenced in the gifts of the gospel enumerated in this 12th chapter of Paul's 1st letter to the Corinthians. When discussing this subject on one occasion some years ago one or two persons reached the

conclusion that I have declared to be possible among you to-night, and thought that I was out of harmony with the faith of the body. Last any of you shall reach this conclusion too hastily, or before proper examination shall have been made of the matter to be presented, if I shall be helped in the effort I have in mind to-night, I want you to distinctly understand, that every position taken by the brother this afternoon, and all that was presented by him in support of that position, so far as I understood him, (and I think I understood him perfectly,) I heartily endorse—absolutely, I endorse the position taken and the arguments presented in connection with it. Let that be settled please at the outset.

Permit me, through a young man, to address the ministry particularly and say, that while this is the case, my experience is not in accord with that of numbers of individuals whom I have heard testify, here and at other places and at other times, that from the first day of their admission into the church, they have never known what it was to doubt. If I commit a sin in telling you in my experience, a few words, I hope God will forgive me, but I confess to you that there has never been a month in my experience of fourteen years, when I have been absolutely free from doubt. Not in doubt as to the foundation upon which the great church structure rests—not in doubt in regard to the ultimate of this peculiar work—not in doubt as to the wisdom of the Almighty in choosing whom and what he has in this age, but because all along the line there has been budding and unfolding some new feature, some added—shall I call it—cross, some fresh problem, involving responsibility, that at the outset seemed to be startling to me, and to challenge my powers of investigation. At the very beginning of my experience in the work, there were some things in the locality where my birth into the church occurred, that caused me to become a severe critic from the start. The effect of these things upon my mind was to place me in an attitude where I began to feel around to learn if there was anything at my back against which to brace myself, and to inquire whether it was possible for me to find a realm for the free exercise of that peculiar something we call individuality, connected with me, and at the same time remain in good and full fellowship as a member of the church I had entered into. I repent, that some things connected with my early experience led me to question in regard to this thing, and finally to write letters to the president of the church and others at a distance from my then residence, to ascertain precisely the ground occupied by the body, with a view to securing an understanding as to what latitude was to be mine, and to learn how far church influences were to exer-

cise a restraining force upon me or my mentality; in other words, to what degree—using the idea of the Apostle Paul—the conscience of my brother was to be made the measuring line of my conduct and faith. The answers I obtained were of a character to assure me that no surrender of conscience, nor abridgement of reason was asked at my hands, that I was not required to say in my soul or with my lips, "Amen," to anything of which my conscience did not approve. I was urged to be careful in the selection of means by which this conscience of mine was to be educated; but after carefully selecting the means, and educating my conscience thereby, to stand, though the church and the world stood against me.

This may seem a strange preface to a discourse from such portions of scripture as I have read in your hearing. I have made mention of the fact however, that my experience has not been like yours, at least some of you, in that I have known what it was to be severely tried with doubt and with fear. In approaching this text—the last portion of scripture I read in your hearing—I interpret it as meaning that outside of general provision, God does not design to pour in floods of light upon individual pathways, or the pathways he would have individuals to move in, unless there is an absolute necessity for it, and that the necessity is to be determined, not by the individual, but by that infinite wisdom which is lodged with the Eternal himself, and him alone. That no man has the right to declare precisely where or how God shall meet him, or to what degree the prayer he offers shall have answer in his experience as an individual. The great idea of the scripture is, that we are children of God if we have obeyed the form of doctrine by which this relationship is secured; and that, as children, our interests rests in the hand of our wise parent, and that he, in his loving regard for us will see that these interests are conserved and protected, until as a result of the operation of such forces as he will bring to bear, we shall develop a character and reach a condition of being, that only a divine mind could conceive of or make possible. We walk by faith and not by sight, and while I congratulate my sisters and brothers who tell of wondrous revelations from God to them, by which their hope has been made secure, and through which they learn that the leverage by which they are being elevated, is furnished directly by the hand that moves the world and preserves the stars in their courses; while I congratulate them on the receipt of all that which to them is so good and so grand, I take the liberty of stating, frankly here, that I believe there are hearts present that pulsate with mine when I say, that nearly all I have ever received in the way

of glorious spiritual experience has come as the result of hard and bitter testing, after long and painful doubting, deep study and grave apprehensions. It has been a development under severe pressure and has been paid for in nerve and brain, if not in blood. It has not been as I have chosen it to be, it has not been as I would desire it to be, and the kind of experience that has been mine and possibly some of yours, has been of that order that has made it necessary for me to frequently cast about and look again for the original foundation upon which I was led to build, and re-examine its character; then looking forward and beyond, discover, if possible, whether I was building with material that would harmonize with its enduring qualities, and whether there was found resident within me that degree of spirituality that would make hope secure and entitle me to recognition at the hands of God, securing for me the expression from his lips, "Well done good and faithful servant." In other and fewer words, did the Almighty know or care anything about me and my work?

The statement made in the first verse of the apostle's letter to the Corinthians the 12th chapter, "Now concerning spiritual gifts, brethren, I would not have you ignorant," was addressed, as the language indicates, to the brethren. They were a people already in possession of the Holy Ghost. All around them the evidences of the marvelous were apparent, and doubtless, as some of you have been permitted to do, they were rejoicing in the possession of that which to them, gave evidence of divine recognition and pleasure; and yet at the very commencement of this chapter, the apostle, after uttering the words "I would not have you ignorant," says: "Ye know that ye were Gentiles, carried away unto dumb idols, even as ye were led, Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." If this letter was written with a view to remedying or correcting certain things that were out of the order that should exist, what was the character of these things he intended to correct when He says that "no man speaking by the Spirit of God calleth Jesus accursed?" Evidently, to the thinker, it appears that there was operating there some kind of power or influence which sought to make saints believe Jesus was accursed. I simply mention this that you may get the idea I want to enforce as a leading thought, viz: that there may be abuses of the revelative idea, and further that some of these spiritual gifts named may have a significance and a meaning that has never been thought of, or entertained by a large number of us. In our efforts to evangelize the world, or to make proselytes to this faith from other religions we have made

a hobby of the striking contrast that exists between their forms of religion and ours. We have talked of the need for prophesy and tongues, and have derided the barrenness of churches without them and but very little time has been spent in adventuring saints as to the rank, order, importance and identity of each individual gift. Hence we do not receive all the good nor avoid all the evil intended by their reception and exercise.

At our conference one year ago, I referred to this matter briefly and some little criticism was indulged in, in consequence of it, for which I felt thankful, and one part of the discourse that came under careful examination was this; I made the statement that this remarkable gift named in the apostle's enumeration here—the gift of faith, did not mean what the majority of the people in the church claimed it meant. It meant the gift bestowed and resident in man that enabled him to continue trusting God, though he got nothing that he wanted in this life. I drew the comparison in this way: that while I admired the faith that was in Moses, in the exercise of which he was enabled to stretch his rod over the water and the parting took place by which deliverance was wrought for the Israelites; and while I rejoiced in the faith that made it possible for Elijah to banish and afterwards produce rain, and for other illustrious Bible characters to achieve marvelous things, such as did Daniel among the lions, and the three Hebrew children in the fiery furnace; yet there were others, some of whom were referred to in Hebrew 11th chapter, who endured endured torturings, persecutions and even death, and who, though they doubtless prayed, were not delivered but exhibited a faith that transcended and eclipsed the brightest array of grandeur that was revealed in any miracle working power. Such faith as was resident in the character of an individual whom the Bible calls Job. He did not have things as he wanted them, and yet he stood by God and the truth, believed in him, having been convinced that it was right so to do. The devil made a report when the sons of God met once, and the Lord called his attention to the fact that there was a man named Job whom he had not been able to influence as he had others. "Well," he said substantially, "Who could influence him, you stand right at his elbow, and it is only for him to wish and for you to do, the man can not have a thought in any direction but you gratify it instantly. You prosper everything he touches. Who would not serve you? But just turn your back upon him and let the prosperity attending him be abated for a time, and let the tide of adversity run in upon that grand man as you call him, and he will turn around and curse you." And the Lord said to him "He is in thy hand." The

next thing we hear, as occurring to Job is, that one, by one his possessions left him, until family and property had all been taken away, and bereft of these, he was left as a poor man; and the individuals who would have admired him and did admire him in the past because of his wealth and his exalted station, now pass by and turn away from the man who is in this condition of poverty. His health fails, a loathsome disease fastens itself upon him, and his wife advises him to yield his integrity and curse God and die. And yet when the enemy of souls appears again before God and a report is asked, he can not report very much success in the way of his influence over Job, because the integrity of Job has never been shaken. He stood as he had stood when the light was upon him, he walketh by faith and not by sight, He had said "Though he slay me yet will I trust him." There is a grand type of christian character revealed in this which we lose sight of when we clamor so loudly for the reception of that power by which miracles are wrought.

While I congratulate the man here and the sister there and the brother yonder, who has that influence with God which will secure for her or for him the exercise of Divine power, by which their will is wrought out just as soon as they find expression; I pay my tribute of admiration on the other hand, to the individual who though he cries ten times and has been refused, can still go to his God and say, "Father, I am reconciled to what your pleasure may be, I am registered for life and death by the side of the everlasting truth, though I never get what I want in this life." Such is the man that walks by faith and not by sight, and when I have heard brothers and sisters tell of how God has split the cyclone in two as it has threatened to destroy their premises, and of miracles wrought here and there in answer to their prayer, by which their sick were healed and pains were relieved, I have felt in my heart to thank God, for I believed they testified truthfully; but when I have heard a widow say, as the tears roll down her cheek:—"I know this one has testified, that when the elders were called in case of sickness in her family, her children were healed instantly; when her husband was sick, he was raised under the administration at the hands of the elders; but I cannot make such report, for when my children were prostrated by disease, I called for the same elders under circumstances, so far as I could judge, similar to those attending in the other instance, but my husband died—three of my children passed away; I prayed as hard and earnestly as a mother's heart could do, but some power, some will, either wiser or stronger than my own said, "It shall not be as you desire." And this individu-

al has said "notwithstanding husband has gone, child after child has been removed from my embrace, I have two others left, and if God in the hour of my trial and sore distress shall take even these, contrary to my expectation and hope; I shall still, if I am spared, stand in your midst, and will love God for I cannot be moved from his truth. I don't understand it, but my Father knows best." I tell you that is a grand illustration of faith than was showed even when the waters of the Red Sea divided and left a passage for the redemption of the Israelites. One is a means of securing pleasurable gratification whenever desired. The other is the testimony of unwavering devotion and fidelity when even the object of your affection seems to ignore you. One is the means of escape from trial, the other a willing endurance of the trial. One is a pleasure, the other a pain. All are willing for the former but who for the latter?

This faith to which I refer is akin to that found in the Son of God when he cried out "My God, my God, why hast thou forsaken me?" It was closely akin to that faith which found expression in Gethsemane, "If it be possible Father, let this cup pass from me; nevertheless, not my will, but thine, be done." When I witness it I feel to congratulate the soul that possesses it; and I speak of it to-night because I have seen a number of such, who have said "I wonder why it is God does not give me any gifts of the gospel." I have seen them look, with tears in their eyes, at others whom they believed were more blessed than themselves and have mourned in their hearts and have said, "Oh, God, what have I done that these things should be denied me, notwithstanding I labor as earnestly as I can, I sacrifice and endure so far as seems possible for me. Why is it that all the sunlight streams into other lives and all the shadows fall upon my dark and gloomy way?" I admire the faith resident there, that will enable that individual to trust God when he can not see him. It is an easy thing to serve God when he stands at your elbow and does just what you desire; it is a different thing to serve him when he will not let you have anything you ask for.

And let me tell you I have felt sad in my heart sometimes when hearing members of the church pray like this, of course I may have been wrong in my judgement and they may have done right; but when I have heard them say, "Oh Lord, give us a faith that will take no denial." I have asked, Oh God! What kind of a faith is it that will take no denial from thee? They must have it their own way. Saint's please don't pray that way any more, I would feel that I was insulting the God whom I was approaching by such a prayer. I acknowledge that he is wiser than I and that

he knows how to deal with me better than I know how to deal with, and if I approach him and say, "Lord, I dictate the terms and draw the line by which you must walk and I won't have any denial." Is there any faith in that? If there is, I don't know what faith is. I tell you friends that there is not a promise made in the New Testament or the old either, that if a man speaks in tongues he shall be saved; there is no promise that if a man prophesies he shall be saved; there is no promise that if a man is healed physically, or has received the gift to be healed or to heal others, that he shall be saved; but there is a statement that "he that endureth to the end, the same shall be saved;" that is, that if he has the faith within him that will enable him to stand by God and the truth for their own sakes, he shall be saved. The genuine faith accepts God's denial as cheerfully as the granting and says it must be for the best, for Father has so ruled. I don't want to dwell to any unnecessary length upon any one thought, and hence will leave this part of the subject.

CONCLUDED NEXT WEEK.

Rio De Janeiro.

All who have traveled across the seas have heard of the unsurpassed beauty of the Rio de Janeiro Bay. For every sailor praises it as being the acme of perfection in land and water scenery. It has but two rivals in the world,—Sydney in Australia, and Nagasaki in Japan.

Niterohi, meaning "hidden water," was the name given to the bay by the natives. The entrance is only a mile wide, while the bay itself is 100 miles in circumference. It is pear-shape, the long and narrow entrance forming, as it were, the neck of the fruit. It is surrounded on all sides by hills of varied contour, which enhance its beauty a thousand-fold. On the left of the entrance, looking landward, is a great, precipitous rock, known as the Sugar Loaf. It is only 1,300 feet high, but so steep and smooth are its sides that it has never been climbed, except by two or three bold adventurers. The bay is bespangled with numerous islands, and the shores are deeply indented.

The streets of Rio run every way, up and down little valleys, round the edge of the bay. True, the streets of the old business part of the town run at right angles. These are on a level piece of ground jutting out into the bay. They are very narrow, generally not more than ten feet wide paved with "Belgian blocks," with an open drain running down the center, so that the street, instead of being high in the center, and lower at the sides, is made vice versa.

Some of the streets are so narrow that carriages are not allowed on them at all. The sidewalks are on the same level with the streets, so that vehicles frequently drive on the pavements, almost grazing the store fronts, and forcing pedestrians to jump into the nearest doorway. The houses which border these streets are very picturesque. No two are like. They range from two

to four stories in height, and are in every style of architecture, though all have little projecting balconies, and many have alcoves on the upper flights. Some of the larger and handsomer stores and public buildings are built of cut stone, a sort of granite; others have door and window frames of stone, and the remainder is of brick and stucco.

The walls of many of the houses are colored, reminding the traveler forcibly of some of the towns in oriental countries. They are red, yellow, brown, and pink, with variegated trimmings.

Although Rio is one of the fairest cities on earth, it is one of the most fatal to health and even existence. "Fortunately there are many sanitariums in the hills around it, and to these the citizens flee, literally for their lives. Smallpox and yellow fever are prevalent. But these diseases would not exist to anywhere near the great extent they do, were it not for the dirty habits and hard, poor living of so many of the inhabitants. "Latterly, much has been done to improve the drainage. An offer has been made by an English company, to level one of the smaller hills back of the city, which would let in a great current of pure air, and also have a tendency to reduce the temperature several degrees." The churches and monastic buildings of Rio number upward of fifty, mostly built in the Jesuit style, but striking from their size and the baric magnificence of their decorations."

Rio has one of the finest hospitals in the world. It is known by the name of La Misericordia. Its total capacity is 1,200 patients, and it receives from 12,000 to 15,000 a year. It is in the hands of sisters of charity.

The botanical gardens have a world-wide fame. The most beautiful tropical foliage is there to be seen. The avenue of Royal Palms is lovely beyond description.—Sel.

Suppression of Truth.

The suppression of the truth by those who know it, and with whom God has deposited it, is as dangerous and hurtful as the propagation of error. Many a man owes his destruction morally and spiritually to the suppression or keeping back of the truth by those who might have saved him from falling over the precipice and being dashed to pieces on the rocks below. All the truth we know is needed by the world. All the truth revealed in the Scriptures is necessary to the salvation of the world, else it would not have been revealed. When Christ sent his servants into the world to evangelize it, he commanded them to teach all nations to observe all things whatsoever he had commanded them. They were under obligations to tell all they knew concerning Christ, as prophet, priest and king. This is our duty yet. To suppress the truth about Christ as king and lawgiver of the nation is a sin, and may turn out to be a fatal as well as a criminal neglect.—Christian Statesman.

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.

ZION'S ENSIGN.

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

Independence District Directory

F. N. WHITE.....Missionary in Charge.
J. A. ROBINSON.....President.
F. G. PITT.....Vice President.
ALFRED WHITE.....Bishop's Agent.
E. ETZENHOFER.....Clerk and Treasurer.

Independence Branch Directory.

F. G. PITT.....President.
ROBERT MARY.....Pastor.
J. B. SCOTT.....Teacher.
J. A. MCGUIRE.....Deacon & Treasurer.
R. J. CRAWFORD.....Clerk.

Sunday School.

W. H. MILLS.....Superintendent.
H. CLOW.....Assist. Superintendent.
EARL CORTELL.....Secretary.
EMMA MILLS.....Assist. Secretary.
WILL H. MILLS.....Treasurer.
F. G. PITT.....Chorister.
MATTIE BOZARTH.....Asst. Chorister.
BELLE ROBINSON.....Organist.
MATTIE BOZARTH.....Assistant Organist.
ADA PITT.....Librarian.
CLARA BRENNAN.....

LOCAL NEWS.

Plastering on the new church is progressing rapidly.

The "Air Line" is pushing work on its road bed quite rapidly.

Bro. F. M. Pitt started for Chicago on Wednesday morning.

Bro. James Kemp writes that the work is looking up in Colorado.

We learn that Lamoni has a brush factory. W. H. Curwin proprietor.

Bro. A. H. Parsons preached to the Armstrong Saints on last Sunday.

The testimony meeting on last Sunday afternoon was truly a feast for the soul.

Sr. Savery, Sr. M. E. Salyard's mother, is still with us but is gradually failing.

Sister Belle B. Robinson has gone east to enjoy the heated term on the sea coast.

Mr. Jas. Kelley a brother of Bishop E. L. Kelley, spent a couple of days here this week.

Bro. Will Roberts and F. W. Barbee have just finished Bro. Geo. Hepworth's residence.

Bro. John Kaler writes that he and Bro. Wells are at La Monte at work they have tent there.

Will Bushnell was added to the church last Saturday. Bro. George Harrington did the baptizing.

The young ladies of our church will hold another silver medal contest on next Thursday evening.

Sister Frankie Dumbauld and Miss Anna Sutherland of Cameron, Mo., are visiting friends here.

By letter from Sr. Jennie Murphy we learn that the Marshalltown glueose works will start up again.

Bro. J. A. Robinson preached at the Saints church on Sunday morning and Bro. T. W. Smith in the evening.

Bro. T. W. Chatburn preached in Seranton, Kan., on Sunday the 12th. He speaks well of the Saints at that place.

Bro. Arthur H. Mills celebrated his majority on last Friday evening. Quite a number of the young Saints were in attendance.

We learn by card from Bro. B. A. Atwell that Bro. Judkins of Willow Springs, Mo., died on the morning of the 20th.

Bro. J. N. Roberts writing from St. Peter, Minn., sends a subscription to the ENSIGN and says he is having good meetings.

Bro. Joseph Westwood and Geo. Harrington have appointed preaching at the Lower school house near Atherton for next Sunday at 11 a. m.

Bro. D. L. Palsgrove of Clinton, Iowa, sends in a list of renewals. We are thankful that many are willing to assist in advancing the good work.

President Joseph Smith was with us several days during the week and we were in hope of having a sermon from him but in this was disappointed.

Elder Stephen Hogue gave the ENSIGN office a call this week. He is actively engaged each Sunday preaching to good audiences in the neighborhood where he resides.

Crops here are excellent, fruit in abundance and cheap, blackberries sold at one dollar per crate last Monday. The canning factory is putting up from three to five thousand cans daily.

For a first class railroad with first class accommodations and agents and officers who are courteous and accommodating we can heartily recommend the Chicago and Alton as one of the very first.

Bro. Mark H. Forsentt paid us a flying visit Wednesday but did not stay long enough for some of us to get a glimpse of him. It is too bad that some people go through the world in such a hurry.

Sr. Susan Myers, relief of Bro. Bartley Myers and mother of Sr. F. W. Barbee, died July 24, 1891, aged 72 years 9 months and 28 days. Sr. Myers was born in Sussex Co., N. J., September 26, 1818, was married to Bartley Myers May 13, 1837, and was baptized by Bro. Alfred White at Newton, Iowa, in July 1872.

REMARKS OF BRO. M. H. FORSENTT AT PRAYER MEETING. The eyes of the church everywhere are turned toward this place; the eye of society is upon you. We have reason to praise the Lord for the great good His providence hath wrought out for us; but, in my experience at least, there is as much cause for gratitude in what He hath denied to us as in that He hath granted. That which in our imperfect judgment seems most desirable, in His infinitely wiser judgment is forbidden to us. I thank God for His denials as much if not more than for His gifts to me. Your position here involves great responsibility; and, hence, I pray not for you alone, but for those also who minister for you and to you, in word and doctrine, that great wisdom may mark their ministrations, that love may be the ruling power of their government, that love which is unmixed, in even the least degree, with carnality or lust, and that every affliction and trial may prove to be the corrections of purifying methods the Great Father employs for our sanctification, for "Whom the Lord loveth, He chasteneth."

CLINTON ITEMS.

Wheat threshing is reported from all quarters this week with a fair quality and good yield.

Fancy flour is now worth \$2.50 per 100 lbs., corn 45 cents per bushel, new hay \$5.00 to \$6.00 per ton. The hay yield is very large and the most of it in fine condition.

The large new mill "White Swan" opened up this week. This is one among the finest mills west of St. Louis. We now have three fine flouring mills in our city.

We are of the opinion that the Latter Day Saints of South-west Missouri should have a grand reunion some time this fall. Iowa and other states are leading out in reunions and why not we? Can't the missionary in charge and the president of this district look this matter up, and select some suitable place and time and notify the president of each branch and those laboring in the "field" to work up the interest among the saints and friends of the work. Brethren we are all agreed in this branch to have a reunion and feast upon the good things the Lord may give us.

Shall we have a reunion?

D. C.

ELDORADO SPRINGS ITEMS

We came from Lowry City to this place with the tent and commenced meetings Monday the 13th. The prospects here are not flattering as yet. Our congregations have been somewhat floating on account of the excitement attending the annual celebration. We had to suspend for last night on account of the same, there being a swing and a dancing floor adjacent to us, making quite a noise. We had an offer to rent the tent for a dancing floor yesterday but declined without thanks. We will continue here this week, further than this, we do not yet know what we will do.

Bro. Curtis has done the preaching with one effort from myself, Bro. A. White not being well.

A. J. K.

LOWRY CITY ITEMS.

A grove meeting is announced for Lowry City to commence Friday evening the 24th inst. and continue over Sunday and probably longer. It is expected to be under the supervision of Bro. T. W. Smith who is anxiously looked for.

Bro. I. N. White gave us a flying visit last Sunday and is prying with arrangements for a "reunion" to be held somewhere in this missionary field early in October. We are putting in a bid and think we have great advantages in the way of locality—being the very center of the field and have good groves, water, cheap fuel and feed—not to say anything in regard to fine railroad facilities where we can easily get liberal rates.

Saints are alive and the country for miles around is becoming greatly interested. Our branch puts in a unanimous voice, "Let us have the camp-meeting here."

Bro. Hempel and Delong from Deepwater were with us Sunday. Excellent meetings and the work is on the move.

T. R. W.

July 21, 1891.

RICH HILL ITEMS.

The sacrament prayer and testimony meeting of last Sunday was an enjoyable time, notwithstanding the fact that there were but very few out, considering the number of members that this branch contains. One name was given in for baptism. Thus the good work goes on.

Bro. Charles Walker of whom we have made mention is recovering slowly.

Sister Sarah E. Siebert and husband are rejoicing over a fine daughter born last week.

Sister Susan Conkey has bought property on 8th street opposite the Eagleton House about three blocks from the church, she moved on Monday. She is one of those go-ahead Latter Day Saints, who hold fast to the "rod of iron."

Sister Judith Ramsell and daughter Olive, have broke up housekeeping and have moved in with Bro. and Sr. Chapman.

It was Bro. William Chapman, and not Bro. Chaferan that was elected assistant Superintendent.

A young (saints) people prayer meeting was organized last Tuesday evening, the 14th to be held every Tuesday evening at private houses, one of the branch officers is to preside. We have some noble young saints here, would to God we could say all, and hope we can in the near future.

A big rain here Monday.

Quite a large and interested audience was out last Sunday evening for preaching.

Sister Annie Glenn has bought a fine Packard organ.

Everybody that we have heard speak of the ENSIGN has done so in the highest terms, and are more than glad to learn that this weeks issue will come out in a new dress—and enlarged, however we think the change will not be so great, but it will be known to all that have perused its former pages as we have the earmark.

Work has been resumed on the church, preparations are being made to plaster before cold weather or frost sets in, any one who can and will give us a helping hand now, in the way of money material or labor, will bestow a great favor on to the Rich Hill branch and its trustees, as they are greatly in need of help. It will be money spent in a good cause and God will ever remember the cheerful giver, who will respond.

The Saints are talking up a two days meeting for this part of God's vine yard. That is when the gospel tent will come in good play.

Bro. F. M. Sharroek is on the sick list.

The peach crop in this part of the state will be quite large.

July 21st 1891. J. C. C.

DENVER ITEMS.

We have moved the tent from Swansen to another locality nearer the city. A very fair sized congregation greeted Bro. Dumeau Saturday night, quite a number listening from the outside.

Sunday morning Elder Dumeau addressed the people at Euclid Hall on the divine mission of the Palmyra Seer. He enjoyed the best of liberty and held the congregation spell-bound for about an hour. At the close of the service we repaired

to the river and inducted two precious souls into the kingdom by baptism. One was also baptized last Sunday, the wife of Bro. Frank Shmutz. May they be able to keep the path they have set out in, till they shall reach the pearly gates. There are others nearly convinced.

I believe the promise made at the General Conference, that this conference year is to be an eventful one is going to be fulfilled as to the work in Denver at least; but when the work prospers Satan rages and we see some of his raging here as well as at other points. Last Wednesday evening Bro. Goodwin, an invalid, was left in charge of the tent and while in discharge of this duty he was set upon by a couple of drunken toughs and badly used. When he appeared at Bro. Pattens he was a sorry looking sight. No arrests have been made but we are watching for them and will prosecute them to the full extent of the law if caught.

Bro. Dumeau has been quite unwell the past week and spent several days visiting his brother at Idaho Springs. He returned feeling much better.

Bro. Robert Miller left Denver the 15th inst for New York, to take passage on the city of Paris, which sails the 22nd for Liverpool, to visit his old home in Scotland. May he have a pleasant voyage.

The different churches of Colorado Springs have undertaken a novel course of sermons for Sunday evenings during the summer. The ministers are using the Baptist Church to each toll, why I am a Baptist, why I am a Methodist, why I am a Congregationalist, etc. I wrote them asking the use of their church at the close of the series of sermons to let Bro. R. C. Dumeau preach a sermon on, "Why I am a Latter Day Saint," but received a very polite refusal with various excuses.

We hope Bro. Luff will not forget to give us a call on his way to his western mission.

July 20, 1891. E. F. S.

We clip the following from the Record, published at Lamonte, Mo.:

Tent Meeting.

"We are not aware that Lamonte has had an opportunity of hearing the Word of God preached by the representatives of the Church of Latter Day Saints. We are informed that Elders Kaler and Wells, of Knob Noster, will be here next Saturday night with our gospel tent.

They have no connection with what is known as "Mormons," that church with which the government has had trouble in Utah. Instead of this, they represent the "Reorganized Church of Jesus Christ of Latter Day Saints," which has done more to repress the evil of polygamy than any other church. It is the original church founded sixty years ago, while the church in Utah is an apostatized faction, disallowed of men and discontemned by God. They extend a cordial invitation to all to come and hear. They believe with St. Paul that men ought to "Prove all things and hold fast that which is good." For this reason they wish it to be known that they invite investigation and criticism believing that the truth will never suffer by such treatment."

These brethren are doing noble work for the master.

Letter from Sr. M. A. Atwell.

DEAR SISTERS:—Each Saturday you are eagerly looked for as if you were so much gold.

I have just received the sad news from Bro. Ledoris of Wright Co., that death has bereaved him of his beloved companion. We sympathize with our dear brother. It is God who giveth and he who taketh away. Let us be reconciled to his will. Our loss is her gain as she was a great sufferer in this life.

Bro. B. A. Atwell is near Burnham, Howell Co., will preach under the arbor to-day, prepared by the saints for the discussion between Bro. Spaulding and the Rev. —. He preached there from the 4th up to the 12th, then returned home to attend to some business, and went back the 18th. He reports the saints were encouraged and were striving for more light. I had a vision of those saints, several years ago, and my opinion, is that many more will come into the fold from the same place. Dear Saints be of good cheer and the Lord will bless you, prepare yourselves for the organization of a branch, that some from among you may be called to, preside over God's house.

We can see each day of our lives the necessity of the saints living up to the standard that God requires. Oh! that all saints could see the necessity of more laborers in the field. If they had to live as I do, they perhaps would pray more earnestly. All the preaching that I hear is what I get in Herald, Autumn Leaves and Enslaver. It is a great blessing to have that much."

Canool, Mo., July 10, 1891.

Letter from Bro. T. W. Chaturban.

ERRORS ENDS:—It being Sunday to-day as I am resting by the wayside, I write you this:

On last Sunday I was at Seranton Kan., a small town of seven or eight hundred. I stepped into the printing office for a paper and looking over the church directory, I noticed "Latter Day Saints will hold services in their church" &c. Looking up at the editor I asked, "What kind of a church is this Latter Day Saints?" Why said he, "They are the Mormons." "Mormons," said I, "I should not think you would tolerate such a church." Smiling he said, "You are like I used to be, under a misapprehension about that church. They are not polygamous, and have no affiliation whatever with the Salt Lake faction." So I wondered, and he explained and gave me a very fair expose of the faith and the difference between us and the Brighamites and said these people are the best citizens we have in town. (He does not belong).

I turned the subject and at the proper time vended my way to the little unostentatious church, found about 25 or 30 Sunday School scholars, presided over by a fine corps of teachers. I made myself known and the president invited me to fill the stand which I did with good liberty and from the indications satisfaction to all present. My thanks are due especially to Bro. Karnes for kindness shown, and by the way, he is a reader of the ENSLAVER. Please send the ENSLAVER to Bro. G. Turnbull and to Mr. Thomas Evans, Seranton, Ks. Mr. Evans is proprietor of one of the leading hotels, his wife is a sister in the church.

Elliswood, Kan., July 10, 1891.

SHALL WE HAVE A REUNION?

Will the presidents of the various branches in the south western Missouri mission, correspond with me, giving me the voice of their respective branches in regard to holding a "Reunion" or camp-meeting, in the mission field some time during the month of October, after the close of the Reunion meeting to be held in Iowa?

I think we are fully prepared for such a gathering and by locating it wisely can all be mutually benefitted and plant our selves in the hearts of the people as a society wide awake to the needs of the time.

Please state your preference of place and give your reasons fully. If opposed to such a gathering, say so, and give your reasons for same. After hearing from presidents of branches, we will confer with the presidents of districts and publish our united decision. We have now two fine "gospel tents" in the mission which will be accessible for such an occasion and there are also some small tents.

Who has a better right to ask for the service of Bro. Joseph, Lambert, Blair, etc., for such occasion than we have? No one!

Brethren let us hear from you at your very earliest convenience.

In bonds,
I. N. WHITE.

CLINTON Mo., July 21st.

Massachusetts Sunday School Association.

The regular semi-annual meeting of the Massachusetts District Association of L. D. S. Sunday School convened Saturday July 11th at 7:30 p. m. in Unity Temple hall 275 High street, R. I.

Delegates were present from Boston, New Bedford, Fall River, Dennisport, Plainville, Mass., and Providence, R. I.

The session was opened by District Superintendent George W. Robley, Hymn No 78 from Saints Harp wassung and prayer offered by the superintendent.

Bro. Arthur B. Pierce was elected secretary pro tem. Minutes of last meetings read and approved.

Reports of officers of the Associations were then received, and Bro. Robley as superintendent and Bro. George Gates as assistant reported.

Sr. Julia A. Glover's report as treasurer was received and referred to the auditing committee, Bro. James Talbot.

The report of treasurer was found correct.

The reports of the Boston, New Bedford, Fall River, Plainville, Mass., and Providence R. I. Sunday Schools were read and received. The Dennisport Mass., school reported by delegate Sr. Mary Rogers.

Delegates reported as follows:

Bro. James Talbot of New Bedford, Bro. Thomas Whiting of Fall River, Sr. Mattie Bowers of Boston, Bro. Arthur B. Pierce of Plainville, Sr. Mary Rogers of Dennisport, Mass, Bro. George Yerrington, Jr., Sr. Kate Blood and Bro. George Gates of Providence, R. I.

The financial report of the district superintendent was received and referred to the auditor.

The next order of business was the election of officers. Bro. George N. Robley and George H. Gates were sustained as president and vice president respectively, Sr. Ora Bishop of Providence was elected secretary

and treasurer, and Bro. James Talbot and George A. Yerrington were elected to serve as auditing committee.

The rules for District Associations and local Sunday School work as printed in the "Hope" were adopted and on motion all by-laws of this association conflicting with same were repealed. Considerable discussion was prompted by the clause "the superintendent shall be a Latter Day Saint in good standing." After timely remarks by the different brethren including Elder J. F. McDowell, on the affirmative and Elder Thomas Whiting on the negative the motion was carried. Voted that the chair appoint a committee of three to revise by-laws as printed in Hope and those previously accepted by this association. Bro. James Talbot, and Arthur B. Pierce and Sr. Mary Rogers were appointed. Voted that meetings for Sunday, July 12th be left to Supt. Robley. The order of service was announced as follows: 10 a. m. prayer meeting; Sunday School at 12-45 p. m.; preaching by Bro. J. F. McDowell at 2:30 p. m.; and concert at 7 p. m. Voted that when this association adjourns it does so to meet at Dennisport, Mass., the 2nd Saturday and Sunday in January, 1892.

Auditors report of financial report of Supt. Robley was accepted by vote. Adjourned.

A. B. PIERCE, Sec. Pro Tem.
G. W. ROBLEY, Supt.

Eldorado Springs Celebration.

To most people the twentieth of July is no different from any other day in midsummer, but to the inhabitants of this town, Eldorado Springs, and vicinity, it is Fourth of July, Thanksgiving, Birthday and all other holidays combined. Consequently, as early at Saturday night the people began to pour in from all directions on foot, on horse-back, in wagons and carriages, on bicycles, and every other mode of locomotion, and continued to come until the accommodations of the town were taxed to their utmost capacity to entertain the guests. In fact we found one man going hungry for want of public eating facilities.

The exercises of the day began at ten o'clock, with a Calathumpian Trades Procession representing the principle industries of the city, and speaking well for both the enterprise and ingenuity of her citizens. At two o'clock, Hon. John G. Otis of Topeka, Kansas, addressed the multitude on the issue of the day. The speech was said by those who heard it, to be fraught with good ideas and practical common sense. A band contest took place at three o'clock.

At five o'clock took place the crowning feature of the program in the shape of a balloon ascension and parachute leap, by Miss Squires of Kansas City. The large balloon, was inflated in the park and rose rapidly and nearly perpendicularly in the still air. When at a height of about two thousand feet, being directly over the head of the writer. The parachute was loosened, and descended, from some cause more rapidly than usual. The wind had been so slight as to fail to carry the balloon beyond the crowd at the center of the town, consequently the aeronaut fell astride a buggy wheel, and then to the sidewalk, about twenty feet from where we stood. She was stunned and slightly injured. People who will

take such ventures for fame or money, must suffer the consequences.

Rain set in shortly after this which spoiled the rest of the day for all except those who had poured into their mouths, that which had stolen away their brains.

There were of course, the usual amusements and catch-penny devices, some of them honest, some dishonest, but these had no charms for us.

In the motley throng of ten thousand and persons, one could see all types of humanity, from the statesman or professor to the idiot; from the man of unquestionable moral character, to the libertine and sot. Providence has endowed the writer with quite a gift of discernment of faces, and as our eyes glance from face to face and read thereon the actuating thoughts behind them, it grieved us to observe how frequently the desire for worldly gain and the satisfaction of fleshy lusts were portrayed, while it was only occasionally a face showed forth a desire to do right and live for the life to come. The visitors all left during the night save those who are here for health, and this morning the town is quiet as usual.

I. M. O'RIEGAN.

HAVE charity, bear with one another. We all have failings, therefore we ought to sympathize with those weaker than ourselves rather than condemn them. Thus it is natural for us to do with those who are physically weak or in distress, why should it not be equally so with those who are spiritually weak. It must have been so with The Master, else He could not have prayed for his enemies and those who despitefully use him.

The Presbyterian General Assembly, at Detroit, by a vote of 440 to 59 closed the chair of the Union Theological Seminary to Rev. Dr. C. A. Briggs, as a penalty for his inability to believe in a lake of hell-fire into which the souls and bodies of bad infants and bold bad headed deacons et al are roasted for the glory of God. Great bodies often err more through haste than prudent caution. Their are those who respect Dr. Briggs more for his progressive thought and conscientious utterances than they do those who are by the wires of mental contractions still hitched in the corners of old fashioned fire places, and

who also believe that the action of the Presbyterian General Assembly will not awe God to any very great extent. The usefulness of Dr. Briggs is increased by the result of his trial.—Ex.

Farming on a Big Scale

A company has just been organized with a capital of \$1,000,000, for cultivating a farm of 112,000 acres in Florida. This will be the largest farm in the world, and upon it enough could be raised to supply the city of New York with food. The name of the company is the Sebastian Land Improvement, Sugar and Investment Company. The farm lies between the Indian, San Sebastian and St. John's rivers, and is drained into the St. John's. has a muck soil, similar to that in the Valley of the Nile. Most people think of Florida as a sand heap streaked here and there with hummock' land, but the presence of the great tract of most fertile land, of a soil rarely found in tropical countries, proves the general idea erroneous. The company does not propose to raise cereals or garden stuff, but sugar cane and coconuts, especially the latter. This will be in the nature of an experiment, as coconuts are not indigenous to Florida. The company is composed of New York and Southern capitalists. The land was bought from a syndicate of young men of New Orleans, headed by Mr. W. W. Wallis, who has some stock in the farming enterprise and will be president of it.

M. R. WRIGHT & SON,

Make their bow to the readers of the ENSLAVER and solices a share of their patronage. Our stock of Boots, Shoes, Clothing, And Furnishing Goods, Is Complete in Every Department and we promise you as Low Prices as any house in the county. Please call on us. South Side Square. Independence, - Missouri.

HALF PRICE!

COMPETITION KNOCKED OUT.

We have promised you some cheap merchandise for this month, and to wind up the last week of July will sell you any of the following Summer Goods at just half regular price, commencing Saturday, July 25th:

China Silk Grenadine, Light Colored Wool Dress Fabrica, Challie, Black and Fancy Lawns, Black, White and Fancy Embroidered Flouncing, Ladies' and Children's Silk and Lisle Jersey Vests, Ladies' Blazers and Blouse Waists, Fancy Parasols, Men's Flannel and Noggling Shirts, Gents' Summer Neck Wear, Tan Colored Shoes and Slippers, Men's and Boys' Summer Coats and Vests, and our entire Stock of Men's, Boys' and Children's Straw Hats. This is your opportunity to buy Seasonable Goods at Less than Cost of manufacturer. Three cent Lawns, 14c. a yard. Four cent Challie, 2c. a yard. One dollar Flouncing 50c. a yard, etc., etc. These prices for CASH only. Send us your orders.

A. J. BUNDSCHU.

Early Discoveries on the California Coast.

From the histories of California we find that Spain claimed the Pacific coast long before any explorations were made. It was in 1513 that a Spaniard by the name of Balboa, settled with a colony of Gold seekers, at Darien and was the first European to behold "The sea beyond America," from the mountain tops. Fernando Magellan a Portuguese navigator was the first European to sail in the waters of the Pacific Ocean; entering it from the straight of Magellan about the 20th of Dec. 1520. But the Spaniard Cortez must rank as the first to make explorations. From 1521 to 1544 he was busy examining the coasts on both sides of the continents looking for a passage through from one ocean to the other. In 1547 he sent Francisco de Ulloa northward, he reached the Gulf of California, and after exploring it, he passed the cape and sailed as far north as the 29th degree, north latitude and on his return reported the land as poor, "not worth a second visit."

In 1542 Juan Rodriguez Cabrillo, a native of Portugal was sent by the Spanish viceroy northward, and sailed as far as the 44th degree, then returned to Mexico. But little attention was paid to his report. In 1578 Francis Drake an Englishman reached the Pacific through the straight of Magellan, sailing north he plundered the Spanish ships till his own ship was loaded, then rather fearing to go back by the way he came he sought to return by a north-east passage; he succeeded in reaching the 48th degree, but because of cold and storms was forced to return.

There is some question whether Captain Drake (or as he was later known Sir Francis Drake) found San Francisco harbor, as has been supposed, that he spent some 36 days in one of California's harbors is certain. Humbolt puts it at 38 degrees to minutes and was called by the Spaniards, Puerto de Bodega, other writers claim it was a curve in the coast near Point Reyes. Tuthill holds to the idea that Sir Francis did enter the Golden Gate, and I give the circumstantial reasons for so thinking.

From this time till 1602 nothing was done for the exploration of California. In that year Viscaino sailed north along the coast, touching at several places and reaching San Diego on the 16th of November. Of the harbor and surroundings he gives a glowing description. On December 16th they anchored under the Point of Pinos and named the harbor Monterey.

San Francisco Bay was still undiscovered by the Spaniards though they anchored at Point Reyes. Viscaino pushed on till the Columbia river was reached about February 1st 1603. From here he returned home with glowing accounts of the rich and wonderful country. Yet their labor was as good as lost, through the carelessness of the king's officials, and in the course of time were forgotten. It was 100 years before Monterey was again visited, while the splendid harbor of San Diego was entirely forgotten.

In 1683 an attempt was made to colonize Lower California under Admiral Obispo, with Father Kino, a Jesuit priest, as spiritual adviser, but the result was three years

lost time and a great amount of money squandered.

"The Jesuit historian in commenting on these repeated failures sees the hand of Providence for the glorification of religion in the fact that not until majesty, power, and wealth, had exhausted their resources and confessed their inability to cope with it, was the work done. In the same spirit the American Christian sees that it is providence who now will send a succession of earnest indefatigable religious men to wrestle with and subdue the land; and afterwards a race of quiet, easy, comfortable priests to possess it, tame its wildness, bring to view the mild serene enjoyments so natural to it, travel unobtrusively over its hoarded wealth; seed and stock it, and plant vineyards in a few favored spots; develop though feebly its agricultural resources, and then with scarcely a struggle surrender all, to another people of a reformed faith and more progressive practice."

—Tuthill. Such is a brief outline of the early discoveries of California. I hope soon to continue the subject and give a sketch of the Mission Fathers and their work.

In conclusion I wish to correct a mistake in the alphabet of the native language, that I did not notice until the *Ensign* containing the article reached me. I gave x as oostay, it should have been v, x is very seldom used, es taking the place. V has about the same sound as in English, when used in words, but is used alone in writing to represent "you" as "Buenos dias tenga v, (oostay).

I wish you good morning.

—I. B. Root.

His Mother's Songs.

Beneath the hot summer sun
The moon had marched all day,
And now besides a rippling stream
Upon the grass they lay.

Tiring of games and idle jests,
As swept the hours along,
They called to one who mused apart,
"Come, friend, give us a song."

"I fear I cannot please," he said:
"The only songs I know
Are those my mother used to sing
For me long years ago."

"Sing one of those," a rough voice cried,
"There's none but true men here:
To every mother's son of us
A mother's songs are dear."

"Oh sweetly rose the singer's voice
Amid unvoiced calm,
"Am I a soldier of the cross,
A follower of the Lamb?"

"And shall I fear to own His cause,"
The very stream was stilled,
And hearts that never trod with fear
With tender thoughts were filled.

Ended the song; the singer said,
As to his feet he rose,
"Thanks to you all, my friends; good night;
God grant us sweet repose."

"Sing us one more," the captain begged;
The soldier bent his head,
Then glancing round, with smiling lips,
"You'll join with me," he said.

"We'll sing this old familiar air,
Sweet as the huckle cut,
"All hail the power of Jesus' name,
Let angels prostrate fall."

Ah! wondrous was the old tune's spell,
As on the singer sang;
Man after man fell into line,
And loud the voices rang.

The songs are done, the camp is still,
Naught but the streams is heard;
But all the depths of every soul
By those old hymns are stirred.

And up from many a bearded lip,
In whispers soft and low,
Rises the prayer the mother taught
The boy long years ago.

THE DISPERSION OF THE JEWS.

Facts Carefully Collated as to the Distribution of the Jews over the World.

Here are some facts, carefully collated, as to the dispersion of the Jews over the world, says the *Illustrated American*. In Palestine they have long been reduced to a very small portion of their former numbers. They are now most numerous in the Northern part of Africa, between Morocco and Egypt (where especially in the Barbary states, they form the chief element of the population), and in that strip of Europe which extends from the Lower Danube to the Baltic. In the latter region there are about 4,000,000 Jews, most of whom are of the middle class among the Slavonic nationalities, while in the whole of western Europe there are not one hundred thousand of them. In consequence of European migrations, descendants of these Jews have settled in America and Australia, where they are already multiplying in the large commercial towns in the same manner as in Europe, and much more rapidly than the Christian population. The Jewish settlers in Northern Africa are also increasing so much that they constantly spread farther to the south. Timbuctoo has since 1858, been inhabited by a Jewish colony of traders. The other Jews and a Falaschas, or Abyssinian black Jews and a few European Jews at the Cape of Good Hope. There are numerous Jewish colonies in Yemen and Nedschan, in Western Arabia. It has long been known that there are Jews in Persia and the countries on the Euphrates; in the Turcoman countries they inhabit the four fortresses of Scherischeb, Kitab, Sehamatan and Urta Krugan, and thirty small villages, residing in a separate quarter, but treated on an equal footing with the other inhabitants, though they have to pay higher taxes. There are also Jews in China, and in Cochinchina there are both white and black Jews. The white Jews have a tradition according to which, in the year 70 A. D. their ancestors were 10,000 Jews who settled at Cranganore, on the coast of Malabar, after the destruction of the Temple of Jerusalem. The Jews remained at Cranganore until 1565, when they were driven into the interior by the Portuguese. The black soldiers are supposed to be native proselytes, and have a special synagogue of their own. Many of their beliefs are extremely curious.

DUST.

A little, modest, brown particle unobtrusive and meek enough to suit a Quaker. Still so entirely paradoxical do the different views of it become as presented to our mental vision, that we pronounce it at once exalted, yet humble; cherished yet despised, perishable, yet lasting as time; old as creation yet continually new.

Who with the lessons of earliest youth (gathered it may be from Sunday Schools if not from other and denser sources still lingering in memory) will require much effort to reconcile the first of these seeming inconsistencies. How swiftly the exaltation of these despised molecules dawned on the infant perception, from the hour in which came the question "Of what are you made little boy?" and the answer con-

from the small green catchism, (then as now so hard to be understood) went back in low doubtful tones "Dust."

How differently it may be, we ever afterward regarded the brown nuisance on table and book or hat and coat, which our sisters or mothers removed with housewifely care. In time custom silenced speculation and we ceased to knit the childish brow in vexation, at the want of penetration sufficient to solve the perplexing problem. Its exaltation is established however beyond quibble by the fact that Deity chose these molecules out of a world where all things were virgin, as the instrument for the last and most perfect of his works. Again how powerful a lesson was taught the obdurate king of Egypt by the loathsome change of the dust of the land into the horrors of the "Third plague;" convincing the proud monarch that he invoked his senseless gods in vain, against even so small an enemy as the dust of his sandals.

The ancients turn their garments and sprinkled dust upon their heads when wishing to show the extreme of humility, a virtue esteemed by the early teachers of religion as the great ornament and jewel of the Christian; that whereby christianity is distinguished from all the wisdom of the world, it not having been taught by the wise men of the Gentiles, but first put into practice and made a vital part of religion by our Lord himself, who proved his sonship in nothing so signally as in the twin sisters meekness and humility.

The urns of old containing the precious ashes of the dead, and the flower strewn hillocks of our own day so often bedewed by bitter tears, are evidences of how sorely it is cherished. Decay, that teacher without a tongue whose silent footfalls have reduced to dust the mightiest monuments of man's pride in all ages, has but furnished in another form materials for structures of equally grand proportions, but seek them, and amid their stupendous ruins, who shall fail to realize that earth's highest station ends in "Here he lies," and "Dust to Dust" concludes her noblest song.

Watching the changing of the seasons, the putting off of the old and the putting on of the new, can we deem it other than perishable? Yet when we remember that from the day when this mighty miracle rolled from the hand of its creator a perfect world no atom of matter has been lost, we must indeed pronounce it lasting as time. Gather we then no other lessons we, must learn to feel that, let the ambitions aspire; the avaricious cry "more;" the vain sigh for homage, the despairing seek for oblivion, the hopeful trust and the faithful wait. "To this favor must they all come at last" Dust. — H. A. M.

Trust the Children.

None are so proud and happy as young children when they first understand that their parents have confidence in their honor and in their faithful performance of such duties as are committed to their care. The feeling of responsibility awakened by this knowledge, in little children, brings them their first sensation of self-respect. They soon learn that faithfulness is absolutely necessary to the satisfactory execution of any work they are called to perform. Thus good seed is daily

shown, which in after years will yield an abundant harvest, and repay all the trouble it may have cost to prepare the soil to receive it.

It is not easy to train children into such habits, and if conscience would absolve the mother, she would, doubtless, prefer to do herself all the work she assigns to the child. But such lessons are a part of a mother's mission, and should never be delegated to another.

This proof of a mother's confidence will make the little ones very happy, and they will try to merit their mother's approbation. It may be necessary to be a little short-sighted when overlooking the work. Let all criticism wait awhile. Appear pleased, nay, be pleased, with their childish effort. Give as much sweet praise as is judicious, and perfectly truthful, to gladden their hearts and make them eager for other efforts. When not called to put playthings away, it may be well to say, in an easy, but not fault-finding tone, "I think you would better put these books on this shelf instead of putting them into the box with the other things. They might get injured there, you know. And, Jennie, dear, I would fold this little doll's dress this way."

Gentle hints, interspersed with as much approval as can be conscientiously given, will so fix the lesson in their minds that it will not be long before they will be proud to do such work without being told.—Sel.

A Walled Lake.

The following, taken from the Burlington (Iowa) Hawkeye, adds another testimony to the fact that America was inhabited by a civilized people long before Columbus landed on its shores: The greatest wonder in the State of Iowa and perhaps any state, is what is called the "Walled Lake" in Wright County, twelve miles north of the Dubuque & Pacific Railway, and one hundred miles west of Dubuque City. The lake is from two to three feet higher than the earth's surface. In some places the wall is ten feet high, fifteen wide at the bottom and five at the top. The stones used in its construction vary in weight from a hundred pounds to three tons. There is an abundance of stone in Wright County, but surrounding the lake to the distance of five or ten miles there are none. No one can form an idea as to the means employed to bring them to the spot or who constructed it. Around the entire lake is a belt of woodland half a mile in width, composed of oak. With this exception the country is a rolling prairie. The trees must have been planted there at the time the wall was built. In the spring of 1856 there was a great storm and the ice on the lake broke the wall in several places, the farmers in the vicinity had to repair the damage to prevent inundation. The lake occupies a grand surface of 2,800 acres; depth of water as great as twenty-five feet. The water is clear and cold, soil sandy and foamy. It is singular that no one has been able to ascertain where the water comes from nor where it goes, yet it is always clear and fresh.—Sel.

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

Obedience the Test of Love.

God produces within us, says a writer in the Nashville Christian Advocate, the right spirit—the disposition to obey. This is the main thing. Then he furnishes us with great principles for the guidance of our lives—not rules. Rules are made out of cast iron, and when we try to break them they break. But principles have infinite elasticity, and are capable of adjustment to all the varying circumstances of human life. Furthermore, lest we should fail correctly to interpret and apply these principles, God gives us particular cases under them—specimen cases—for our instruction. Finally, when he has done all this, he throws us on our liberty, and bids us walk worthy of our calling. When the little boy is just beginning to walk, his mother watches every step that he takes. Even after he gets large enough to go away from home, she still thinks it necessary to tell him how long he shall stay, with whom he shall associate, what he shall and shall not do—prescribing the very form of all his conduct. But when he passes the gates of manhood, if he be the high-minded young man that he ought to be, she knows that it is not necessary for her to do more than follow him to the door, put her hand on his shoulder, leave a kiss on his lips, and say to him, "My son, you must not do anything to-day that you think would bring grief and pain to my heart." She trusts him enough to throw him upon himself. So God trusts his children, not tying them down with petty and minute restrictions, but leaving them free to do as they please, with this only condition, that they do nothing to grieve him. He puts them on their honor; and it were better for them to die than to dishonor him.—Sel.

North China in a Ferment.

The China Mail of June 2, contains an extended account of the political disturbances in Northern China, from which we glean the following:— Of late, riots have characterized the general order of events in that country. At Nanking, the foreign inhabitants having been warned of an impending riot, and advised to remove the woman and children from the city at once, did so, and none too soon; for on the return of those in authority they found the attack had already begun in five different places,—the Roman Catholic mission, the M. E. Hospital, the Methodist girl's school, a Mr. Ferguson's house, and one occupied by Messrs. Saw and Hearnden. Only by prompt governmental aid and severe measures was much damage avoided.

A paragraph from the article mentioned, explains somewhat the cause of the riot, in these words:—"The general opinion among the people is that the Ko-lao society is at the bottom of the outbreak, and the attack on the foreigners is merely a cover to more ambitious designs. It is thought by embroiling government in a war with foreign powers, they may be able to make rebellion a success." Reports from Tung-Yang, Wu-Hu, and Ngau-King bring tidings of the same conduct as at Nanking. Trouble in other cities is rumored. Over twenty rioters have been captured at Wu-Hu. Rewards are

offered by the government for the leaders of the riots,—\$100 for information as to their hiding-places, \$300 for their rendition and conviction, while any one concealing them will receive like penalty; viz., death. The opinion is expressed by some of the best informed of officials of Nanking, that these outbreaks are but the prelude to a general uprising.

These items, together with the revolutionary record of the world for the past two years, and the vast military movements in Europe at present, show that the nations are being rapidly stirred up, and becoming prepared for participation in the great time of trouble and distress of nations just before us.—N. W. L., Advent Review.

A REPROOF.

The miracle at Cana is a reproof to the church. The attitude of the church toward the labor question, toward the social problems is indifference which is utterly un-Christlike. It says, "We are too holy, too spiritual, to take any interest in those taxes which are grinding the faces of the poor, those laws which license temptation, those customs which deprive thousands of Sabbath rest and worship. These are political questions and we are too good to mingle in politics. Our work is to save souls, and we cannot leave it to secede hotly good." Can a saved soul live in a lost body? Can a man praise God when he does not have the worldly things which are necessary to self respect? Can a man be godly without soap? Is not cleanliness next to godliness? and the ability to buy soap a necessary prerequisite to sanctification? Man is a unit. Unless his body and his home are saved, unless his wages are such as are necessary to decency, he will not be a saint. The salvation of the body precedes the sanctification of the soul, the amelioration of worldly condition, the reformation of the spiritual state. We are not limiting the grace of God. Savages are converted, but they do not become exemplary Christians until they buy clothes and wash them. Tramps are justified, but unless they can get work they are not sanctified. Christ did wisely in performing his first miracle for the removal of a purely secular and worldly embarrassment. Anyone who desires to know what Christ thinks about the difference of his church to social problems can find out by reading the epistle of his servant James.—Sel.

The General Assembly of the Presbyterian church of the United States, assembled in Detroit, May 28, 1891, became a red-hot hell for the punishment of Rev. Charles Augustus Briggs, for disbelieving in a lake of fire filled with infants frying in torment, and was about to expel him. The final speech that was to force Dr. Briggs from the church was being made by Judge Samuel Miller Breckenridge of St. Louis, Mo., when death ended the debate and Judge Miller fell to rise no more. He was the lawyer employed by the hell-firites to persecute and prosecute Dr. Briggs. His tragic death ended the proceedings for the day before the vote was taken. Many of the "clergyman" present looked upon it as a warning from God not to persecute a brother

for having the courage of his convictions. To those who believe that the drowning of a man while fishing on Sunday is a special warning from God, the sudden death of Judge Breckenridge should prove a starter. Had Dr. Briggs so fallen, the Presbyterian church would probably have considered his death as a warrant for the enlargement of hell and taking contributions for more coal. Meanwhile Dr. Briggs has gone to Europe on a summer vacation.—Sel.

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YOUNG PEOPLE'S DEPARTMENT.

TO OUR YOUNG PEOPLE.

The question has suggested itself to our minds, whether we could not afford to give one page of the *Ensign* in its enlarged form to the young, having for its object the same purpose as the balance of the paper has for the more matured; that of spreading the light of truth, a source of comfort to the scattered ones who are denied church privileges, and to bring the Saints into closer relationship with each other. We have decided to try the experiment, and see no reason why this department should not be sustained.

We invite our young people, and all others in fact, but especially the young, to write for this department. We want short, interesting and instructive articles, adapted to the minds of our young folks, and thus cultivate the talent that may be lying dormant within you, which the church feels the need of—good reading matter for the children. Sister Walker has set us a good example in this direction in giving us her book "With the Church in an Early Day." And while the church may have but one sister Walker, there are doubtless many who would surprise themselves if they would but do the best they can.

We desire short pithy articles embodying some principle of truth, and those who write letters for publication will please make them short and right to the point. Have you any experience in this work that gives you a knowledge of its truth, if so, what is it? Do you believe it merely because mother or father say it is true, or has the Spirit spoken to you? Christ is just as near the young as the aged. Tell others what he has done for you, and how you found him. We want to see our young people so thoroughly engaged in all that is pure and good that they will have no time or inclination to spend the precious moments in that which engages the mind for the present only and then leaves it empty and unsatisfied. We are told that the time has come for God to hasten his work. Let the young therefore be prepared for a share in this glorious work and let none think themselves too small to aid. Then come, let us do what we can for the Master. And now we wonder who will be the first to respond.

BIBLE READING ON DISOBEDIENCE.

THE SUBJECT OF OUR SUNDAY SCHOOL LESSON FOR SUNDAY, JULY 25TH.

1. How is Adam's disobedience effected by Christ's obedience? For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.—Rom. 5:10.

2. What was the mission of John to the disobedient? And he shall go before him in the spirit and power of Elias, to

turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.—Luke 1:17.

3. For whom was the law made, for the righteous or the disobedient?

"Knowing this that the law is not made for a righteous man but for the lawless and disobedient."—1 Tim. 1:9.

4. After the Lord had delivered the children of Israel from bondage, did they continue obedient?

"Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations.—Neh. 9:26.

5. What judgement fell upon a certain prophet who was disobedient to the word of the Lord?

"And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the Lord: therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the Lord, which he spake unto him."—1 Kings 13:26.

6. Shall we suffer as the ancients did, if we are disobedient?

"For if the word spoken by angels was steadfast, and every transgression received a just recompense of reward, how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."—Heb. 2:2, 3.

7. What spirit is it that worketh in the children of disobedience?

"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."—Eph. 2:2.

8. Why does the wrath of God fall upon them.

"Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience."—Eph. 5:6.

9. What does Christ become to those who continue to be disobedient?

"A stone of stumbling, and a rock of offense, even to them which stumble at the word being disobedient."—1 Pet. 2:8.

10. Is there any hope for the disobedient after they have been punished for their sins in the life to come?

"(Christ) being put to death, in the flesh but quickened by the spirit; by which also he went and preached unto the spirits in prison; which some time were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing."—1 Pet. 3:18, 19, 20.

11. How did Christ learn obedience?

"Though he were a son, yet learned he obedience by the things which he suffered."—Heb. 5:8.

12. Who are promised they shall eat the good of the land?

"If ye be willing and obedient, ye shall eat the good of the land."—Isaiah 1:10.

Those who wish to adopt this kind of reading in the school can easily do so by preparing slips of

paper properly numbered according to questions, with the texts marked thus: "Question No. 1 see Rom. 5:10." The superintendent will begin by saying Question No. 1. How is Adam's disobedience effected by Christ's obedience?

The one holding slip No. 1, will turn to text marked and read it from the Bible. A word of explanation by the superintendent now and then, as the reading progresses will add interest to the reading.

RUTH.

Almost directly South-east of the Dead sea, and bordering upon it, is a country, denoted in Bible history as the land of Moab. It is not now recognized under that name, but is embraced in the term Arabia. It was then a fertile country abundant in resources. It was, to use a scriptural term flowing with milk and honey. The inhabitants were a people of industrious dispositions. They were intelligent, and to a certain extent, religious, although they did not believe in the one true God. Many of their customs and habits were taken from their neighbors over the sea—the Israelites. Their language was a form of Hebrew, having been derived from it with some modifications.

Ruth, the Moabitish damsel was a woman of the most beautiful character and disposition. That she was loving and true is shown from the fact that she had so deep a regard for her mother-in-law, Naomi, that she was unwilling to part from her, and preferred new lands, new associations, new beliefs to so doing.

Her industry is exhibited by her gleanings in the fields of her distant relative, Boaz. The custom then was for the poor to go into the fields at harvest time, and gather what was dropped from the sickle or sheaf, and appropriate it for their own sustenance and benefit. Ruth and Naomi, having been deprived by death of their husbands were forced to depend upon their own exertions for a living. Ruth possessed many beautiful traits of character that are not found in many of the average women of to-day. She was a woman of purpose and destiny.

Moreover her life seems to have been of divinely attended and supervised. The story of her life is one of the most beautiful and touching which we find in the Bible. Similar to that of Esther it shows the dealings of God in behalf of his chosen people. Although they were constantly afflicted, many things prove their afflictions of divine origin, to have been wisely ordered and all for the best.

The story runs thus: Elimelech, and his wife, Naomi, are driven from Canaan into the land of Moab by a famine. After arriving there, Elimelech dies, and his two sons take women of Moab to wife. Their names were Orpah and Ruth. Death soon makes them widows also, and Naomi, hearing of the cessation of the famine in Canaan, resolves to return. She tries to dis-

suade her daughters-in-law from accompanying her, and Orpah remains behind but "Ruth clave unto her mother-in-law." They reached Bethlehem, the former home of Naomi, at the beginning of the barley harvest. The two women being poor and destitute, Ruth goes to glean in the fields. She happens upon that portion of the fields belonging to Boaz, a kinsman of Elimelech. While gleaning, Boaz comes, and inquiring concerning her, takes compassion upon her condition and shows her great favor. He has heard of her constancy to her mother-in-law, and is very favorably impressed with her. Returning to Naomi at night with the results of her gleaning, (about one ephah, or about three pecks,) she tells Naomi what she has done and is advised to lay at Boaz's feet and ask that he do the part of kinsman toward her. Boaz does so, marries her and one son is born to them named Obed, who became the grandfather of David.

As before stated the Lord had a mission for her to accomplish, although she was not conscious of it, she nevertheless accomplished it. Little did she know when she went to the land of Canaan with Naomi that she would be the means of preserving the promised seed of Abraham, Isaac and Jacob from becoming extinct or corrupt.

How beautiful the contrast between the simple, confiding faith in adopting the true God and religion, and that of corruptness and apostasy of the Jews. What a splendid example of the fulfillment of the prophesy spoken by the Savior. "Many shall come from the East and from the West, and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven, but the children of the kingdom shall be cast out into outer darkness"—Matt. 8:2.

How beautiful the example of truth and virtue she has left us. The range of Ruth's mission is infinitely large. It will endure as long as any earthly thing remains, and like the house on the rock, it will fall not. A. H. M.

SHOW YOUR LOVE "NOW."

"I have a little story to tell you, boys," our old neighbor said to the young people the other evening. "One day—a long, hot day it had been, too—I met my father on the road to town.

"I wish you would take this package to the village for me, Jim," he said, hesitating.

"Now, I was a boy of twelve, not fond of work, and just out of the hay-field, where I had been at work since daybreak. I was tired, dusty and hungry. It was two miles into town. I want-

ed to get my supper and to dress for singing class.

"My first impulse was to refuse, and to do it harshly, for I was vexed that he should ask me after my long day's work. If I did refuse, he would go himself. He was a gentle, patient old man. But something stopped me—one of God's good angels, I think.

"Of course, father, I'll take it," I said, heartily, giving my sythe to one of the men. He gave me the package.

"Thank you, Jim," he said. "I was going myself, but somehow I don't feel very strong to-day."

"He walked with me to the road that turned off to the town, and as he left he put his hand on my arm, saying again, 'Thank you, my son. You've always been a good boy to me, Jim.'

"I hurried into town and back again. When I came near the house, I saw a crowd of farm hands at the door. One of them came to me, the tears rolling down his face.

"Your father!" he said. "He fell dead just as he reached the house. The last words he spoke were to you."

"I am an old man now, but I have thanked God over and over again, in all these years that have passed since that hour, and those last words were, 'You've always been a good boy to me.'"

No human being ever yet was sorry for love or kindness ever shown to others. But there is no pang of remorse so keen as the bitterness with which we remember neglect or coldness which we have shown to loved ones who are dead.—Sel.

ALWAYS BE PROMPT.

Ella and the other girls were having such fun rolling their hoops.

"Now," said Bertie, "let us start from here, and go right around the square, and see who can keep her hoop up all the way."

They were just ready to start, when the clock on the engine house struck three.

"There! I must go," said Ella. "Mamma told me to come in at three o'clock."

"Well, just wait till we do this," said Bertie. "It will only take five minutes."

"But then it will be five minutes after three," replied Ella, "and mamma said three. Good-bye," and off she went.

Remember children, it is the good child that makes the good man.

ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 2.

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DOES GOD SPEAK?

If the many readers whose eyes shall rest upon this question, should be called upon to answer it, a great variety of answer would doubtless be given and some directly the opposite of others. We can imagine some of the answers as follows:

Yes, God speaks in nature, his voice is heard in the flowing stream in the roaring billows in the solid rocks and in the shifting sand. God speaks in the starry heavens which declare his handiwork and in the earth in all its fullness. Sunlight and cloud, tree and shrub, grasses and flowers, manifesting as they do beauty, order, love and wisdom, through them can plainly be heard the whispers of the still small voice of the ever present Divine Spirit. Yes, God speaks in nature.

Yes, says another, God speaks in our hearts, he spoke peace to my soul when I called upon his name. When I resist temptation, or render help to the poor and distressed of earth, I hear his voice within me acknowledging me as his child. Yes, I believe God speaks in the heart.

God speaks in his word (the Bible) says another. He tells me whence I came and whither I am tending, what he requires of me, and what my rewards shall be.

God does speak says another for I have heard his voice. When in doubt concerning my duty, mistified by the conflicting theories of men concerning his requirements, I besought the Lord in prayer to guide me, and while attending a meeting of those who professed to be his disciples, mentally I asked the Lord to answer me three questions in my own language, so that I could not misunderstand him, and that he would use the tongue of a child and speak as he used to speak by the mouth of his prophets; immediately the child arose to his feet; and answered my questions, beginning with: "Thus saith the Lord unto thee my servant," calling me by name and answering each question distinctly, making my duty plain. After yielding obedience I desired to become more useful as a minis-

ter for him, and besought the Lord in prayer for what I wanted, making covenant with him by sacrifice. A few weeks afterward a message came from the one regarded as the prophet for the church (who was hundreds of miles away, and was in ignorance of the circumstances referred to), containing the word of the Lord to me in answer to my prayer, accepting my offering, and granting my request, Therefore says this one, "I know that God speaks."

It will be noticed that these answers differ widely and yet each one answers in the affirmative. The reason for this difference is doubtless an account of difference in education and experience. The one who disbelieves the scriptures and believes that God is revealed in nature alone, while professing to believe that God speaks in nature, in reality denies it, for nature has not revealed his name; while in nature is manifest love, beauty, order, wisdom and power, there is also manifested cruelty, hatred and revenge, as shown in the earthquake, the hurricane and the storm. These opposites are witnessed throughout all nature, but she offers no word of explanation. The words of the good book are true. "The world by wisdom (nature's wisdom alone) knew not God."

Much the same is true concerning the theory that God only speaks in the heart and in his word, these have been educated to believe that God has changed from what he used to be, that he no longer speaks to people in their own language, and their experiences are in harmony with these teachings, yet they read in his word that He would manifest himself unto them, that the Comforter, the Holy Ghost would be with them forever, that it would "take the things of the Father and reveal them unto you, show you things to come, etc." They conclude that this is done in some mysterious way in the heart or in the written word.

God's word speaks out plainly, "I am the Lord I change not."—Mal. 3. "Whosoever God doeth it shall be forever."—Ecl. 3:14. Therefore we ought to expect him to continue to do as he has done in the past. If God only speaks in the heart and in his written word, that which he speaks is a mass of contradictions, for as a result of this and thus speaking, Christianity is divided against itself into hundreds of different forms and systems, some of which are directly opposite to others, when if God spoke to them as he once did, there would be no uncertainty in the sound. His

word spoken now would be in harmony with his words in the past, and instead of division there would be unity, and mankind would be able to worship God not only in spirit but in truth as well.

Our testimony is that God does speak, not only in nature, in the heart and in the word, (the Bible) but also by his Spirit in vision, in tongues, in prophecy and the many other manifestations of his Spirit, by which his ministers are called to preach and act in his name, by which they are instructed what to preach, by which his children "know of the doctrine," and by which they are sustained and enabled to stand as God's ancients stood though all the world oppose them.

Dear reader, would you have Him thus speak to you. It is your privilege. Then follow him in preference to man. Obey his commandments instead of the commandments of men. Believe him when he says, "draw near unto me and I will draw near unto you."

SENSATIONAL REPORTS—CORRECTED.

It is wonderful how every movement of the church in Independence is watched and noted for the purpose of creating a sensation. On the 22d of this month Elder Mark H. Forscutt of St. Joseph stopped over and spent the day visiting friends in Independence and it so happened that President Joseph Smith had business here with Messrs. McPheirson and Kelley. The reporter associated them all together as church dignitaries, whose purpose here was to bring suit to obtain possession of the Temple Lot; the cause of many quarrels between the different portions of the church for years past.

The facts are, Bro. Forscutt did not know that President Smith was so happened that they did not even see each other while here. Neither Mr. Kelley nor Mr. McPheirson are members of the church, hence they will no doubt smile at being called "church dignitaries"

The organization numbering less than fifty persons known as Hedrickites has held peaceful possession of the lot for several years. They have fenced it and planted trees on it and are showing themselves worthy of the trust imposed. The principle men of this body have frequently stated, that they were only holding it on trust for the true church, and they were perfectly willing to relinquish their hold upon it in favor

of its rightful owners, whoever should be proven to be such. If legal proceedings shall be necessary, it will only be for the purpose of settling the question as to who has the proper right of title to it, which is of as much interest to those who now hold possession as to the reorganization, and therefore may not result in a fight, sufficient to satisfy the sensational reporter after all.

The question of marriage and divorce is agitating some of the church and the general conclusion seems to be that all those who have been separated from their companions for any other cause save fornication, and have married again, are living in transgression; and unless they repent and forsake the evil, should be expelled. In extreme cases of disagreement, parties may separate, but should consider themselves bound to each other for life, or till one or the other violates the marriage covenant. The question ought not to be as to whom this will effect, but is it God's law? If so, it should be enforced, and only those allowed to remain in the church who are willing to abide its laws.

By letter from Bro. Curtis of Clay Centre, Kas., we learn that the Saints of that country are to hold a union meeting, at Idlewild Park, near Clay Centre. We thank Bro. Curtis for the invitation to attend. He also invites as many of the Saints as can meet with them, asking them to bring tents for camping. Here is an opportunity to get acquainted with the Kansas Saints, and bask in the smiles of the sunflower state. We wish them success in their undertaking.

To meet the demand, we have been compelled to enlarge the Ensign twice since first issue which was printed January 3d, of this year. The first time, we took off the patent inside and the second time enlarged the paper and changed it from a folio to a quarto sheet. It is the intention of its publishers to improve it as fast as time and means will permit, and this latter consideration will depend on the continuance of the support so generously extended thus far. On our part we shall by the help of the Master try to improve every opportunity which may present itself which we think may add to its worth, and to this end we desire short pointed articles from our able ministry and also those of the laity who are writers for the public. We say short articles, for notwithstanding its size since enlarging it we find our columns are

still crowded for room. We are especially desirous for contributions to the "Young people's department" as we are confident much good can be done in assisting to stimulate a taste for good reading by our children.

Owing to the delay caused in getting our new press and machinery into working order, the last ENSIGN was delayed several days. We will soon catch up and trust will not disappoint you again for some time.

Mrs. THOMAS ROBERTS of New Rockland State Quarry, Canada, writes that she has received several copies of the Ensign and is satisfied of the truth of the work, she would like to become a member of the church and wants to know where the church can be found in Lower Canada. Will some of the missionaries give this their attention?

The Savior warned us against waste when he said, "Take no thought for the morrow, for the morrow shall take thought for the things of itself." No political economist has ever spoken so wisely or so well, for if all the force that is wasted by men in worrying about the morrow, were concentrated upon the work of to-day, a greater amount of work would be accomplished, and much unnecessary trouble be avoided.

DEAR ENSIGN:—You come to me in your new dress, looking more beautiful than ever. You are a pattern of what energy and pluck can accomplish, and I hope your many readers will pardon a word from the retiring editor.

The brethren in charge of the financial department, plainly speaking, need pay for every subscription now, as it takes money in these practical days to run even the Ensign. They are also modest, very modest, they do not tell you that with the change in dress it will take at least six hundred more subscribers to make the Ensign pay, in its enlarged new dress than it did in its second garb. You have responded nobly before; now let each of you get another subscriber, and help the brethren. They have bought new presses and new type, and are in fine shape to make the Ensign just what it is desired to be, a beacon to attract the lost soul to the true haven of rest.

I congratulate the brethren for the beautiful paper presented this morning, and again ask the Saints and friends to rally with past due subscriptions and a thousand new ones. Give Bro. Pitt your cordial support. He has my unlimited confidence.

Fraternally yours,

J. A. ROBINSON.

Sermon by Elder Joseph Euff,

Delivered at General Conference at Cleveland, Ohio, Sunday evening, April 12th, 1891.

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

There is another subject to which I wish to call your attention just now, it is that peculiar gift which is called the discernment of spirits. If I should appeal to an individual representative of the faith to-night and ask him. What is this discernment of spirits? the answer would come back almost instantly, "It is the gift of God by which there is given to one the power to detect the character and operation of adverse influences of spirits in the church." So far as that definition goes, I say, "Amen." But has it reached its limit when you have said that? If so, it fails of reaching that particular object which to me would reveal its more practical utility. As ministers of the body of Christ we need a gift, by which benefits shall come to the entire membership every day, through our possessions and use of it. I believe the discernment of spirits was intended to prevent the very friction which is occasioning us much distress in many places, and hindering our progress. I believe that a grand purpose has been served by the exercise of this gift of the Spirit, in preventing foreign spirits from trenching upon our liberties, but to me it affords something more practical than even this, something for which the church is every day revealing a demand, and through the neglect of seeking after which, it is suffering in every branch and every department where my lot has been cast; and that is, the peculiar ability furnished of God under the operation of the Spirit, by which you shall discern your brother's spirit.

I will illustrate. You have a span of horses. Dolly is a quiet beast that jogs along at an easy gait which you can hardly change without stern persuasion. The other is of different blood—high spirited and nervous, you hitch them to your buggy. Now the question is, would you take the whip and persuade old Dolly with it until you had a lather of sweat to make her keep pace with the high strung beast alongside of her? No! Well, would you take the whip and punish the nervous animal to break him to Dolly's gait or compel him to act just as Dolly acted? No! Please tell me why? Why because you discern their spirits or dispositions and therefore know you cannot make them act alike. Now to illustrate more clearly, God has blessed me with a number of children. I have tried to study their natures that I might be wise in dealing with them. One a little girl whom we call Melissa, is one of those quiet little things—at least she was seven months ago when I last saw her—it seems to me a long

time ago. One of those meek, tender little spirits that if a word is spoken harshly to her, she is all broken up, and hurries to tell mamma all about it. She has no disposition to retaliate in a quarrel, but frets and pouts till she wears the trouble off. Again, I have a little fellow who does not stop to consider matters in that way, for we have found that when he was opposed by little companions, he did not make a tearful appeal to either mamma or papa for help, but with an alacrity that was surprising he would argue the case with his little fist, and lay out his antagonist if possible. Now please tell me, shall I deal in precisely the same manner with the little girl who is so tender and who can hardly be touched or approached with a cross look or a frown, as I do with that little fellow who is so ready with his fist, and who can not be scared by looks or threats? Every mother's heart says "No," and please tell me why. Ah, you say, it would not be wise, because their spirits are not alike. Exactly! I discern their spirits individually, and still I have but one law to govern absolutely in my house. The variations from that legal home standard are not all in one direction, hence that one law must be differently administered or be diverse in its operation, in order to reach the opposite extremes of varying disposition, and reconcile them all to the centre or acknowledged standard of authority and right.

I must do this, to be honest before God and with my family, because I discern their spirits, and I tell you that there is a significance here that attaches to our work in the family of God. The circle is large. We have a larger representation of mind classes than any other religious body. The phrenologist can go into an assemblage and dissect it, singling out the Methodists, Presbyterians, Catholics, etc., but his philosophy has no place for Latter Day Saints—he is puzzled when he drops on one. I have heard it said that Bro. Chas. Derry was once under examination by a phrenologist in New York City and that the professor—lost for a place to locate him—turned and asked Bro. Derry what his business was, when he was informed that he was a minister of the gospel, he remarked, "Well sir, all I can say is that if you are a preacher of the gospel, it must be a gospel that we know nothing about in New York."

The gospel truth and character is focused in Jesus Christ as a great divine center. One man, hardened with peculiar traditions comes into the circle from sectarianism on this side; another equally saturated with opposite notions enters from that side, and from every side they have come and are coming,—baptized, 'tis true, but more or less tainted with the characteristics of their former environments and bringing

along their separate individualities. What a medley of material! Now, what is my duty as a minister? "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" said Paul. What is my business as a minister under this apostolic counsel? It is to find out, in view of these extremes, by what means I may best illustrate the exemplar God has given. It is to find the Christ location in the emergency and then occupy that central spot, from which my influence shall be distributed equally towards every part of the circumference of the church. And it is my business as a minister for God, to study that I may rightly divide the word of truth; to study human character, to discern spirits or dispositions, to so place myself that whenever I speak a word, the influence of that word shall not run in this or that direction alone, but like the pebble dropped in the water, it shall radiate evenly in each direction, that men in every direction shall feel the moving, or disciplinary, or sanctifying force of my inspired counsel. It is to get with Christ myself and invite all others to yield sufficiently in any direction to admit of their standing with me. As a man of God, rightly dividing the word of truth, and studying human character with a view to performing that which the Savior sent me on a mission to accomplish, I should never plant myself with that extremity yonder and call to the man on the opposite side, "Come this way," or, going to this side say, "Surrender all your notions, yonder, and come across over here;" but I should occupy the centre and say "Come to him beside whom I have planted myself in theory and practice—come to the grand centre and find in Jesus Christ an explanation of all these vexing problems; find in Jesus Christ the grace that will stop our friction of word and work; remove all of those things that make us extremists, unite us as brethren, who, discerning each others spirits, see eye to eye and fulfill the law.

I ask you as men of God, do I make a mistake? Have I been mistaken in my conception of the Spirit's intent when bestowing this gift of discernment? Judge ye, my brethren, in regard to this, and then pronounce upon the wisdom of the evening's effort, but I must hasten on: I have made the statement in the past that there is one gift named in this chapter that is superior to all the others, it is the gift of wisdom. Now some of you will say, "One gift is as good as the other." Think a moment. Paul has given this gift first place in the order of his enumeration, and it may be possible that inspiration made no mistake in directing this arrangement. The very matter his letter was written to regulate, and the abuse of other gifts

right among the Corinthians, through lack of using this most important gift, evidently led him by the Spirit to so publish the rank and order of these divine manifestations. The people then, like ourselves, naturally liked somethings sensational. The world runs to a Talmage rather than to a quiet, deliberately talking man, because Mr. Talmage has a way of saying everything so that it excites or enthralls. There is a fascination connected with his language and methods that attracts and gratifies the masses. The close reasoner knows that his arguments are no better and that he does not tell any more truth than nine-tenths of the the preachers who are earnest, good workers, but Mr. Talmage deals with matters and topics that are much more attractive to the people, hence he gets the crowd. And it is a fact that there are more people in our church praying for tongues and for prophecy or revelation, nineteen times while they pray for wisdom once; than they are praying evenly for all gifts. What is the consequence of this? I know they say in an ordinary way, "Lord, Give us wisdom to direct." But do not tearfully plead and watch for it as for other gifts. I ask you, where is the common sense of this in view of the fact that God has already given us more revelation than any one of us has ever kept, and we beseech of the Almighty to pour in upon us that which but adds to our condemnation. If we have not sufficient wisdom at the present time to utilize what revelations we have, let us make wisdom our perpetual theme in prayer till we catch up.

I long in my heart for the time to speedily dawn upon us when every gift of God shall answer fully the end for which it is given. Now this may seem a strange statement; but I tell you I have heard individuals claim; (and some have taken me to task in private and public conversation for denying it), that there is no one gift any better than another, and one brother expressed it in this way "My eye is the best gift God could give me to see with, my nose is the best gift God could give me to smell with, my ear to hear with, my mouth to speak with, my limbs and feet to walk with, my hands to work with, etc. All this I admit frankly. It would be folly to try to walk off on our ear. Each member is the best for the place and work assigned it, but there is an organ to which a place and work has been assigned, that is separate from and superior to each and all of these, inasmuch as the harmonious and proper operation of all the other is made dependent upon it. That organ is the brain. This part of the human organism answers to the gift of wisdom in the church or body of Christ. It has offices and duties peculiarly its own and the safety of the organization, notwithstanding the exercise of all other gifts, is made dependent upon the superior attributes belonging to it. Allow me to illustrate this clearly. I read a graphic account, some months ago, of the burning of an insane asylum at Mountreal, Canada. The keepers made every effort

to reach and save the unfortunate inmates; but the threatening flames possessed a fascination for them that fixed their determination to revel in the very midst of the furnace. The keepers begged and coaxd, but to no avail. They warned and tried to make them sensible of their condition; but nothing would induce them to leave the building. The scene was appalling. Those poor creatures ran around the rooms and then formed groups and laughed and hurrahed like children at a national celebration. There they stood resisting every attempt to rescue them—transfixed by what seemed glory all around them, till numbers of them were literally roasted to death. As the flames took hold of them they danced and waved their arms as if in royal salutation and continued laughing, cheering and holding high carnival till death silenced their voices. So terrible was the picture portrayed that my soul sickened as I read.

Now I ask, did these poor creatures have eyes to see the fire? Yes. Did they have ears to hear the warnings and appeals? Yes. Did they have limbs and feet to escape? Yes. Did they have hands to help each other in escaping? Yes. Then why did they perish? Why did they not escape? They had time, opportunity, help and ability. Why did they act so strangely? Ah, you answer, the brain was affected. But what has the brain to do with eyes in seeing, the ears in hearing and the feet in walking. Everything you say. It is the director and controller of all. If my brain is affected, I can still talk, but how may I talk? I can still see but in what scenes may I not delight? I can still walk, but how and where may I not walk? I still have arms and hands, but how am I liable to apply them? I think it is Willford Hall who calls the brain the key-board at which the soul sits and tells the ears how and what to hear, see and receive, and what to refuse, tells the mouth how to talk, the hands how to work and the feet how and where to walk. It is the great regulator, director and preserver of all the other members in harmonious service. There is not a man or woman that would not be willing to lose an eye or an arm or foot or ear rather than suffer the brain to lose its functionary hold and control. We have known good, virtuous people to become demented and do the most unchaste and unbecoming things. They have used the very gifts or talents or members which they possessed in a most deplorable way, and the very reverse of what they had formerly done.

These people were not conscious of wrong in so doing. I will tell you right here in this same connection, God has placed in the church that peculiar gift known as the gift of wisdom, by which he intends that all the other gifts shall be regulated as to their use. It answers in the church to that organ which is called the brain in the human body, and while God gives one prophecy and another tongues, and another healing, and another miracles, there is in this gift all that is possible through all the others combined. If God, by such wisdom as he gives, shall enable me to do all that he could enable me to do by some specific and more open revelation, he has reached that object by a differ-

ent method, though the fact has not been noticed by many, for there was no display—no sensation, and yet we find individuals who nearly always speak in tones of regret, over what seems to be their unworthiness, because they do not receive the open manifestations, yet they are men upon whom the church can rely safely in any emergency. They are never vacillating or in doubtful attitudes. The church always knows where to find them, yet they frequently feel sad and distressed because while others are enjoying these miraculous outward or open gifts, they are not so especially favored. I ask you to take into consideration this important thought, and ask yourselves, whether in the emergencies that have crowded your lives in the past, this gift, if received, and utilized, would not have saved and preserved you from numerous perplexities, notwithstanding you have been abundantly favored with the open manifestations. If it had taught you as a prophet, when and where to speak and when to be silent and as a discernor of spirits, how to utilize the peculiar understanding you thereby obtained, as a miracle worker or healer or vision-blast saint, when to abound and when to restrain in testimony. Brethren we have as a rule, begged a dozen times as often for the open manifestations as for these silent gifts, and the result naturally enough has been that we have often had about twelve times as much revelation, etc., as we have had wisdom to use. If this is not the case, why is it that in view of all we have received, and do now possess, we are not farther along the line as a harmonious workers. Why is it that we have not reached that higher pinnacle of divine excellence that our present revelations were calculated, if wisely applied, to lift us to? Who will answer? Allow, me, brethren to here suggest, that the lack of display, the lack of sensation in its bestowment and manifestation, leaves this royal—this superior gift unsought, while we rush with eager ears and eyes to witness and hear the more open exhibition of tongues and prophecy.

I do not speak this to find fault, but to inspire or stimulate an inquiry that will lead to a richer experience and a truer peace hereafter. A man who has the gift of wisdom, and acts under it may thereby avoid a thousand ills which another falls into. The one who falls into troubles, calls upon God, if it is sickness or other distress, and a miracle is wrought in his deliverance, through the elders or otherwise. He then rejoices in the gifts of God to him, and others rejoice with him, and together they talk and praise God and pray for more good of like kind. "All this is good and right; but the man who by wisdom avoided the necessity, for all this is not noticed, and is often looked upon with pity, because he has no gift from God." Now brethren, I assure you I rejoice to see the devil cast out by divine power when he is in; but I rejoice more with the brother who, by divine help, never let the devil in, though there was no visible manifestation of divine power—no display—no sensation in his case at all. Some break or neglect the "word of wisdom" and suffer. If in their suffering the Lord delivers their mirac-

ulously, they boast of faith and gifts. If God shall fail them, oh how quickly they go back on him and complain at his injustice. Now let us learn and improve. Let us not "continue in sin that grace may abound."

Permit me again to illustrate: I once knew a boy in Canada who used to steal apples from trees in a convenient orchard. His name was Swain. Whenever he went on such a mission he would first kneel down in a fence corner and pray for God to protect him from being caught while he was getting the apples. How you laugh at that; but I have met Saints who did things fully as ridiculous as that, and were just as sincere as was that boy. For instance, I once sat at a brother's table, where I had often partaken of food, and I had noticed that he regularly eat certain things that he and I knew were injurious to the system. Pointing to an article on the table, I said, brother—"Don't you know that is not good for your health?" "Yes," he replied. "Well, why do you regularly eat of it?" I asked. Looking up at me, with surprise bordering on indignation, he said, "Bro. Luff, didn't I ask a blessing on this food before we began eating?" I answered, "Yes." "Then," said he, with admirable assurance, "Do you suppose God will allow that food to hurt me after that." Now where was the difference between the boy Swain and this brother. The boy asked God to protect him while he did a conscious wrong—the other asked and expected God to bless him in eating and drinking what he knew was improper and injurious. I believe, brethren, if there is a demand anywhere for anything, there certainly is a demand for consistency in the Church of Jesus Christ of Latter Day Saints. We hold up this Bible and try by its light to expose the errors and inconsistencies of the creeds and religious systems around us, and we should be equally willing to hold it squarely before ourselves, allowing its light to reveal our abhorrence and stimulate us to the exertion that will result in improvement.

I submit to you for your consideration, this important thought, that there are in connection with this great work depths into which you have never delved, nor have I; there are heights to which we have not attained; there are breadths into which we have yet not been able to move and occupy, but week by week, month by month, emergencies rise and stare us in the face, and we should be equipped to meet them so that God and the church may receive the greatest possible good. Our ministrations should be such as will develop every quality for good in those we meet. We are not all alike. I have sat in meetings where hundreds have been melted to tears and swayed by spirit manifestations while I have remained unaffected, except by the pleasure felt in seeing them so blest.

While you may be rejoicing in the abundance of knowledge, I may be walking along in the groves of faith, holding on to God; while you are being carried to paradise, almost in the arms of some lovely open vision, I am left alone, butting my head against some problem that lies away down in the strata of hard experience; while you are being mercifully lifted over or

out of a dilemma by special revelation, I may be left to grind away till some events along my course bring out the divinity of the thing under question, by making it meet and answer a demand that all human ingenuity has not been adequate to meet. Such at least has been much of the past of my experience. The spirit has "differences of administration" and "diversities of operation." It reaches you in one way and me in another. Its object with both is to perfect character. You must be fed spiritually, and perhaps the open manifestations may reach and satisfy you, but my brother here and I, may starve while you are feasting, hence we must be reached otherwise, and for this reason a different process is employed in getting at my nature and lodging the evidences of this work's divinity where it may abide within me forever. I entered this church because I believed God was in and around it. I sacrificed home and business at its shrine. After all was gone, my wife went to live for a time among Saints, that I might continue my labor as a minister. Scarcely had I crossed the threshold of real service, before I was confronted with a display that excited my curiosity first and afterwards my grave apprehension. I found men, older in years and church experience than myself, who seemed pledged to the advocacy and defense of what I could see no good in. I was loath to antagonize it, being young, but it found no place in my heart, and I seemed to have been left out of the calculation when such provision was made. I suffered torture and even agony of mind. As district president I was expected to move forward, but for me to do so conscientiously would involve a collision with older Saints. How I prayed and labored to make my life pleasing to God, that I might be worthy of the qualification necessary for my work. I prayed thirteen or fourteen times a day, in the neighborhood of Walsingham Centre in Bro. Fish's house, but never a voice did I hear, never a vision was apparent. I received no spiritual dream and to this day know not that I have received one. The great question came to me, What am I to do? and under the pressure of those grave responsibilities I almost gave up and resolved to step from under. Finally, one day, after my return to London I entered my rooms, and there covenanted with God that, whereas I had nothing else left to give or use for his cause, that is, of property or means, I would from that day abstain from certain things that had formed my staple diet hitherto, and never use them again in this life, (I need not here name them), if he would grant me a special favor, for his work's sake.

First I asked for the gift of wisdom, that my ministry might be exemplary; next that I might have ability to educate the Saints, for this seemed to me then to be the paramount necessity, and lastly that I might be able to properly preach the gospel and represent the faith to the world. Oh, how earnestly I prayed, but there came no voice, no vision; no angel, and I rose, wondering and asking, O God, why am I loaded with responsibilities and yet ignored when I pray? Have you forgotten me? If so, why is it and what have I done? Have you ever been there, my brethren? The

agony seemed insufferable, but on I moved.

Shortly afterwards I went down to Toronto, my home, and there found a letter from President Joseph Smith, in answer to some inquiries affecting local work there. Towards the conclusion of the letter, he wrote, "Concerning yourself, Bro. Luff, this is the voice of the Spirit to me. Say unto my servant, Joseph Luff, that his sacrifices are accepted of me; he shall receive wisdom to not for the good of my cause in his ministry and I will bless him in preaching to the Saints, and in declaring the gospel to them that are without. Other manifestations are withheld from him, that he may be tried and sanctified. Let him labor diligently as he may be directed, being not impatient or over hasty and he shall reap a goodly harvest. He shall become an excellent counsellor to the church, and to the ministry, for unto this is he called. His heart shall be made glad in the truth. Amen."

At that time Bro. Joseph was about 600 miles away, in Plano, Illinois. It was in the month of August, 1878, and I have the letter in my trunk to-day, though it is edged-worn somewhat. You see, therefore, that God had not forgotten me, but after long testing had answered in his own way. Coming in the way it did, it accomplished more for me than a mere answer to my prayer at the time of its offering would have done. It proved to me that God was in touch with my soul, and its interests. It further showed me that God still recognized his church. It proved to me that the man we esteemed as president, was holding that place rightly and God honored him in it, by making him the channel of communication to the ministry, and in a way that admitted of no skepticism. How could Bro. Joseph know, either of my sacrifices or covenant. Yet both were recognized in the communication, for it named the one and promised the very things based upon the other. Still God did not make any display, for He did not intend to feed me on sensation, hence he operated outside of my calculation and the line I had prescribed, and I bless him for it.

Now are there not some of you present who, like myself, have been handled of God in such ways as you did not like, and have wondered why your toil and faith and sacrifice did not secure for you results identical with others around you. You have starved while you have watched others feeding and fattening all around. If so, in the light of the feeble effort of this evening, cast about you and see if you can not trace the evidences of divine wisdom in your discipline of the past. Have you not had the Spirit developing within you a faith that saves? Have you not been made equal to trying exigencies and saved from their threatening ruin? Have you not, through ordinary or natural methods and processes, been kept in the faith, notwithstanding you were beset by destructive agencies? If so, mourn not nor complain that you have not received the extraordinary nor the supernatural display. What more has been done for those otherwise endowed, than for you? God has given only the necessary. There are "diversities of operation" and "differences of administrations," but the same Lord and Spirit is di-

recting all, with one object in view—the development of Christ's character in his Saints. Be content if this work is going on in you. If you are naturally endowed so that ministrations in an ordinary way, enable you to abide in the right and keep the faith, none get more than needful for this. God only furnishes the supernatural where the natural is insufficient, and the extraordinary where the ordinary will not answer.

With one other statement I conclude: When the sculptor places the block of crude material upon the block, he has an image in his mind—that block is far removed from the image, but the chisel and mallet and other implements must come into play. The object is to transfer the image in his mind to that block. You step up, and, seeing a protuberance, proceed to knock it off with a hammer, but the sculptor quickly stays your hand and says "Don't." He bids you call again a few weeks hence for an explanation. You do so and there, upon a handsome pedestal you notice a magnificent piece of statuary. Transfixed you gaze and admire, till the sculptor approaches and hears your expressions of praise. Stepping up to the statue he points with his finger to one of the most prominent and essential features, he enquires how it would look in your estimation if that part were wanting, you answer, "It would not be worthy of place anywhere." "Ah," he replies, "but that is the very piece you attempted to knock off with the hammer some time ago, when I abruptly stopped you—this now is my explanation." If you had knocked that off you would have ruined the block. He would take a different shaped piece or quality of marble and handle somewhat differently, the process would be varied somewhat, but the object would be to make it at last reflect the image in his soul. So I believe God does with us. Paul says, "Study to show yourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Let us heed the counsel. The material we have to deal with is often crude and unpromising. It represents every phase and extreme of disposition, spirit or character, but we as workmen to be approved, must have but one image—the Christ image—in our souls. We should occupy the centre ground in the great church circle, and work upon the varying qualities of material around us, so that, if possible, this Christ image may at last be reflected in them that, rallying around the one standard to which we have drawn them, their characters may reveal the excellencies that were developed in consequence of our respect paid the apostolic counsel before referred to and the advice to be not ignorant "concerning spiritual gifts." Let us remember that only he who can be trusted in the dark as well as in the light is the man of honor, and let us bear in mind that "we walk by faith, not by sight", and developing under every condition in which we find ourselves, "study to show ourselves approved." May God, in his infinite kindness, bless us, so that whether he says yes or no, when we ask at his hands, we may with fullest confidence, in his justice, wisdom and Fatherly love, say, Amen.

[CONCLUDED.]

ZION'S ENSIGN.

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

Independence District Directory

- J. N. WHITE.....Missionary in Charge.
- I. A. ROBINSON.....President.
- F. G. PITT.....Vice President.
- ALFRED WHITE.....Bishop's Agent.
- B. ETZENHOFER.....Clerk and Treasurer.

Independence Branch Directory.

- F. G. PITT.....President.
- ROBERTIC MAY.....PRIEST.
- J. B. SCOTT.....Teacher.
- J. A. McGUIRE.....Deacon & Treasurer.
- R. J. CRAWFORD.....Clerk.

Sunday School.

- H. R. MILLS.....Superintendent.
- WM. CLOW.....Assist. Superintendent.
- EARL CORTELL.....Secretary.
- EMMA MILLS.....Assist. Secretary.
- WILL H. MILLS.....Treasurer.
- F. G. PITT.....Chorister.
- MATTIE BOZARTH.....Asst. Chorister.
- BELLE ROBINSON.....Organist.
- MATTIE BOZARTH.....Assistant Organist.
- ADA PITT.....Librarian.
- CHARA BUESSEN.....

LOCAL NEWS.

Bro. Bozarth preached Sunday evening.

Bro. George Frick's little girl is reported quite sick.

Bro. Franklin has been very sick with la grip but is recovering.

The funeral of sister Myers was largely attended Sunday morning.

Four more were conducted into the waters of baptism Sunday afternoon.

The Demerest Medal Contest held at the Saints' church was well attended.

Bro. J. A. Robinson will be at Knob Noster with the Saints over Sunday.

Sister Clara Brennan expects to start for New York this week in company with her aunt.

There will be a two days meeting near Lubec, Mo., on Saturday and Sunday, August 15th and 16th.

Our young people are determined to secure a gold medal, a class is already forming for another contest.

The funeral of Mrs. Bishop's child, of Eden park, took place at the Saints church Sunday afternoon.

Bro. W. R. Sellon, of Kansas City, reporter for the law firm of Warner Dean & Hagerman, spent Sunday at Independence.

Bro. I. M. Smith and John Henson held a two days meeting at Iuka, Ill., recently at which seven were added to the church by baptism.

Little Iva, daughter of Bro. and Sr. A. P. Free, and Faunie, daughter of Bro. and Sr. C. M. Mills rendered their recitations very acceptable at the contest.

We have a number of *Essays* on hand, containing a sermon by Bro. J. A. Robinson on repentance, also a number containing a sermon by Bro. E. L. Kelley on the divinity of the Book of Mormon which we will send to any address at one cent each.

Bro. Joseph Westwood and Geo. Harrington report good success in preaching at the Lower school house near Atherton last Sunday. They have appointments out again for next Sunday and also at the Adams school house near the Salem church in the evening when a large turnout is expected.

Bro. Wm. Newton, of Wynclotte, Ks., called on us on Wednesday. He is trying to exchange his business property for a farm in order to devote his entire time to the ministry.

Demerest Medal Contest.

The elocutionary contest at the Latter Day Saints' church last Thursday evening was truly an intellectual treat. The contestants acquitted themselves admirably and there is no doubt that the Judges found it embarrassing to decide as to which of the splendidly delivered recitations was entitled to the prize.

There were but two slight hesitations in the whole eight deliveries, and from one of the Judges I learned that there were only six points of difference in the average grading.

One of the young ladies ranking highest, was impeded by a too rapid and indistinct articulation. Otherwise the effect was good.

I mean no reflection upon any of the contestants when I give as my opinion that the Misses Mary Warnky, Viola McCaugh, Myrtle Free and Emily Bartholomew, have good occasion to be congratulated upon the effect of their efforts.

The winner of the medal, Miss Bertha Mills gave a very pleasant exhibition of her powers; the volume of voice was somewhat lacking, but her gestures were appropriate and the general effect modest and touching.

These contests can but be productive of good upon the rising generation and upon all, and our Latter Day friends are showing that they are not behind the rest of the world in natural ability.

OUTSIDER.

LAMONI ITEMS.

Bro. and Sr. Launders have returned from their western visit.

President Joseph Smith returned Saturday from Independence, Mo.

Bro. John Luff arrived here on Monday. He will work at his trade here.

Prof. J. A. Gunsolly is home from Shenandoah.

Elder H. A. Stebbins and daughter Helen spent Sunday at Davis City.

Quite a number of buildings will be erected here this summer and fall.

The blackberry crop is now on the market and is immense.

We are informed that Bro. Joseph Lambert's book "What is man" will soon be out.

HOLDEN ITEMS.

On Sunday, morning and evening, we had excellent discourses from Bro. T. W. Smith. He has promised us more preaching in the near future.

Our Sunday School meets every Sunday at 9:30. We have good attendance.

The Saints prayer meeting Sunday afternoon was not well attended on account of the weather being so warm.

On account of the heavy rains the farmers have lost a large portion of their crops.

Sr. Scarelliff and Mattie Johnson arrived home from their visit to Eldorado last week.

Sr. Millie Loar from Independence is visiting Bro. John Johnson and family.

Sr. Martin has been entertaining friends and relatives from Kansas.

Sr. Clark's son, whom she has not seen for five years, is visiting her.

LOWRY CITY ITEMS.

We are having fine weather and farmers are busy in their hay and flax crop.

Mr. John Francois our post master, and Bro. B. Freed, kindly gave us the use of their shade trees to hold our two-days meeting under.

Bro. Samuel Fry, whom we almost always found in his place at our Saints meetings, died last Thursday. He will be greatly missed by the Saints around here. May the Lord bless and comfort his wife and children, who are left to mourn the loss of a husband and father.

Bro. I. N. White from Clinton, Mo., who conducted our two days meeting, gave us two very able sermons one being the funeral of Bro. S. Fry.

Elder Delong and Bro. Otto Hemple from Deepwater, were with us over Sunday.

Elder P. W. Premo preached at the High Hill school house five miles south east of Lowry City last Sunday.

Bro. D. C. White from Clinton, Mo., came to assist in our Grove meetings and preached three excellent sermons which we believe did much good.

REX.

CLINTON ITEMS.

The *Essays* has become a household necessity to the Saints here. When an issue fails to be on time all are asking "Why don't the *Essays* come?"

We send four new subscribers to the *Essays* this week, this makes 39 in all and we hope to "swell" the list to a hundred.

We would advise those who know so much (yet so little) about the Latter Day Saints and their doctrine to sign for the *Essays* one year, and after reading it they will be able to say truthfully what they do know about the teachings of the Saints.

Sometime ago an old gentleman in our town told me he knew old Joe Smith and saw him try to walk on the water in the state of New York. He said "Smith had made the announcement publicly and a large crowd was out to see him. I asked the old man if what he told me was the truth, he said "Yes it was," he had seen it with his own eyes and hundreds of others saw the same. I told him I had been looking for some one the last twenty years who was a living witness of that fact. You sir are the man I have wanted to see, come with me to the justice's office and take an oath that what you have told me is the truth and I will pay all the expenses. The old man said he would not do that, if I could not take his word he did not propose to swear to it. So it is, those who know so much, know but little in regard to this work, and the devil is not dead yet.

Bro. A. White arrived home Monday eve. He preached Saturday and Sunday at Taborville.

Elder I. N. White arrived home Tuesday and will go to Dadeville, Mo., on next Friday, July 31st, and does not expect to return until about the first of September.

Bro. D. C. White is announced to preach at the La Due school house Saturday eve. and Sunday at 11 and at night August 1st and 2d. July 28, 1891. D. C.

RICH HILL ITEMS.

No. 1 of Vol. 2 of the *Essays* came rather late this week, but rather late than never. We are more than well pleased with its new dress and size, they will be so much nicer to bind in the present form. May the *Essays* prosper and grow old, under its present management, we were however sorry to notice that one of its live go-ahead editors had stepped down and out of the editorial chair.

Rich Hill Sunday School had a union picnic to-day, east of town.

Sr. Lena Shoemaker united with the church by baptism last Sunday, (she is a sister to Sr. Sharrack) and if she shall continue as humble as when she united, there will be a grand crown laid up for her by the Father.

The Saints had an enjoyable prayer and testimony meeting last Sunday afternoon.

Brethren John and Alfred Ferry, went to Moline, Ill., to visit with relatives last Monday and may stay there for some time.

We had a good turnout last Sunday evening for preaching services.

The young Saints prayer meetings are being well attended.

Quite a number went from here to attend the celebration at Eldorado Springs last week.

We think the Saints here will be in favor of a reunion but will know more about that in our next.

July 29 1891. J. C. C.

ATTLEBORO ITEMS.

The New England Reunion of the Latter Day Saints will convene at Greens Landing, Maine, August 8th to 16th. Bro. W. H. Kelley, Joseph Luff, J. F. McDowell and others of the ministry will be present.

A terrific rain and wind storm set in last Saturday afternoon about 3:30 p. m. in Attleboro. It made things move for a few minutes.

Mr. John F. and Sr. Mary Rogers of this city are visiting at Dennisport.

Bro. C. L. Munroe of Foxdale expects soon to unite by letter with the Plainville branch.

Mrs. Carrie McNeil and two children, and Miss Susie Coyle of Providence, R. I., were the guests of Mrs. Thomas Shallcross last week.

About twelve from Boston will attend the New England reunion in Maine, so writes Bro. R. Bullard.

Elder J. F. McDowell preached to the Providence, R. I., Saints last Sunday afternoon and later on in the afternoon at Attleboro. Elder W. H. Kelley spoke at Providence in the evening.

One candidate was baptized recently at Providence, so says Bro. McDowell.

A. B. P.

EXTRACTS.

Bro. Simon Smith of St. Joseph, Mo., writes—The enclosed one dollar is for my years subscription for the *Essays*, which is a very interesting little paper, and I wish it success that many hearts may be made glad by its simplicity and purity of doctrine.

Bro. Geo. H. Hulmes of Pittsburg writes—We appreciate your paper here, and personally I think that if any Saints have failed to do so, it is because they have not yet read it, when they have done so, I have no doubt they will fall in line with those who have pronounced it indeed one among the many helps we need, which with glad hearts and "cheerful countenances" willing hands and by every expedient method to dispense unto others the glad news we have heard.

Sister I. M. Talluager of Anawa, Wis., sends in her subscription price and says—When I wrote you that I wanted the *Essays*, I did not expect it until I could pay at least a part of the subscription price, but I was very agreeably surprised the next Saturday to receive a copy and they have greeted me regularly ever since, for which I cannot express my gratitude. All the spiritual food I get is from the three church publications, and I should be entirely lost without them, for I can read the sermons, and other good things in them, to cheer, strengthen and encourage me to persevere in striving to walk in the path that the meek and lowly One has trod.

SHALL WE HAVE A REUNION.

DEAR *ENSIGN*:—Since my notice to you on 21st inst about the practicability of having a reunion in this mission field I have learned through the *Herald* of 25th that Bro. T. W. Smith has taken charge of the Missouri mission acting in the place of Bro. Lambert. I have written Bro. Smith and have his hearty endorsement to such a movement. Will the president of the Independence district and presidents of other districts in the "Southwestern Missouri mission" correspond with me stating their views upon the subject giving any general information necessary to such a movement. Do you favor such a gathering? If so, where shall it be located? We should come to a practical understanding early in August. Let me hear from the ministry too upon the subject.

I. N. WHITE.
CLINTON, Mo., July 28th.

A report comes from Leadville of the discovery of an arrowhead, made of tempered copper, and of a number of human bones, in the Rocky Point mines, near Gilman, Col. The relics were disclosed 400 feet below the surface of the earth, imbedded in a vein of silver-bearing ore. More than \$100 worth of ore clung to the bones when they were removed from the mine. Here is a puzzle for the geologists.

ADDRESSES.

- John S. Roth, Grinnell, Iowa.
- John Molyneux, 1939 N. 10th St., St. Louis, Mo.
- T. W. Smith, Box 702, Independence, Mo.
- L. R. Dvorso, Papote, Oceania.
- C. H. Luther, Honolulu, Hawaiian Islands.

The Proposed Reunion of Camp Meeting in Western Missouri.

Bro. I. N. White has written me concerning my approval of the proposition, to have a reunion. I wish to state that I heartily endorse the proposition; and also that I wish Bro. White to take active oversight of the matter, and that the various Branch Presidents, and District Presidents, will correspond with him as to location time etc., as he and they are much better acquainted with the country and its needs than I. I will merely suggest that a central place be chosen, and one that can be readily reached by rail from all parts of the District and sub-mission field.

As soon as this is agreed upon, and Bro. White notifies me of the fact, due and official notice of the meeting will be published in the Herald and doubtless the *ESSAY* will kindly publish the same.

T. W. SMITH,
Pres. of Missouri Mission.

DEAR *ENSIGN*:—I am with the brethren in the desire for a union meeting of the Saints of the south-west Missouri district. I will put in my bid for Rich Hill, as the place, and suggest that each branch take a vote as a branch, and to where they desire to hold it and then the two places having the highest number of votes, shall be voted upon a second time and the one then having the majority shall be chosen. Let the voting be done through you so all may know, as you are the exponent of the local churches of the south-west. Let the branch presidents present the advantages of their respective localities, so all may vote intelligently, and let the traveling ministry work the matter up also.

Yours truly,
J. A. ROBINSON.

Herald and Ensign.

I wish to say a word concerning the Herald and the *ESSAY*. I recognize the Herald as the only official organ of the church. The *Ensign* is a private enterprise published for the good of the cause, as any pamphlet or book may properly be issued by any one in the church in defense of its principles, or faith and practice. I do not understand that the *Ensign* is intended as an arena for debate on mooted questions, nor for the examination of deep and intricate subjects that might not be suited to general reading, but rather is an exponent of the first principles of the gospel, and for the dissemination of light on general subjects, and for the presentation of light, yet wholesome reading, suitable particularly for the young. It would be unwise and a losing policy for any member of the church to think that they can do without the Herald, and those who do not read the *Ensign*, certainly will be the losers thereby. With the *Ensign* as furnishing the

bread, butter, milk, and other light diet, and the Herald with its heavier menu of meat, potatoes and plum puddings, etc.; and Autumn Leaves with its delicious sauces, jellies, fruits and indeed a little of everything that is delightful, good and wholesome. Latter Day Saints ought to thrive spiritually, if any people can, on good spiritual food; and when the Saints will learn to subscribe for, and read the Independent Patriot published by Lambert Bros., they will find they can well do without many of the newspapers of the day published by those who as a rule, are enemies and maligners of the church.

With these church publications, (in my judgement), the various needs of the mental or inner man will be fully supplied, and if any other reading is needed (and may be by many), the Pen and Platform and Glad Tidings will supply what is lacking, and if you have time to read more than these, there may be found quite profitable reading in the Bible, Book of Mormon and Doctrine and Covenants. I would say support first, last and all the time, the publications issued by the brethren and sisters of the church; have these for your families, brethren, even if your business requires you to take some scientific or trade journal. If at all possible take all the publications of the brethren and sisters, but if any cannot possibly take but one, the Herald should by all means be that one, as it is the official paper of the church, but as most Saints can take others it will be to their profit to do so. This (the taking of the Herald) should be done, and the other should not be left undone.

T. W. SMITH.

REFLECTIONS.

It is not all in life, to live, nor all in death to die. Will you make the most of your opportunities? Ask yourself these questions: Am I doing the best I can, am I kind and thoughtful, as generous and charitable, as cheerful and energetic, as I should be? What kind of character have I? Not what kind of reputation, for reputation is in other people's hands, but character is in your own. True greatness consists of greatness in small matters as well as in those of vast importance.

A good life is a thing of beauty and joy forever; it is twice blessed, it blesses the possessor and those with whom they come in contact.

The knowledge that you are doing right, that you are living a true honest, just life, will give you more true peace and comfort than riches or fame. Do right, let come what may, real success belongs to those alone who do right. Never be discouraged and give up because the world is against you. The people win who have the courage to face its frown, its enmity, its bitter hatred.

There is but one way to real, lasting success, and that is the way of duty.

HAVE YOU A BOY TO SPARE?

The saloon must have boys, or it must shut up shop. Can't you furnish it one? It is a great factory, and unless it can get about 2,000,000 boys from each generation for raw material, some of these factories must close out and its operatives must be thrown on a cold world, and the public revenue will dwindle. "Wanted, 2,000,000," is the notice. One family out of every five must contribute a boy to keep up the supply. Will you help? Which of your boys will it be? The minotaur of Crete had to have a tireme full of fair maidens each year; but the minotaur of America demands a city full of boys each year. Are you a father? Have you given your share to keep up the supply of this great public institution that is helping to pay your taxes and kindly electing public officials for you? Have you contributed a boy? If not, some other family has had to contribute more than its share. Are you not selfish, voting to keep the saloon open to grind up boys, and then doing nothing to keep up the supply?—The Good Way.

The Number Seven in the Bible.

On the seventh day God ended his work.

On the seventh month Noah's ark touched the ground.

In seven days a dove was sent.

Abraham pleaded seven times for Sodom.

Jacob mourned seven days for Joseph.

Jacob served seven years for Rachel.

And yet another seven years more.

Jacob was pursued a seven days' journey by Laban.

A plenty of seven years and a famine of seven years were foretold in Pharaoh's dream by seven fat and seven lean beasts and seven ears of full and seven ears of blasted corn.

On the seventh day of the seventh month the children of Israel fasted seven days and remained seven days in their tent.

Every seven years the land rested.

Every seventh year the law was read to the people.

In the destruction of Jericho, seven persons bore seven trumpets seven days. On the seventh day they surrounded the walls seven times, and at the end of the seventh round the walls fell.

Solomon was seven years building the Temple and fasted seven days at its dedication.

In the tabernacle were seven lamps.

The golden candlestick had seven branches.

Naaman washed seven times in the river Jordan.

Job's friends sat with him seven days and seven nights, and offered seven bullocks and seven rams for an atonement.

Our Savior spoke seven times from the cross, on which he hung seven hours, and after his resurrection appeared seven times.

In Revelations we read of seven churches, seven candlesticks, seven stars, seven plagues, seven thunders, seven vials, seven angels, and a seven headed monster.

TEMPERANCE ITEMS.

Temperance puts wood on the fire, meal in the barrel, flour in the sack, money in the pocket, credit in the country, contentment in the house, and clothes on the children.

When men meet and friendship requires that they should "stand something," surely it ought not to be that which will render it next to impossible for them to stand at all. So many have fallen through this habit, the custom should be allowed to drop.

A STRIKING TEMPERANCE SPEECH.

A workman at Manchester, England, recently made a very effective temperance address in the public square. In his hands he held a loaf of bread and a knife. The loaf of bread represented the wages of the workman. After a few introductory remarks he cut off a moderate slice. "This," he said, "is what you give to the city government." He then cut off a more generous slice, "and this is what you give to the general government," then with a vigorous flourish of his carving knife he cut off three-quarters of the whole loaf. "This," he said, "you give to the brewer." By this time only a thin slice remained. He set aside the greater part of this to the "public house," and had left only a few crumbs; "and this you keep to support yourself and family." The response of his auditory of fellow-laborers showed that they keenly appreciated the force of his illustration.

TOBACCO AND STRONG DRINK.

Many persons use tobacco who do not use strong drink; few use strong drink who do not use tobacco first. These two poisons are peculiarly fitted for close companionship. Alcohol is a stimulant, exciting and irritating; tobacco is a narcotic, benumbing, stupefying and depressing; hence, either of them, if used, prepares the way for the other. When a man is wearied and exhausted, a glass of liquor excites and exhilarates him; when he is excited and worried, a few whiffs from the pipe makes him calm as a summer evening.

When he has stupefied himself day after day with the benumbing narcotic, he then excites himself with the irritating stimulant. The poisons work together. Like the two halves of a pair of shears, alcohol exciting, tobacco soothing, and both killing! When a man is dull and heavy from the use of tobacco, he drinks until he is excited and stimulated, then he smokes his pipe until he is calm and quiet, and then drinks again until he wakes himself up. So the two poisons work together, like the upper and nether millstones; and between them both the man gets ground up. Every time he uses tobacco he feels the need of a stimulant, everytime he drinks strong drink he cultivates the desire for a narcotic. Such habits, like hounds, hunt in pairs. When one vulture has fastened his claws in a victim, others are always at hand to assist in destroying him; so wherever one of these vices may beset a thoughtless mortal the other one is usually not far away, to assist in dragging him down to the pit.

—Selected by A. B. Pierce.

Send us the names of your friends who want a good paper.

UNEARTHED A MASTODON.

INTERESTING DISCOVERY MADE BY BHOVELERS IN A BRICK YARD.

Workmen at the brick yard of Herrmann & Horn, at Eighteenth and Sycamore streets, yesterday unearthed the skeleton of a mastodon and succeeded in saving a few of the bones and immense teeth of the monster of a by-gone age.

As soon as the parts of the skeleton were exposed to the air they crumbled into dust, so that not many of them could be preserved. Mr. Charles L. Horn, a member of the firm which operates the yard, succeeded in saving half of a molar tooth which is an immense affair. Its dimensions by careful measurement were found to be four and a quarter inches long by three and one-half inches wide. This is for but half of the tooth, which must have been at least eight inches in length. The half weighs exactly two pounds.

The enamel on the molar is wonderfully well preserved and successfully resists the blows of a hammer.

That portion of the tooth directly under the enamel crumbled rapidly on exposure to the atmosphere.

Some of the bones taken out were eight inches in diameter; in other words, as large as the leg of an ordinary man. These nearly all crumbled to dust as soon as uncovered by the workmen.

The skeleton was found about eighteen feet below the surface, at a point where the workmen were engaged in taking out dirt to make brick.

During late years a number of skeletons like that uncovered yesterday have been found in the Missouri valley, but this is the first one known to have been unearthed in St. Joseph. None of them have ever been preserved intact; all giving way more or less to the atmosphere. In 1840 a man named Koch procured a rich collection of mastodon bones from the banks of the Missouri and put together a skeleton he called the *Missourium* which he exhibited to crowds of people in New York and London. It is now in the British museum.

Appleton's Cyclopaedia contains a cut of a tooth like that in the possession of Mr. Horn and states that their usual size was 0.4x5.4 inches.

The largest and most wonderful spring of fresh water in the world is on the Gulf coast of Florida, in Hernando County. The Wekiva River, a stream large enough to float a small steamer, is made entirely of water spouted from this gigantic natural well, which is ninety feet in diameter and about seventy or eighty feet deep. The water is said to be remarkably pure.

How frequently this remark is made, as a man passes by, "I do not like him," when no reason can be given for the dislike. Perhaps some friend may have made a dismal remark, in the presence of the prejudiced person, which was derogatory to the character of the person, and which so affected the speaker that he really desired no acquaintance with the person, who may have been one of the best men in the community.

Our Ministers Position.

Believing that a large part, if not all of the prejudice and persecution that our ministers have to contend with is because their position is not correctly understood, and as the ENSIGN reaches a great many who are not members of the church, I write a few thoughts, hoping to be able to help some honest hearted person to see the position that our ministers occupy. In Ezek. 33:1-9 we read, "Again the word of the Lord came unto me saying, 'Son of man, speak to the children of thy people, and say unto them, when I bring a sword upon the land, if the people of the land take a man of their coasts, and set him for their watchman: If when he seeth the sword come upon the land, he blow the trumpet and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning, if the sword come and take him away, his blood be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him, but he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned: if the sword come, and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.'"

We learn by the foregoing that when God sets a man for a watchman or chooses him to deliver a message, that he is responsible for the consequences that may accrue to those to whom the message was sent, if he fails to faithfully deliver his message. And that if God inspires men with enough light so that they can see the great masses of mankind, going in ways and following teachings that will result not only in their temporal but eternal destruction, and those men fail to warn the people of their danger, God will require the blood of the people at those men's hands. One great difference between our ministers and those of other religious sects is, that they do not choose the ministry for an occupation on account of its financial advantages, or the life of ease which it affords; but have a positive knowledge that God has called them, and given them a direct message, and authorized them to deliver it to this generation, and that

they are responsible for the way they fulfill their mission. The only way possible for them to clear themselves of the blood of all men is, as Paul says, "to declare the whole council of God."

We read in Heb. 13:8, "Jesus Christ: the same yesterday, to-day and forever;" also James 1:17, "God is without variableness, neither shadow of turning." Christ says, speaking to his apostles, John 20:21, "Then said Jesus unto them peace be unto you, as my Father sent me even so send I you;" also John 15:16, "Ye have not chosen me but I have chosen you and ordained you," etc. We read in Heb. 5:4, "And no man taketh this honor unto himself but he that is called of God as was Aaron." In 1 Tim. 4:14 we read, "Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery."

We learn from the quotations given: First, that God and Jesus Christ are unchangeable. Second, that in time past men were chosen by Christ either direct, or through his servants and ordained to the ministry. Third, that no man had the right to take upon himself the ministry unless he was so called or chosen. Fourth, that when they were called they must not neglect their calling. In the first place we will notice the unchangeableness of God. We find by reading the scriptures that God loves all mankind and will not that any should perish but that all might have everlasting life; but he has left us free agents to love and serve him, or reject him and take the consequences which must inevitably follow. Also that He has devised a plan, by obedience to which, all men may be reconciled to him; and in order to be just to all, that all must be saved by the same plan. Hence we argue that as he made known his power and plan in any age of the world, he must also in this age, or he has changed.

When the gospel was to be preached 1800 years ago it was necessary that certain men should be called and sent out into the world, and we find Christ explaining their mission to them in these words, As the Father hath sent me so send I you. How was Christ sent, by his own will? We answer no, for he says, "I came not to do my own will, but the will of Him that sent me." Also "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."

Had Christ authority to teach? Yes, as proven by the last quotation and on the mount of transfiguration the voice from heaven said "This is my beloved son Hear ye him. Now as Christ was sent, so he sent his apostles; not to do their own will but his will. Not with their own authority, but with his authority. So we find that Christ's ministers at the beginning of the

Christian era were chosen and set apart for that work, and that they did not choose it of themselves, but that God chose them, and no one had a right to take the honor of representing Christ to the world, unless he was called of God as was Aaron. All Bible readers know that Aaron was called by revelation through one of God's servants. So we reason that if God is unchangeable and desires the salvation of the human race at the present time, He must still work in the same way. Next we find Timothy exhorted to not neglect the gift which was given him by prophecy with the laying on of the hands of the Presbytery, and as quoted in the beginning from Ezekiel, showing the responsibility of God's ministers.

We often find that when our ministers go into a place, and lift a warning voice, telling the people that the teachings they are following will lead to ruin, and that because of transgression the gospel has been lost to the world for several centuries. That in these last days God has again spoken from on high, and sent his angel to restore the gospel in its purity with all its blessings. That he has committed unto them the message, with authority to preach and organize his church, and tell the glad story that through obedience to the gospel as they preach it, all men may know for themselves of the doctrine whether it be of God or whether they only speak of themselves. And that by obedience they may escape the judgments that are coming on the world. Men often think they are enemies of God and mankind, because they oppose the theories and ideas that they had built their hopes of eternity upon; so that it is sometimes almost impossible for our ministers to even get a fair hearing.

Reader whoever you may be, when any one sees you in danger, and tries to help you to safety, is he your enemy? If those men come to you and tell you of the danger of disobeying the law of God, and the necessity of obedience, and ask you to carefully investigate the position which you occupy and see if you are in harmony with God and his laws, why should you turn away without a thought. They feel the responsibility of their mission and know that if they fail to warn the people, God will require their blood at their hands.

In conclusion I would say to all who may read these lines, that those poor, hated Latter Day Saint Elders love you and are longing to see the condition of humanity bettered. They want to throw the light of God on all that is false; that truth may stand, and all else be destroyed. If you will not hear them and in the judgment they prove to be right, they have delivered their souls and your blood will be upon your own heads, because they blew the trumpet and you took not warning. I am filled with mingled feelings of

joy and sorrow as I write. Joy when I contemplate the blessings which many have and will receive by obedience to the gospel, joy when I think that Jehovah keeps a record of those faithful ones, who in answer to his call have left home and friends and gone out to warn the inhabitants of the earth of righteousness and judgment to come; who are spending all of the strength God has given them to deliver their souls from the blood of all men. When I think of the reward that awaits them at the end, my soul leaps forward at the thought and it gives me strength to try to accomplish my small part of the great work before me.

But on the other hand when I think of those who will not heed the message, my heart is pained. I see noble men devoting the strength of their manhood to the work of preaching the gospel, meeting with persecution of all kinds, while the people are heedlessly going to destruction, not even giving one thought to the foundation upon which they are standing. Readers, do not look upon me or the ministers of our church as enemies, because we point out the falsity of the doctrine that you have been taught to believe. We only ask you to go and hear what our ministers have to say, and then compare it with God's revealed word, and ask God in the name of his Son to give you enough of the spirit of wisdom to see your true position and we are willing to abide the results.

May God bless all who may read these lines with the spirit of investigation, is my prayer in Jesus name.

MARCUS H. COOK.

Beecher and Ingersoll.

Col. Ingersoll was once thrown incidentally into the society of the noted Henry Ward Beecher. There were four or five gentlemen present, all of whom were prominent in the world of brains. A variety of topics were discussed with decided brilliancy, but no allusion was made to religion. The distinguished infidel was of course, too polite to introduce the subject himself, but one of the party, desiring to see a tilt between Bob and Beecher, made a playful remark about Col. Ingersoll's idiosyncrasy, as he expressed it. The Colonel at once defended his views in his usual apt rhetoric; in fact he waxed eloquent. He was replied to by several gentlemen in very effective repartee. Contrary to the expectations of all, Mr. Beecher remained an abstracted listener, and said not a word. The gentleman who introduced the topic with the hope that Mr. Beecher would answer Col. Ingersoll, at last remarked:

"Mr. Beecher, have you nothing to say on this question?"

The old man slowly lifted himself from his attitude and replied:

"Nothing—in fact, if you will excuse me for changing the conver-

sation, I will say that while you gentlemen were talking my mind was bent on a most deplorable spectacle which I witnessed to-day."

"What was it?" at once inquired Col. Ingersoll, who notwithstanding his peculiar views of the hereafter, is noted for his kindness of heart.

"Why," said Mr. Beecher, as I was walking down town to-day I saw a poor lame man, with crutches, slowly and carefully picking his way through a pool of mud, in the endeavor to cross the street. He had just reached the middle of it, when a big burly ruffian, himself all bespattered, rushed up to him, jerked the crutches from under the unfortunate man, and left him sprawling and helpless in the pool of liquid dirt, which almost engulfed him."

"What a brute he was," said Col. Ingersoll.

"What a brute he was," they all echoed.

"Yes," said the old man, rising from his chair and brushing back his long white hair, while his eyes glittered with their old time fire, as he bent them on Ingersoll, "Yes, Col. Ingersoll, and you are the man. The human soul is lame, but Christianity gives it crutches to enable it to pass the highway of life, it is your teaching that knocks these crutches from under it and leaves it a helpless and rudderless wreck in the slough of despond. If robbing the human soul of its only support on this earth—religion—be your profession, why, ply it to your heart's content. It requires an architect to erect a building; an incendiary may reduce it to ashes."

The old man sat down and silence brooded over the scene. Col. Ingersoll found that he had a master in his own power of illustration, and said nothing. The company took their hats and departed.—Religious Intelligencer.

By Faith We Understand.

By faith we understand:

We could not know without,
The mysteries on every hand,
That fill men's minds with doubt,—
Why nations live and die,
Why strife and ill exist;
But faith draws down a heavenly sky,
And lightens every mist.

By faith we understand

How all the worlds were made;
How all the planets grand,
Sweep on so unslammyed;
How all the birds can sing,
And all the flowers are sweet;
How God keeps everything,
And doeth what is meet.

By faith we understand

The glorious book divine,
Faith is a key to mysteries grand,
Locked in each spiritual line;
Opens the book of love,
That fills the soul with light,
Till tear-wet eyes are raised above
Viewing the infinite.

By faith we understand

God's mind and God's love,
In Christ we see his nature grand,
His infinite love and grace,
How darkness is the race,
Who fall his light to see;
But we his tolling footsteps trace
From birth to Calvary.

By faith we understand

Our conflicts day by day,
Our conquests the Father's hand,
And follow in the way,
Faith sees each step as right,
All through a desert land,
Sings, "All this way is fair and bright;
By faith we understand."

Cultivate Memory.

A successful business man says there were two things which he learned when he was eighteen, which were ever afterward of great use to him; namely. Never to lose anything and never to forget anything.

An old lawyer sent him with an important paper with certain instructions with what to do with it. "But," inquired the young man, "suppose I lose it; what shall I do then?"

"You must not lose it." "I don't mean to," said the young man, "but suppose I should happen to?"

"But I say you must not happen to. I shall make no provision for such an occurrence; you must not lose it!"

This put a new train of thought into the young man's mind, and he found out that if he was determined to do a thing he could do it.

He made such a provision against every contingency that he never lost anything. He found this originally true about forgetting. If a certain matter of importance was to be remembered, he pinned it down on his mind, fastened it there, and made it stay. He used to say, "When a man tells me that he forgot to do something, I tell him he might as well have said, 'I do not care enough about your business to take the trouble to think about it again.'"

I once had an intelligent young man in my employment who deemed it sufficient excuse for neglecting any important task to say, "I forgot it." I told him that would not answer. If he was sufficiently interested, he would be careful to remember. It was because that he did not care enough that he forgot it. I drilled him with this truth. He worked for me three years, and during the last of the three he was entirely changed in this respect. He did not forget a thing. His forgetting, he found, was a lazy, careless habit of the mind, which he cured.—Sel.

A hot water artesian well is in operation at Boise City, Idaho. The water company of that place has now two wells about 400 feet deep, discharging over 1,000,000 gallons per day of water said to have a temperature of 180 degrees Fahrenheit. Another well is to be bored, and this hot water is to be utilized for bathing purposes and for a large hotel to be built near the wells.

Let the youth who stands with a glass of liquor in his hand consider which he had better throw away—the liquor or himself.

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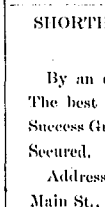
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Young People's Department.

This page is devoted to our young people, with the hope that they will make it of interest and value to themselves.

CHOICE OF OCCUPATION.

One of the most important times in a boy's life, is when he begins to think about starting out for himself. He then begins to feel the responsibility of life as never before. He feels that his whole future will most likely be affected by the choice he is now required to make. Mother, father and friends may advise and counsel, but it devolves upon himself to make the choice. Shall he prepare himself for business? Shall he take up a profession, or shall he learn a trade?

To those whose minds are thus agitated we desire to offer a word of counsel. The Psalmist informs us that "The steps of the good man are ordered by the Lord."—Psalms 97:24. Your first duty then, if you would have the Lord share the responsibility that now presses so heavily upon you is, to examine yourself carefully and see whether your actions are such as shall entitle you to be called "A good man." If not, why not? Are you wasting your strength in keeping late hours, in eating or drinking that which is injuring your body. Do you smoke or keep bad company? Are you wasting your time and destroying your mind by reading trashy literature? If so break off every one of these evils, and do it at once. Take a determined stand against them and allow no one to move you in their favor. If you have not entered into covenant relationship with Christ, do so immediately; you are then promised his Spirit which will help you in overcoming evil habits which you may not have the power to overcome of yourself. Then find some place where you can pray to God in secret, tell him your circumstances just as you would a dear friend, and ask him for his assistance and if you are true to him, you will find that he will be true to his word. He will direct your steps, impress your minds and influence your heart, and will enable you to avoid many mistakes that you would otherwise make.

But this is not all, God having given you powers of mind he will expect you to use them. Make up your mind as to which trade, business or profession you would prefer. Next examine yourself as closely as possible to see whether you are capable of making a success of your choice and if you find yourself incapable of mastering that which may be your first choice, try your second or third choice. After you have decided this important matter, strike out to win, don't be satisfied with medium success but work with a determination to stand at the head of whatever you may choose for your life work, this you can do by being

thorough in everything you do, doing everything as it ought to be done, slighting nothing. Take for your motto "What is worth doing is worth doing well."

We have plenty of professional men, plenty of business men, and plenty of tradesmen. What we need is good professional business and tradesmen. The saying, "There is plenty of room at the top," is a true one. In making your selection, however, be careful to make one that will benefit others as well as yourself. The conscientiousness of knowing that you are doing good will be a powerful incentive toward success. Then, whether your life be long or short, whether Christ shall come this year or next, you will feel that you can work with a will, knowing that you are in the line of your duty. "Blessed is that servant, whom his Lord when he cometh shall find so doing."

BIBLE READING.

SALVATION, THE SUBJECT OF SUNDAY SCHOOL LESSON AUG., 2, 1881.

1. By whom hath God appointed us to receive salvation?

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."—1 Thes. 5: 9.

2. Is it possible to obtain salvation from any other source?

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts, 4: 12.

3. What was John's mission besides preparing the way of the Lord?

"To give knowledge of salvation unto his people by the remission of their sins."—Luke 1: 77.

4. What is the power of God unto salvation?

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Rom. 1: 16.

5. Does Christ accomplish our salvation or must we work it out ourselves?

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling."—Phil. 2: 12.

6. What precious promise is made to those who order their conversation aright?

"And to him that ordereth his conversation aright will I show the salvation of God."—Psalms 50: 23.

7. Why does confession with our mouth, and belief in our hearts in the Lord Jesus save us?

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Rom. 10: 10.

8. Is Godly sorrow necessary to salvation?

"For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."—2 Cor. 7: 10.

9. What will make one wise unto salvation?

"And that from a child thou hast known: the holy Scriptures,

which are able to make thee wise unto salvation through faith which is in Christ Jesus."—2 Tim. 3: 15.

10. What day has God appointed for us to receive salvation?

"Behold now is the appointed time; behold, now is the day of salvation."—2 Cor. 6: 2.

11. What is the hardest question to answer in the Bible concerning salvation?

"How shall we escape, if we neglect so great salvation."—Heb. 2: 3.

12. Unto whom will Christ appear the second time?

"And unto them that look for him, shall he appear the second time without sin unto salvation."—Heb. 9: 28.

Playing Fool.

An industrious young shoemaker fell into the habit of spending much time in a saloon near by. One by one his customers began to desert him. When his wife remonstrated with him for so neglecting his work for the saloon, he would carelessly reply, "Oh, I've just been down a little while playing pool. His little two-year-old caught the refrain and would often ask:—

"Is you goin' down to play fool, papa?"

Smith tried in vain to correct this word. The child persisted in his own pronunciation, and day by day he accented his father with:

"Has you been playin' fool papa?"

This made a deep impression on the shoemaker, as he realized that the question was being answered in the falling off of his customers and the growing wants of the household. He resolved again and again to quit the pool table, but weakly allowed the passion of play to hold him a long time. Finally he found himself out of work, out of money, out of flour. Sitting on his bench one afternoon, idle and despondent, he was heard to exclaim, "No work again, to-day; what I'm to do I don't know."

"Why, papa," prattled the baby, "can't you run down and play fool some more?"

"Oh, hush, you poor child!" groaned his father, shame-stricken.

"That's just the trouble. Papa has played fool too much already." But he never played it again, and to-day his home is comfortable and happy once more.—Selected.

Learn to be Housekeepers.

Begin with your own possessions, girls. Reform your upper bureau drawer; relieve your closet pegs of their accumulation, or garments out of use a month or two ago. Institute a clear and careful order in the midst of which you can daily move, and learn to keep it so that it will be a part of your toilet to dress your room and its arrangements while you dress yourself, leaving the draperies you take off as lightly and artistically hung; or as delicately folded and placed, as the skirts you loop carefully to wear, or the ribbon and lace you

put with soft neatness about your throat. Cherish your instincts of taste and fitness in every little thing you have about you. This will not make you "fussy" it is the other thing that does—that, the not knowing, except by figoty experiment, what is harmony and the intangible grace of relation. Take upon yourself, for the sake of getting them in hand in like manner, if for no other need, all the cares that belong to your own small territory of home. Have your little wash-cloths and your sponges for bits of cleaning; your furniture brush and your feather duster, and your little light broom, and your whisk and pan; your bottle of sweet oil and spirits of turpentine, to preserve the polish or restore the gloss where dark wood grows dim or gets soiled.

Find out, by following your surely-growing sense of thoroughness and niceness, the best and readiest ways of keeping all fresh about you. Invent your own processes, they will come to you. When you make yourself wholly mistress of what you can learn and do in your own apartments, so that it is easier and more natural for you to do it than to let it alone, then you have learned to keep a whole house so far as its cleanly ordering is concerned.—St. Nicholas.

A Question.

In the last ENSIGN it was stated, "It is the good child that makes the good man." Now, how can a girl child make a good man?

MASTER J. A. R.

CONTENTMENT.

One evening, as the children were grouped around their aunt, Mamie said:

"Auntie, you have many things to make you gloomy and cross, yet you are always so cheerful and contented. Tell me how to be so too. I am often discontented and impatient."

"The secret is this, Mamie: Compare your lot with those less fortunate. Shall I tell you what I once saw? It helped me much."

"Oh, yes, auntie, do!" exclaimed all the children together.

"One day in early spring I was walking along the principal street of one our large cities. The snow was still on the ground, but here and there could be found a dry, sunny spot. In one of those spots, leaning against a lamp-post, with many coming and going around her, sat a woman. Her head, shoulders, arms and body were as large and perfect as they should have been, but her lower limbs were not more than a foot long, if they were that. She was turning a hand-organ, and a tin cup for pennies stood by her side. Did I learn anything from her?—Ah, yes! I learned to be so thankful I could walk freely,

and go where I wished—thankful, too, that I had kind friends to care for me, and did not need to gather pennies from passers-by.

"The same day I saw something else. A little farther on, on the other side of the street, stood a child's cab. Its occupant was a boy about five or six years old. He was pale and thin, and instead of the bright, pleasant look a boy's face usually wears, his face had no expression at all. He didn't see anybody or notice a thing. After watching him a few moments, I knew the reason. He had not a particle of sense. He was an idiot.

"Did I learn anything from that sight? My heart fills with gratitude to God when I realize that I can think and speak and act with intelligence. Oh, how many things we have to be thankful for! Surely we ought to be contented. And, children, don't you feel so too? Think for a moment, how much more you have been favored than some others."

There was a short silence, and then auntie asked:—

"Susie, what is that verse you were learning last night?"

Softly and reverently came the answer, and as she spoke each heart echoed the words:

"Bless the Lord, O my soul, and forget not all his benefits!"

BOYS READ THIS.

The following, which, if we remember correctly, is from the pen of Horace Mann, is worth reading and heeding by all boys:—

"Boys, you are made to be kind, generous, magnanimous. If there is a boy in school who has a clubfoot, don't let him know you ever see it. If there is a poor boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him some part of the game which does not require running. If there is a hungry one, give him part of your dinner. If there is a dull one, help him to get his lesson. If there is a bright one, be not envious of him, for if one boy is proud of his talents, and another is envious of them, there are two great wrongs, and no more talent than before. If a larger or stronger boy has injured you and is sorry for it, forgive him. All the school will show by their countenances how much better it is to have a great heart than to have a great fist."

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"OUR CREED: ALL TRUTH."

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He is wise who makes the best use of what intelligence God has given him.

Please send in the names of your friends whom you think would like the ENSIGN and we will mail them sample copies.

On account of the increased size of the ENSIGN we are compelled to withdraw all club rates making the ENSIGN one dollar to all. It is hardly necessary to pay the extra ten cents for money orders, small amounts are carried safely by mail, at least this has been our experience.

Chicago has one saloon to every 217 of population, one meat market to every 770, and one grocery to every 277. All of which show, of course, that a satisfactory settlement of the question, high license has been reached—satisfactory at least to one out of every 217 of population.

Some of our subscribers complain because they had to wait "a whole week" for the issuance of Bro. Luff's sermon. It was a grand good sermon and we could not afford to cut any of it out, as we should have had to do in order to complete it in one issue. Now did it not pay you to wait?

It is strange that individuals who go about repeating slanderous stories about themselves, cannot see that they but advertise their own shame. If what is said of you is true, correct your ways but say nothing, and people will soon cease talking. If it is not true, avoid all appearances of evil and thus prove the slanders to be false, though you say never a word.

Readen is your faith a living or a dead one? "Living?" That means work. What especial work are you doing in which Christ and not yourself is first considered? Be honest in answering, even if it condemns you. If you should discover that you have been deceiving yourself, make the necessary corrections at once, and begin, if only in a small way, to do something by sacrifice and you will begin to discover the blessings that lie hidden in giving, rather than in receiving.

What a strange thing is human nature! We frequently see men who are in the dark and unable to realize it, yet believing that nearly everybody is in darkness. Men become insane, but think they are the only sane person in the world. The drunkard thinks the world is drunk but not he. The selfish man wonders why the world is so grasping and that every body is trying to swindle him. Through our imperfections we seem to see imperfection all around us, while to the pure all things are pure.

A FEW WANTS.

Wanted in every church, men who in "honor will prefer one another," who will not harbor an envious or jealous thought. Men who are strong and brave, yet tender and kind to the weaker ones.

Women, who adorn themselves in modest apparel, and instead of "gold or pearls or costly array," "that which becometh women praising Godness—good works."

Children, who are obedient to parents, who avoid bad companions as they would the pest house, and will not allow anything to pass their lips which will defile the body, nor allow any thing to come from out of the mouth that will tarnish the soul.

Christians, who are not merely Christians in name, but in fact; who not only believe in Christ, but are living in obedience to his word; both in doctrine, in precept and in example. Such can find employment everywhere at good wages, and receive at the end the gift of God, eternal life.

A DEAD FAITH.

The greatest misfortune of mankind at the present day is, not that so many disbelieve in the religion of Jesus, but that those who profess to believe in it, it is a dead faith—a faith which lies dormant content with its own inactivity.

Many who attend church do so from sheer force of habit, as a matter of responsibility, or from motives which are worse than none; rather than from any desire to worship God or to learn more of His character and laws. They hear with apparent concern, statements, which, if they really believed, would arouse every faculty of their nature into most intense activity; the deepest truths fall upon their ears with as little effect as the rustling of the leaves or the falling of the rain; subjects, the contemplation of which should inspire them with an enthusi-

asm for all that is good, true and noble, receive serenely a passing thought; statements regarding the present and future condition of their fellow men, which should rouse them to most earnest endeavor in their behalf, move them no more than the passing breeze; prayer, which should be the expression of the soul's deepest wants and most earnest longings, lifting up their souls into the very presence of God, degenerates into a mere form of words, a set of stereotyped phrases, which are, to them at least, empty and meaningless, which can never raise them out of, or beyond themselves.

No wonder that Christianity has become a degenerate plant of slow and sickly growth, when reared in such soil and in such an atmosphere! No wonder that the influence of the church resembles that of the fabled upas tree, rather than what we would naturally expect from the tree of life.

Not until the church rouses itself from its lethargy, not until its members realize that Christianity is a life, rather than a belief, an active vitalizing principle, rather than a cold, dead formalism, will it assume its proper place among the masses of mankind, commanding their respect and inviting their hearty co-operation, without which it must ever prove a most dismal failure.

MODERN CHRISTIAN SCIENCE

The following are some of the teachings of Christian Science so called. It will be noticed that it denies the very fundamental principles of Christianity.

"Below are some specimens of this wonderful teaching, taken from the Platform (a Christian Science journal), vol. 2, 1888, published in Chicago, Ill.

"God knows no enemies. No man can wrong or injure him. No man can insult the Sacred Majesty. No man can take his name in vain, for no man knows his name. No man can violate his Sabbath, for his Sabbath is in eternity; the Sabbath of time is man's Sabbath, and mortal man can only profane his own. No man can break God's law. He can only violate the law which benefits him and not God; and it is man's own law and not God's which holds man to accountability. How puny the conception that God should visit with resentment or displeasure the puny efforts of mortal man to be his foe.

"It is not the real man that is mortal, but the false.

"There never was an evil soul, only a belief of such claiming to be mortal man."

"In speaking of Satan, in whom as a personality 'Christian Scientists' do not believe, they say:

"The Satan whom Jesus bound [Matt. 12: 20] has never been loosed from his bonds.

"Universalism may teach that God will eventually save all men; Christian Science has no opposing statement.

"God wills all men to be saved and come to the knowledge of the truth.' The Truth is that all is good and evil is a belief in that which is not.

"Christ entered hades by the door of hades, but never returned. We err greatly when we say that Christ returned to the living. [See Rev. 1: 18; 1 Cor. 15: 4-8]. No mortal man that believed in death ever saw again the Christ who died."

"From a book of 'Christian Science Sermons,' by Geo. B. Day, entitled 'The New Interpretation,' we take the following excerpts:

"We come slowly to perceive that Jesus was not teaching his exclusive divinity, but the divinity of man, of all men.

"He [Christ] saw plainly that men and women were mere beliefs of flesh and blood, that life in matter is only a dream of existence, and without reality—that words of slander were never uttered and acts of lust and deeds of violence were not committed save in the false conceptions of carnal life. His disciples who learned to comprehend the truth and believed in him, discovered to their joy that it was not they who sinned, but that sin did its own sinning.

"Let us here apprehend the wise words of our teacher [Mrs. Eddy?], 'Christian Science is the Second Advent of Christ.'—Battle Creek Review.

If this may not be included among the "repositions of science falsely so called" referred to by Paul, 1 Tim. 6: 20, we would like to use the system which does so more completely.

IS IT SPIRITUALISM?

The manifestations of God's Holy Spirit in tongues, prophecy, healing the sick etc., as frequently witnessed among Latter Day Saints, is frequently accounted for as a species of spiritualism. What is spiritualism? The system known as modern Spiritualism is founded on the belief, (so far as we have been able to learn) in the return of the spirits of the dead to commune with the living, at their will; that these spirits can enter into the bodies of certain individuals called mediums, and take full and complete possession, controlling the mind and using the organs and members of the body so that the individual for the time being appears to be transposed into another person. The person thus influenced sometimes speaks in other languages, tells future events, professes to have the power to heal the sick, work mira-

cles and claims to be the same power by which Jesus and his disciples wrought miracles eighteen hundred years ago. They deny, however, the teachings of Christ; his divinity, the power of the resurrection and the gospel which he taught. Many of its advocates teach a multiplicity of gods and the worship of angels, but deny the existence of the devil, and the place of punishment for the wicked. And while this spirit professes to unfold the mysteries of the future they, in reality, but excite and influence the mind, the imagination, and the desire to penetrate the beyond, without the means of satisfying. Its tendency is away from God, from virtue, and from truth; and toward atheism, darkness and despair. It answers exactly to the spirit of anti-christ which we are warned against in God's word.

Not so with the Spirit which follows the believers in this Latter Day Work. This Spirit is only promised to those obedient to God's word. Before any one is entitled to this power, they must believe in Christ and in his divinity; obeying his commandments by repenting of all their past sins, and being baptized, by one having authority to act in the name of Christ, for the remission of sins. They are then entitled to the gift of the Holy Ghost by the laying on of hands of those so authorized to act; after which they are entitled to its manifestations the same as were the disciples of Christ when Christ first bestowed this precious gift upon them.

How different is this Spirit in its operation, from that possessed by spiritualists instead of subjugating the mind, it liberates and enlightens, instead of sowing doubts, it creates hope; instead of creating a thirst that it cannot satisfy, it soothes, gives peace and rest; instead of leading away from virtue and truth, it enables its possessor to overcome all worldly lusts. It enlarges the understanding enabling it to drink in the things of God to the satisfying of the soul, and guides into all truth. Thus these two powers stand directly opposite in their operations. One representing the spirit of light, leading the soul up to Christ and God; the other a spirit of darkness leading into doubt, darkness and despair; hence they cannot be the same and those who witness the power of God's Spirit today, as enjoyed by those who live in obedience to His gospel and claim that it is spiritualism, are as inconsistent and untruthful as those who opposed Christ by declaring that He cast out devils by Beelzebub the prince of the devils, and would have been with them had they lived in that day.

SERMON BY ELDER J. A. ROBINSON.

Delivered in the Saints' Chapel at Independence, Mo., Sunday morning, July 10th, 1891.

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

The 33rd verse of the 3rd chapter of John's record of the gospel says: "He that hath received this testimony hath set to his seal that God is true." We have read prior to this, the lesson commencing with the 18th verse of this chapter, and from which we gather that the times that we here have a record of, were stirring times religiously. The people of that day were set in their ways, they were established. They had a right to this claim, if any one had, of being in connection with the succession that had been handed down by the fathers from the days of Moses, and not only from Moses' day, but they looked back through the dark age of Egypt to the days of Abraham, the father of the faithful, and in tracing their priestly descent, they looked upon themselves as being the established church, the people of God. They were what we now call conservative. And now in the midst of this condition, while they were thus settled religiously, a voice in the wilderness of Judea is heard crying to those very established people—to those who could trace the genealogy of the priesthood back to Aaron and Abraham, a voice saying, "Repent ye, for the kingdom of heaven is at hand." Repent and believe the gospel. And while a people professing to be in communion with God by offering their prayers to him, they were in a peculiar religious situation, it may be that we, in looking over the world to-day could find something of a comparison between the condition of the age in which John came preaching this gospel of repentance to the people, and our present day, that they were drawing nigh unto God with their lips, but had received an idea that he did not reveal himself in that day as he used to do in the days of the past.

We read in our Sunday School lesson this morning a statement made by the preacher of Israel, "Why are the former days better than these?" He instructed the people then that the former days were not better than these. Now there was evil doing in the days of John, and Jesus says, "Every one that doeth evil hateth the light, nor cometh to the light lest his deeds be reproved." This language was spoken by the Savior to one who stood as a member of the Sanhedrim or rather was one of the judges of Israel; he was addressing himself to Nicodemus with reference to the matter that people love darkness rather than light as a rule, because their deeds were evil.

As a rule we stand in somewhat

the same position to the world to-day as those men in the past stood in their day. We find we have what is called established religions, and some of the sects claim that they can trace the descent of their priesthood from the day in which we live back to the days of Jesus, just as the Pharisees and chief priests could trace their priesthood in the time of Jesus back to the days of Moses, and because of this tracing of priesthood, they claim therefore that they are the people of God.

We come with the statement that God has revealed himself again from the heavens, and that he has now established for the last time his work among the children of men, the time prophesied of, the restoration of all things spoken by the prophets since the world began. We stand in that position to-day, the same as Jesus and John did in their day, and we come with a declaration somewhat similar. Jesus said to the people, that whosoever would obey his gospel would set to his seal that God was true. That God would give to him a testimony of the truth and divinity of the work in which they were engaged in that day and age of time. That they would not need that any man should teach them, but that he would bring all things to their remembrance whatsoever God had said unto them.

I find a thought here with reference to John. It states he was baptizing at a place called Enon near to Salem, because there was much water there, and that Jesus was baptizing in the land of Judea, and that there then arose a question between John's disciples and the Jews about purifying, and they came to him and said, "Rabbi, he that was with thee beyond Jordan of whom thou barest witness, behold the same baptizeth and all men come to him." John made this peculiar statement in reply, "He must increase while I must decrease," as much as to say, I have no authority to send ministers out to preach the gospel, but Christ shall send men with authority to go forth to preach the gospel. I find in the Acts of the Apostles in the 19th chapter and the 1st to 7th verses, that the Apostle Paul was passing through the upper coasts and he came to Ephesus, there he found certain disciples, and he said to them, "Have you received the Holy Ghost since you believed?" And they said, "We have not so much as heard that there be any Holy Ghost." "Unto what were you then baptized?" "And they say unto John's baptism." Now from the statement there, some have gathered the thought that some ministers authorized of John had baptized these people. Others have thought that John baptized them himself. The statement made by them was that they had not received the gift of the Holy Ghost, they had not obtained that which God the

eternal Father had desired that they should obtain, a testimony for themselves that God was true. They had not received the witness of the Spirit that Jesus promised to all those who should obey him. In looking over the map and thinking upon the matter I have discovered that John could not have baptized these disciples in Ephesus, for the reason that Ephesus is a city of Greece. I took the pains at one time to measure the distance between the Jordan and the city of Ephesus, and I find in a straight line accord. I going to the map in my possession that it was about 700 miles, and as John had always lived in or near Jerusalem, it was an utter impossibility for him to have baptized these people in Ephesus. And as he made the statement that he that received his baptism should receive the gift of the Holy Ghost, it was evident that some one had preached a false doctrine. John came preaching faith and repentance from all that was evil, a turning away by man from all the evils that he had done in the past, and the promise to them that if they would do this and be baptized for the remission of sins, that God would grant unto them the Holy Spirit of promise, and in the chapter we have read, Jesus makes the statement that whosoever obeys the gospel, "They shall set to their seal that God is true."

With reference to those very Ephesians I find that Paul in writing to them states in the 22d verse of the 1st chapter, "That we should be to the praise of His glory, who first trusted in Christ. In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession." Paul is now writing to the very people who said they had not yet received the Holy Ghost, when he pronounced the question to them, and we inquire how did they obtain this Holy Ghost? He says, now they had trusted in God, and after they heard the word of truth, the gospel of their salvation, by a man sent of God, they were sealed with the Holy Spirit of promise, which was an earnest of their inheritance.

Now what was the question propounded by Paul to these disciples? He said have you received this Holy Spirit of promise? They say, we have heard, nothing about this. He then asked, "Unto what were you baptized?" and they say unto John's baptism. Paul knew at once that could not be, for that some one professing to preach John's gospel had come there, and they had believed and accepted it, and were baptized, but he was powerless to grant unto them the earnest of their salvation; or as Paul here states, they were not sealed with the Holy Spirit of promise. The very fact that they had not heard whether there was any

Holy Ghost was enough to show that someone had been there who had not been sent of God. Paul then baptized them, and we read that as soon as they were baptized, Paul places his hands upon them, the Holy Ghost descends upon them and they are sealed with the Holy Spirit of promise. In writing to them he says, "After that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." What does that mean? If I were to go with one of you and contract with you to buy a possession in the city or country, and I should give you ten dollars upon that purchase, that would be an earnest of the purchased possession, a binding of the bargain, and so with reference to the inheritance that is promised to the sons of light. He will give to his people the Spirit of God, the Holy Ghost, the Comforter, and that shall be to them an earnest of the inheritance that they shall receive hereafter, the binding of the bargain as to what they shall receive hereafter, the binding of the bargain as to what they shall receive in the sweet bye and bye. It appears from the reading of the Scriptures that there is no limit to the amount of this Spirit that man shall receive, just as they put themselves in the line of uprightness, righteousness, true devotion and worthiness before God, developing the manhood that God desires they should develop until they come up to the fullness of the stature of men and women in Christ Jesus, so this Spirit shall be given to them. The promise is that if they will come up to this condition, he will pour out upon his people his Spirit. If you and I have faith to receive these blessings, and have been neglecting duty, neglecting to do that which we should have done, and probably have done that which we should not have done, we have, because of this, caused this Spirit to be withdrawn from us in a measure, and we have not received the blessings that we might have received. I well remember when it seemed that every particle of this frame and body of mine, while preaching the gospel of the latter days to men, was filled and thrilled with that Spirit, and again I lost the spirit, and the reason were that I was not living as I should have done when the Spirit was withdrawn, but when living in harmony with the law of the gospel, my body was filled with that Spirit. The sweetest influence that ever came over man in this world is the influence of the Spirit of God.

We have discovered that these men at Ephesus could set to their seal that God was true, and why? Because God had given them his Spirit, after a man of God had baptized them, they had set to their seal that God is true. Now! By receiving of the Spirit of God. No man can say that Jesus is the Christ

but by the Holy Ghost, and no man can have eternal life abiding in him only he who hath this hope of immortality dwelling within him, and Jesus says, "No man can know God only as it is revealed to him by the Spirit of God." In the old Testament we find a statement made, "Can any by wisdom find out God?" It was a question in that day. It is a question propounded by the children of men in our day, "Who by wisdom can find out God?" There is just one way provided by which men can know God and that is by putting themselves in harmony with the law of God that he may come and reveal himself to them.

In Deut. 20:32, I find a statement that the people there had ceased to know God, had ceased to find him. He did not reveal himself to them, and the reason they did not see God in that age of time when Moses was addressing them, was because they had departed from God. He states like this, "I will hide my face from them for they are a forward generation, children in whom is no faith." Well now, if the children of that age were to be left in the dark without the influence of the God of heaven resting upon them, because the people had no faith, will not like results be produced to-day, if we as a people have no faith, and if the teachings of ministers are something like this. That God hath withdrawn himself from the world, has taken himself away and has left us now to get along the best we can, with nothing but a history of his past dealings, without revealing himself to us, is it not an evidence that the people who teach that line of doctrine are following in the footsteps of the children of Israel, from whom God said he would hide his face because they were children in whom was no faith.

Whenever Israel departed from the Lord, there was spiritual darkness over the land; take the time of Samuel for instance. Samuel was presented by his mother to Eli, the priest. Eli seemed to have been indulgent in his rule, he must have let the children of Israel go just as they had a mind to, his sons were a pattern for the children of Israel. It appears they were loose in their lives. Whatever sports were going on, they were engaged in them, whatever evil was being done, they were among the leaders. This old priest did not reprove his family. That may be a lesson for you and I, my brothers and sisters, that it is necessary for us that our households shall be governed with proper order and discipline, that we come not under condemnation. Heads of families may come under condemnation by allowing the children to run loose, as Eli did. Heads of the church must also teach sound doctrine and enforce pure principles that God can reveal himself. The statement was made, "There was no open vision in that day." Why? Because the people had ceased to

live near to God. Spiritual darkness had set in, and a historical religion had been set up in place of the spiritual, like it is to-day in the world.

Saul, the king of Israel, was at one time a prophet. The statement was made by the people at that time, Why Saul is among the prophets! Is it possible that Saul is among the prophets? He was there a prophet of God, Samuel was with him. A school of the prophets was established then. It appears that Saul afterward transgressed. He has been guilty of disobedience and now the statement is made that God withdrew his Spirit, there was no answer from God, either by dream, by vision or by Urim and Thummim. We learn from this that whenever men depart from God, he hides his face from them. I have heard it stated that the people were so ignorant that God had to reveal himself then, but he doesn't need to in this enlightened day. Is it more likely that in the days of Moses when the people were degraded to a great or depth that God would reveal himself to man, than when they come up to a standard of uprightness and excellence like Elisha and Elijah when God revealed himself to them? Whenever God revealed himself it was because the leaders of men were of high spirituality. Take the case of Elisha when his servant feared for Israel, because of the multitude that came armed against them, and the prophet prayed the Lord to open his eyes that he may see. The Lord heard the prayer of his servant who was living close to him, and the man saw the mountains full of horses and chariots of fire. He discovered as Elisha had said, they that be for us are more than they that be with them. Let me tell you that the man was living nearer to God who was able to offer such a prayer to the Jehovah, than those who were living in darkness and error.

I look down the age of time and find that whenever the people had the face of the Almighty hid from them, it was because they were trusting in their history of the past, setting up to themselves institutions after the imaginations of their own hearts; but when God called men to preach the gospel, as he did Jesus and John, the statement comes direct that he that doeth the will of the Father shall know of the doctrine, will know that God is the same yesterday to-day and forever. I was thinking this morning when reading of the prophet Enoch, who walked with God. The poet said,

"He walked with God in holy joy,
While yet his days were few,
The deep glad spirit of the boy,
In love and reverence grew."
While he was communing with, and receiving instruction and intelligence from God the Eternal, the fountain of all light, his soul was filled with the light of eternity and his brain was expanded with the knowledge from heaven; no thinks there was

nothing low down in his character, it was elevated until he was a fit companion of all that was good and pure in the heavens, and the statement is, "And he was not, for God took him." The apostle Jude says, "Enoch the seventh from Adam prophesied saying, that Jesus would come and reign on the earth with ten thousand of his saints." His brain and heart were so expanded and developed that he was able to see down to the latter days and was able to write saying, "Behold the Lord cometh with ten thousand of his saints."

We discover then that there was a declaration way back in that day to those who would obey the gospel, that Christ would come with his saints. Suppose that to-day instead of your speaker humbly presenting this matter to you, God should in his wisdom have thought well to have sent one of the associates of Jesus, the companions of Christ, to preach to this congregation this morning, do you not think that they would commence by telling you that the first thing you had to do, was to turn away from all that is evil and to atone for the sins you have committed? This is a different doctrine from the doctrine which teaches that Jesus paid it all. Latter Day Saints teach that Jesus paid the debt of the world, the sin of Adam, but let me tell you that you and I will have to atone for our sins or we will have to suffer the penalty for them; if we have sinned we must pay the debt. The manner of paying it, is taught in the Bible and is called repentance, by John the Baptist, by Jesus, repentance also. Ezekiel 33: 15, beautifully describes the atonement the sinner must make when he says, "Let the wicked restore the pledge, let them give again that they have robbed." If a man should give again that he had robbed, would he not offer an atonement for the evil he had done? This is repentance. Now if one of the ancient twelve should come here and stand up before you this morning and should preach as they preached in that day, repentance towards God and faith in our Lord Jesus Christ, would they not tell you that whosoever would thus repent of their sins and have faith in Christ should receive a testimony and should set to their seal that God was true? If they would not preach this way they would be changing the character of the preaching from that of the past, changing the line of doctrine from what they had taught in the past, because they all taught that man could set to his seal that God was true by having granted unto them the Holy Spirit of promise.

Suppose some one would ask the question to-day that they did in the days of Peter and say, "Men and brethren, what shall we do?" Do you think that if the apostle was here he would tell them anything different than he did on the day of

Pentecost? Would he not say to them as he said then, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." This is what he taught them in that day. Do you suppose he would teach them anything different to-day? If he should, he would change the doctrine. Yet we find men to-day professing to be the servants of God, who say to those anxiously enquiring the way of life, all you have to do is believe, because they read in the Roman letter: "Wherefore being justified by faith," etc. Now these Romans were justified by faith, and we Latter Day Saints believe that statement as strongly as anyone, because we know now they were justified by faith, they were not justified by faith any different than the Galatian saints, they were justified by faith also; "For we are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ, ye are neither Jew nor Greek, bond nor free, male nor female, for ye are all one in Christ Jesus, and if ye are Christ's, then are ye Abraham's seed and heirs according to the promise."—Gal. 3:26-29. How were they justified by faith. "Ye are all the children of God by faith in Jesus Christ." The apostle seems to explain to these brethren more at length than he did in the Roman letter. "For as many of you as have been baptized into Christ have put on Christ." How many? Just as many as have been baptised into Christ. Having put on Christ, ye are neither Jew nor Greek, bond nor free, having become Christ's, then you are the promised seed. The law of adoption had been administered to you, you have lost your Gentile origin, and you have become an Israelite by adoption. You remember the quotation made you from the 12th chapter of Acts, that when Paul had laid his hands upon them, the Holy Ghost came upon them and they spoke with tongues and prophesied. Now if Paul was to come here and preach faith, repentance and baptism, would he not put his hands upon the converts that they might receive the gift of the Holy Ghost? Or like Peter and John when they went down to Samaria. They came and prayed and put their hands upon them that they might receive the gift of the Holy Ghost. When Simon saw that through the laying on of hands the Holy Ghost was given, he offered them money, seeing that the sealing of God's Spirit was ministered by the laying on of hands. So Paul had placed his hands upon the Ephesians after they believed and were baptized and they were sealed through this ordinance, by the Holy Spirit of promise, which God promised to send forth upon all those that obey him.

In the 2d chapter of 1st Corinthians, we read, "Now concerning

spiritual gifts, brethren, I would not have you ignorant, ye know that ye were Gentiles, carried away into these dumb idols, even as ye were led. Wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Christ but by the Holy Ghost." Here then the Spirit of God was also to testify of Christ and this Spirit was to be given to the children of men who would obey the gospel. It was to testify to the divinity of Christ, who had sent these to preach the gospel. And now, meeting men in the country as I often do, supposing I should ask them, "My friend, do you believe in Christ?" "Yes." "In God?" "Yes." "In the atonement?" "Yes." "Well have you received the gift of the Holy Ghost?" "Yes." "Have you received the gift of prophecy?" "Why all that is passed away." "What! Have you received the gift of faith?" "Yes, I believe I have received the gift of faith." Now why should a man look with more astonishment at me if I ask whether he had received the gift of prophecy than if I ask whether he had received the gift of faith? Does not Paul say, "To one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit, to another the gift of faith by the same Spirit, to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophesy, etc., if God gives these gifts to men in the church he will divide them severally as He will. We should not look with suspicion on a man who receives from God the Eternal Father the gift of tongues, or the gift of prophesy any more than we should look with astonishment at any one who had received the gift of knowledge, or faith, or wisdom. All these gifts are for a blessing to those people who obey the commandments.

The statement here is, that whosoever receiveth this gospel is to bear a testimony, will "set to their seal that God is true." If they set to their seal that God is true, they will bear testimony of the truth, and thus we find the more the Spirit of God dwells in men and women, the more ready they are to bear their testimony to the divinity of the work in which they are engaged. They will be anxious to testify with reference to this matter. They will be anxious to tell to all men that God is, and that he is a rewarder of those that diligently seek him." In the 10th of Revelations and 10th verse, is a statement like this, John the beloved apostle was down in Patmos, in sore distress, and an angel came and ministered to him, he was filled with the Spirit of God, and while the Spirit of God presented to him in panoramic view the unborn events of time, he was so filled that he desired to worship something, he

bowed his knee to the angel giving him the information, but the angel took him by the hand, and said, "See that thou do: It not, for I am thy fellow servant and of thy brethren that have the testimony of Jesus, worship God, for the testimony of Jesus is the spirit of prophesy." Here I discover that whosoever receives the Spirit of God will receive a testimony of Jesus, and that testimony of Jesus is the spirit of prophesy, if the statement made by the angel is correct, and I believe it. That statement is in harmony with all we have read.

God had said that he would hide his face from those who had not faith, as much as to say, if the people have faith, I will reveal myself unto them, and the promise is that in the latter days when he will come to reign on earth, he will reveal himself to his people, will speak face to face with them in such a degree that the earth shall be filled with the knowledge of the Lord as the waters cover the sea. I ask if we should be permitted to live in such a condition, would we not be better developed men and women? Would we not come up to that condition to which Jesus commanded we should come, that we should love the Lord with all our heart, and our neighbor as ourself. We would come up in development in all that is pure, beautiful and good in this life, and we would fit and prepare ourselves through that process of development found in the gospel of Christ with all that was good and pure of the past, so that when Jesus would come to reign with his people, we would have developed purity, righteousness and love to such a degree that we would be prepared to dwell with them, feeling that we had become fit companions of all that were lovely who have passed on before, and be associates there in the sweet bye and bye.

I pray that God's blessing will be with you, and that we shall develop a greater degree of faith in God, a nearer approach to him, that He may not withhold his face from us when we pray, when we blessed him with our whole hearts for his Spirit, that we may live in such a condition of life here below, that when Jesus shall come to reign upon the earth, we shall have so purified our lives, that we shall be worthy of a seat at his right hand that he shall say, "Come ye blessed of my Father, sit down with me on my throne, having overcome as I have overcome and sat down with the Father on his throne."

The Largest Hotel.
The area and capacity of the Hotel del Coronado, of San Diego, the largest hotel in the world, are: Area of ground, 20 acres; area covered by building, 5 acres; total floor area 4 1/2 acres; capacity of reservoirs, 150,000 gallons; area of dining-room 10,000 square feet.

ZION'S ENSIGN.

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

Independence District Directory

I. N. WHITE,.....Missionary in Charge.
 J. A. ROBINSON,.....President.
 F. G. PITT,.....Vice President.
 ALFRED WUITER,.....Bishop's Agent.
 E. BARNHOUSE,.....Clerk and Treasurer.

Independence Branch Directory.

F. G. PITT,.....President.
 ROBERT MAY,.....Pastor.
 J. B. SCOTT,.....Teacher.
 J. A. McGUIRE,.....Deacon & Treasurer.
 R. J. CHAWFORD,.....Clerk.

Sunday School.

H. R. MILLS,.....Superintendent.
 Wm. CLOW,.....Assist. Superintendent.
 EARL COFFIELD,.....Secretary.
 EMMA MILLS,.....Assist. Secretary.
 WILL H. MILLS,.....Treasurer.
 F. G. PITT,.....Chorister.
 MARTIN BOZARTH,.....Asst. Chorister.
 BEALE ROBINSON,.....Organist.
 MATTIE BOZARTH,.....Assistant Organist.
 ADA PITT,.....Librarian.
 CLARA BHESSAN,.....Librarian.

LOCAL NEWS.

Bro. Geo. Frick's little child is recovering.

Bro. Joseph Luff expects to reach home about the middle of this month.

Either Bro. Robinson or Bro. T. W. Smith is expected at Holden next Sunday.

Bro. O. O. Bean of Excelsior Springs, Mo., has rented here and will soon move over.

Bro. R. S. Salyards and James Whitehead of Lamoni, Iowa, are expected here this week.

Little Mahel, daughter of Bro. and Sr. Henry Mills has been very sick, her recovery is slow.

Bro. Wm. Anderson of Lamoni, Iowa, called on us on Monday. He had been visiting at Armstrong, Kansas.

Sister Helen Smith is expected home from New Jersey soon. From what we learn, she is still in very poor health.

Sister Lydia Billinsky, one of the compositors in the ENSIGN office, is enjoying a vacation for this week in Kansas.

Bro. and Sr. J. A. Robinson spent Sunday at Knob Noster. Bro. Robinson preached both morning and evening.

The good Spirit was present at the sacrament meeting Sunday afternoon, promising an increase of God's power to the faithful.

Any one wishing to spread the truth will certainly not be able to secure cheaper reading matter than the ENSIGN which we offer at one cent each.

There is a good attendance of the members at the regular meetings of the Sisters' Aid Society and all seem willing to do what they can to help roll on the work.

The Sisters' Aid Society very thankfully received, at its last meeting a donation of a handsome piece of quilt made and presented by Sr. Martha J. Curtis.

We learn that Sr. Belle B. Robinson is enjoying herself at the seaside at Atlantic City with a company of fifteen others of the church. The weather is mild and the sea breeze as refreshing as ever, everything tending to make the enjoyment complete.

We are using every endeavor to gain the time we lost in moving. We have gained a day this week and will soon be able to get the paper to our subscribers on time.

If interest will bring success the ENSIGN should succeed, as every employe about the office works as though they were personally responsible in getting it out on time.

Bro. Edward Dunlap of Helen, Tenn., is desirous to know the address of any Saints of African descent. He speaks in the highest terms of Bro. John H. Thomas labors while in that section.

Bro. Hicklin of Armstrong, Kansas, gave us a spiritual sermon last Sunday morning. In the evening Bro. T. W. Smith preached to us on the kingdom of God as prophesied in Daniel 2d chapter.

Elder T. E. Lloyd preached at Walnut Park last Sunday evening, assisted by Bro. Ross. The house was crowded. Some are talking of being baptized. Bro. Lloyd is announced again for next Sunday evening.

At the business meeting Monday evening, three were received by vote, two removed by letter and one expelled. The reports of the officers indicated a goodly degree of activity. Evening meetings will be held at 7:30 hereafter.

Sister Ada, daughter of Bro. F. G. Pitt, has commenced the study of short hand and type-writing at Melton's Sloan-Duployan School of Short-hand Kansas City, Mo. This is a new and greatly improved system, much less time being required to learn it than the old systems.

Sr. Jane A. Twist died at the residence of her daughter, near Everest, Brown Co., Kan., July 24th, 1891. She was born in Queens county, Ireland, on March 27th, 1812, and was for many years one of the faithful. Her husband, Bro. Jas. Twist, passed on before, in August, 1874.

District Conference.

The quarterly conference of the Independence district, will be held on Saturday and Sunday, September 5th and 6th at Clinton, Mo. Let us have a full attendance of delegates and a grand good time.

J. A. ROBINSON,
 District Prest.

Two Days Meeting.

There will be a two days meeting near Lubec, Mo., on Saturday and Sunday, August, 15th and 16th. Those having the meeting in charge will do all they can to make it a success. Bro. T. W. Smith and J. A. Robinson are expected to be present and a spiritual feast is anticipated. All who possibly can are invited to attend.

Saints Reunion.

The Reunion of the Saints of the Fremont and Pottawattamie districts will commence August, 15th, 1891, on the grounds of Bro. Geo. Skank three miles east of Henderson, Mills Co., Iowa. We expect some of the best preachers the church can afford, and cordially invite all to attend who possibly can make it convenient. Come and enjoy a good spiritual feast.

HENRY KEMP.

President of Fremont district and missionary in charge.

KNOB NOSTER ITEMS.

Our tent was at La Monte for two weeks. Closed last Friday night. Attendance poor throughout. No opposition,—no interest. Is there another town like it on earth? This is seven miles east of here.

We are billed for a grove meeting in Cooper Co., during August or September, after a two weeks effort there, we will again resume our tent meeting in Johnson county.

Our first Sunday appointment this month was filled by Bro. J. A. Robinson. The following Saints from Warrensburg, Mo., were here: Jmaes Shepherd and daughters, Minnie and Nellie; Jas Overton and family, including wife and Miss Belle; Master Richard Stafford, from near Cornelia, this county, was also in attendance. These isolated Saints are always welcome and if possible we would be pleased to see them every first Sunday.

P. O. Wetts is at home after an absence of seven months in Kansas City. His connection with the Crescent Publishing Co., has ceased on account of his bodily unfitness for confining office work.

G. W.

ATTLEBORO ITEMS.

The sacrament service at the Plainville chapel, last Sunday afternoon, was a season of renewed determination, on the part of the Saints, toward the work. The Sunday School there is holding its own, at least. Bro. C. L. Munroe is one of the new acquisitions to our forces in the Sunday School and other church work. Sr. Lottie Wilcox is making an able and efficient teacher for the children's class.

Bro. and Sr. C. D. Munroe and children, of Foxdale, were present at Sunday services at Plainville, last Sunday.

The following item, taken from the North Attleboro, (Mass.) Evening Chronicle, of last Saturday's issue, explains itself: "Elder J. F. McDowell, of the Latter Day Saints Church, delivered his lecture on 'Pulpit and Pews' last evening near the sight of the old freight depot on Railroad avenue. Mr. McDowell proved himself an able and interesting speaker. Another lecture this evening at 7:15 p. m. at the same place, on the 'Unchangeability of Jesus Christ.' Standing room only. All are welcome." Bro. McDowell has made an impression upon the people of Attleboro, that will be productive of great good to the cause.

A. B. P.

ATTLEBORO, Mass.

CLINTON ITEMS.

Saturday was a busy day in our city. Forepaugh's show was the great attraction. It's not often we see a larger crowd than was in Clinton Saturday. The people numbered by into the thousands.

Bro. A. White returned from La Du on Monday, where he had been to fill appointments over Sunday.

Bro. D. C. White filled the pulpit at the chapel Sunday evening.

Sister Alta Kinsley went to Huntsgdale on Saturday to spend a day or two with her friends.

We are of the opinion that Lowry City is the place for the coming reunion, as they have good railroad

accommodation, a fine grove located about one mile south of town, with plenty of water, cheap wood and hay and corn at fair prices.

To those who intend coming to the district conference, which is to be held in Clinton, Sept. 5th and 6th, we would say, the Henry county fair will be held in Clinton, Sept. 2, 3, 4 and 5. All those coming to conference could buy a ticket to the fair and by doing so get reduced rates on the railroads. Tickets, I suppose, will be good to return on Sept. 7. Bear this in mind.

We want to see a large representation of the Saints here, and the brethren and friends here will do their part to make it pleasant for all.

Bro. S. N. Matthews has accepted a position with the new "White Swan Mills," of our city.

Bro. J. L. Bradshaw is on the sick list the last few days. August 4, 1891. D. C.

LOWRY CITY ITEMS.

The reunion in this part of Missouri is the talk among the Saints now.

Sr. B. Freel came near meeting with a serious accident last week while out riding. Coming down a very steep hill the neck-yoke gave way and the horses began to run and kick, and she jumping from the buggy landed near a barb-wire fence tearing her clothing some, but receiving no other injury.

Our Saints' meeting Sunday was well attended by Saints and friends, but the moving power, the Spirit of God, was not felt as much as in times before.

A few days ago while we were expecting Elder T. W. Smith to assist in our two days meeting, a brother while in conversation with some gentlemen and seeing a stranger coming at a distance said: "That may be Bro. Smith coming now." One of the men said: No that is none of your elders for he has a cigar in his mouth.

Sr. Nellie White went to Osceola Monday to attend the Institute.

We got a glimpse of Elder I. N. White as he passed on his way to Dade county.

Bro. B. Freel, Justice of the Peace, married Mr. Wm. Milan to Miss Bragg, last Sunday at his residence. Rex.

RICH HILL ITEMS.

The prayer and testimony meeting on last Sunday was an enjoyable occasion. There was more joy over the return of one that had gone astray, than over the many that were in safety. Truly the Latter Day Work is a glorious cause.

In our business meeting last Monday evening the Saints all voted in favor of the reunion, and that it be held at or near Rich Hill, Mo., for the following reasons: 1st, Railroad transportation from north, south, east and west. 2d, Being centrally located, giving Kansas, extreme south-western Missouri and Arkansas a chance to meet. 3d, The Rich Hill branch is the largest in the district, except one. 4th, A good grove can be obtained, if wanted, near Rich Hill. 5th, Feed and water are plenty for both man and beast, and can be obtained at as reasonable figures as anywhere in the district. 6th, Coal and wood

in abundance. The district officers will please take notice of the above.

Sr. Ann Harring is visiting with her brother near Butler, Mo.

At our last business meeting the Saints voted in favor of holding a two days meeting at Rich Hill in the near future. Will Elder J. A. Robinson please take notice and set the time. Any time will suit.

Sr. Annis Glenn and daughter went to Poppinsville Saturday to visit relatives.

Sr. M. A. Atwell, of Cabool, Mo., has sold her lot here for \$75.00, and has ordered it paid over to the church for printing and church publications. Sister Atwell is a sister of the White brothers, and a noble Latter Day Saint. "By their works ye shall know them." Who is the next that will follow her example, that God may have a chance to bestow more abundant blessings.

Two fine rains last week, the corn crop is very promising.

Bro. Thomas O'Neil and his son, Minor, are on the sick list, but on the way to recovery.

Sr. Leer has returned from a visit to her son, in St. Clair county, much improved in health.

Rich Hill is becoming quite a railroad town.

August 4, 1891. J. C. C.

Letter From Bro. A. M. Evans.

EDITOR ENSIGN:—Enclosed you will find one dollar for a year's subscription to the ENSIGN. Begining with No 1, of Vol 2, I desire to keep them on file and want to commence at the first of the volume.

I am a young Latter Day Saint, having joined the church at Schell City last March. I thank God I ever heard the gospel as it is preached in its fullness and purity by the Latter Day Saints. For several years I have tried to live a Christian and about five years ago I joined the Methodist church. The preacher told me if I would come to the mourners bench and feel like the meanest man on earth or something of that nature and believe that I was born again it would be all right. I did as requested and was taken in on six months trial, I never enjoyed full membership and was never baptized, though the preacher offered to immerse, pour or sprinkle me just as I might choose.

My experience was quite different when I heard the gospel of Jesus Christ and accepted it. I was not compelled to stand at the door of the kingdom and knock for six months before I could be admitted. I was told to repent and be baptized and receive the laying on of hands for the gift of the Holy Ghost. This I did, and I praise God, "these signs" did follow and I rejoiced in my soul and was made free indeed.

There are only four Saints living here in Nevada, including my wife and myself, but there are a number a few miles west in the country. We are acquainted with only a few of them. We seldom get an opportunity to hear preaching, but we have had a few copies of the ENSIGN given to us and we read the serious with great pleasure. We like the change in the size and style of the ENSIGN and admire its "new dress."

NEVADA, Mo., Aug. 3d, 1891.

Letter from Sr. Sue J. Nelson.

DEAR ESSAY:—Many thanks to you for the comforting message you bring. The Saints who are scattered and are denied the privilege of meeting together and hearing the gospel preached, certainly find you a very welcome and cheering visitor. We are few in number here and do not hear preaching very often, therefore find much consolation in reading the **ESSAY**. We hail it with joy and find much good food for thought. May its pages never grow dim but ever live and go forth with cheering words to those who are scattered; to the isolated ones of the church and to all who are interested in the cause of Christ. May God bless the editors of the **ESSAY** and may they ever be successful in their grand and noble undertaking.

NOTTINGHAM, Penn.

Letter from Bro. A. P. Free.

EDITORS ESSAY:—Your valuable paper reaches me in due time and gladdens the heart because of the cheering news it brings to me from my home and also from the regions round about Zion. Indeed the news is cheering, from the different branches, that throughout the length and breadth of our land the honest in heart are being gathered in one by one, and intelligence is taking the place of old prejudices and superstitions in many localities. However there are a few individuals in this city that profess to know all about "old Joe Smith" one said to me that he, Joseph Smith, deserved death. We are glad that there is a spirit of toleration growing toward religious beliefs or we would feel in personal danger. Brethren let your light shine wherever you can and fear not, for God is our shield and if we do our duty in "warning every man his neighbor" and are faithful unto the end, our reward will be sure. Though we be made to suffer even unto death, for the Master's cause, we shall live again and eternal life is worth all else. I am pleased to see many in favor of a reunion in south-west Missouri. I think Rich Hill a good locality for it.

SPRINGFIELD, Mo., Aug. 4.

Letter from Bro. J. W. Peterson.

EDITOR ESSAY:—We get to see your newsy little paper quite often while passing around among the Saints and friends, and are pleased to see so much interest manifested in literature by the church, both collectively and individually. Your paper is well worthy her share of praise. I only wish there were more such papers printed in the church with as large or larger circulation. I think the "harvesting time" can better be brought about by this means and can be harmoniously done too. The sectarian and world-

ly press too, will much sooner reprint an article than to print hearsay; besides men are in honor bound to reprint an article as it appeared, but in taking a synopsis of a sermon, or of what may perchance fall on their ear they are too apt to cull out what they should print, and print what should have been omitted, or in other words, they will print that which suits them only; but as I said before the press is not so apt to do this in reprinting our own articles, hence we are more properly represented abroad. May the Lord speed the good work begun in this direction.

I am glad to know the **ESSAY** is enlarged. May it continue to be enlarged both in quantity and quality, although we don't see much room for enlargement in the latter.

As you possibly know, there are not many Saints in Wisconsin, and those are not blessed with a superabundance of this world's goods, hence we have not succeeded in enlarging your circulation very much as yet.

The work is onward here and many are interested. Our friends here in Beetown have hired a hall for a year and papered and fixed it up for preaching. We occupied it last night, and had a good hearing. We also held grove meeting in a little country place about seven miles from here. We have occupied there four Sundays and expect to continue during the warm weather. Among others who attend grove services, is the county superintendent of schools. We have written for Bro. A. H. Smith to come and assist us. We look for a grand ingathering into the fold ere long.

We are figuring on a debate with the Infidels on the question, "Does the Bible contain the word of God." Shall act on the defensive and let them be the aggressors.

We expect to hold meetings in the Court House park in Lancaster (county seat) for several succeeding Saturdays. Twice on Saturdays, twice on Sundays and each night during the week will keep us busy, but we are glad of the opportunity hoping the Lord will give us strength both physical and spiritual to perform the work aright.

BEETOWN, Wis., Aug., 3d.

Nauvoo Celebration.

"One shall plant and other shall eat the fruit thereof."

All Nauvoo is celebrating. This quiet old city is situated on a magnificent bend of the Mississippi in the domain pre-empted by the Latter Day Saints. Houses are in gala dress and triumphal arches span the crossings in the vicinity of the Catholic church. Delegations from neighboring cities, headed by bands and carrying banners and flags, marched to and fro. This is the 25th anniversary of Rev. H. J. Reimbold's ordination to the priesthood. He was ordained Aug. 2, 1840, in St.

Patrick's church, Chicago, by Rt. Rev. Bishop Louis, of Port Wayne. Father Reimbold was born in Cologne, Germany, and came to Nauvoo with his parents. He secured a common school education and entered the Seminary of St. Mary of the Lake. After the ordination he remained for one year in the seminary as professor and assistant to Father McGovern. He was then transferred to Nauvoo, where he has remained in charge of the congregation of SS. Peter and Paul. He has built one of the finest churches in the diocese of Peoria, and has endeared himself to his people and the citizens of Nauvoo, irrespective of creed. Sunday the program opened with a solemn High mass—Father Reimbold, celebrant; Rev. Mr. Costa, of Galesburg, deacon; Rev. Mr. O'Kelley, of Streator, sub-deacon; Rev. Mr. McGovern, master of ceremonies. Father Reimbold's aged mother was present. Mrs. Wm. Hemmy presided at the organ. At the close of mass Bishop Spaltling delivered an address and then confirmed a large class of candidates. Father Reimbold's residence was the home of a Mormon bishop. The sisters' academy was a Mormon arsenal. All the stone used in Father Reimbold's church came from the Mormon temple.—Chicago Herald Aug. 3d.

True Greatness.

The greatest men are not those best known to fame. They are not the generals who have led great armies to victory, nor the statesmen who have founded empires, enacted laws and controlled the destinies of nations; they are not those philosophers who have unearthed the hidden secrets of nature and brought forth the greatest wonders from her inexhaustible laboratory, nor the inventors whose genius has so applied the laws of nature as to lessen the labor of mankind and add so much to the physical comfort and well-being of the human race. He who is least in the kingdom of heaven is greater than these. What matters it how indelibly our names are written upon the scroll of fame, if they are not written in the book of life! What matters it upon which banner victory perches, if it be not the victory of right over wrong—of life over death! What matters it what empires or republics are founded, or perpetuated, if the kingdom of heaven suffer violence and be destroyed from the face of the earth! What matters it what discoveries may be made in physical science, if religion—the knowledge of God and of his laws, the deepest science of all—be left to perish! What matters it what the inventions of genius have added to man's comfort—and that bread is more abundant and more easily obtained—if the true bread which comes down from heaven is left uncasten and unsought! The man who helps a single soul to a diviner life, to a clearer knowledge of God, to a more faithful dis-

charge of his duty, to a truer love for his fellowmen, to a more earnest longing after God's likeness in his own heart, to a higher veneration of the sanctity of the human soul, to a clearer recognition of God's image in every human being, however low and degraded he may have become or however sadly defaced that image may be, has achieved a far higher standard of greatness than any to which warrior, or statesman, or philosopher, or scientist, or inventor can aspire. The honors which he has earned will not perish with the using, nor grow dim with time, but are from everlastingly to everlastingly—growing brighter, more beautiful and more imperishable with the lapse of time. Such lives are like the stars in God's firmament which never set and shall outlive the wreck of matter and the crash of worlds.—L.A.U.C.S.

Unbelief and Fanaticism.

The two greatest enemies of Christianity to-day—the Seylla and Charybdis between which it is threatened with shipwreck—are unbelief on the one hand and fanaticism on the other. While the former fails to lay hold upon truth and appropriate it, the latter, while professing to believe it, sadly perverts it: the one is a passive opponent of truth—the other an active ally of error. Of the two the latter is the more to be feared, for no amount of opposition can overthrow the truth, but fanaticism may disguise it or hide it from those who are honestly seeking it. Honest doubt of truth is far better than belief in error, for the existence of doubt implies room for conviction, while belief in error necessarily precludes it.

For the doubting Thomas, Jesus had only kind words, but for the self-righteous, for those who held themselves up as the exponents of the true faith, he had this bitter denunciation, "Wo unto you, Scribes, Pharisees, hypocrites!"

Indian and Hebrew.

Early travelers among the Indians claim to have found rites and ceremonies strikingly similar to those of the Jews. George Catlin, the artist, who spent a considerable portion of his life among the tribes, said he believed they had Jewish blood in their veins, although he could not get so far as to identify them with the lost tribes of Israel. The Indians worshipped a Great Spirit or a Jehovah. Idolators were never found on the North America continent. The tribes had their council or medicine houses, which they held most sacred. They had their high priests and their prophets. They followed the Hebrew custom in not allowing the women to worship with the men. Fifty years ago the Sioux exploited the same belief that they are dancing themselves crazy about now. They maintained

that the Indians were chosen people of the Great Spirit, and that in time they were to triumph over the rest of the world through a Messiah.

In marrying the Indians had customs which savored of Palestine. They gave presents for their wives. In their bathing and in their family relations they follow with remarkable precision many of the requirements of the Mosaic law. They observe certain laws of purification which the Old Testament teaches. Fifty years ago travellers found no difficulty in discovering the practice of these rights and ceremonies by the Indians. But as the line of white settlement advanced the Indians gave up their old custom. The forms were laughed at by white men and many of them were abandoned. The ghost dance, which the Sioux have been scavenging the frontier with, is the old sun dance under a new name. It used to be practiced frequently as an atonement ceremony.

There was once an Indian feast which was very like the annual feast of the passover. Some of the tribes kept a feast with branches of willow and preliminary fasting, which bore striking resemblance to the Feast of Tabernacles. The practice of offering to the Great Spirit the first green corn, and the first fruits of all kinds, was almost universal among the Indians before they became contaminated with white men.—Toronto Globe.

Do Good Now.

Dr. Johnson wisely said: "He who waits to do a great deal of good at once, will never do anything." Life is made up of little things. It is but once in an age that occasion is offered for a great deed. True greatness consists in being great in little things. How are railroads built? By one shovelful of dirt after another; one shovel at a time. Thus drops make the ocean. Hence, we should be willing to do a little good at a time, and never "wait to do a great deal at once." If we would do much good in the world we must be willing to do good in little things, little acts one after another; speaking a word here, giving a tract there, and setting a good example at all times; we must do the first good thing we can, and then the next, and so keep on doing. This is the way to accomplish anything. Thus only shall we do all the good in our power.

We hope the brethren who have charge of the coming reunion will select a locality devoid of Missouri ticks and chiggers.

The price of the **ESSAY** still remains the same as formerly \$1.00 per year. Examine it carefully and see if you can invest a dollar that will bring you better returns.

ADDRESSES.

- John S. Roth, Grinnell, Iowa.
- John Molyneux, 1839 N. 10th St., St. Louis, Mo.
- T. W. Smith, Box 763, Independence, Mo.
- L. R. Dovers, Papate, Oceania.
- G. H. Lather, Honolulu, Hawaiian Islands.

BIBLE STUDY.

BY A MEMBER OF THE BIBLE CLASS LITERARY SOCIETY.

The persevering student of the Bible is always amply repaid in contemplating the wonderful events that transpired in the earlier ages of the world; and if we desire to obtain the full benefit of Bible lore, we can ill afford to lessen the interest with which we began to search out, and meditate upon, the marvelous dealings of God with ancient Israel.

We have advanced slowly but surely; and still look forward with pleasure in our studies, feeling assured that as we progress in a knowledge of this people, we shall find it profitable in many ways, by learning not only of the different characteristics of mankind, but also of the benign and unchanging attitudes of an overruling Providence.

In taking a retrospective view, we see man, while enjoying the full and rich bounties which were vouchsafed to him, evincing the frailty of human nature from the very beginning of his history; yet while the record of large numbers is stained with acts of folly and disobedience, the lives of the great leaders in those primeval times stand out in bold relief, in general, as those of heroes of the highest type.

Let us bring to mind the long line of honored patriarchs who lived before and after the flood:—Adam, being taught of God, and having been baptized by the Spirit received the Comforter and became by obedience a son of God. He received great knowledge, and clearly understood that all created things bore record of their Creator.

Faithful Enoch could look down the vista of unborn time, and he saw himself in the bosom of the Father, and Zion with him. Such holy men as he, could and did, merit the confidence of the Almighty, and were found worthy of being entrusted with extensive information concerning future events; and, in the language of the Inspired Word, they "walked with God."

Noah also, because of the purity and uprightness of his character was deemed worthy of great honor, so that it is recorded that considering his unbounded benevolence and charity for all mankind, the inhabitants of the whole earth received a blessing and an unfulfilling promise.

Abraham too was signally blessed; for because of his exceeding faith, he received the promise that his seed should possess the gate of his enemies, and in his seed should all the nations of the earth be blessed. What a delightful picture is presented in the life of this faithful man, himself wholly devoted to God's service, and exerting a holy influence over his family, his wife his

children and servants, all are encouraged by his example, to love and commune with their heavenly Father.

It is said that the characteristics of Hebrew teachings have had their practical effect, which survive at the present day. The consecration of domestic life is the secret of the vitality of the Israelitish character, and it has survived with the Jew of to-day. It is said to be very reasonable that if the Jew is still the pattern of domestic virtue; if he preserves his faith in the good old adage that there is no place like home; if he is a devoted husband and an affectionate, self-sacrificing father; if intemperance, violence and cruelty are his special abominations, it is because in his eyes home is a sacred spot and married life a holy state. In connection with this subject we will depict the pleasing surrounding of an event which occurred in the life of the faithful man of God (Abraham) whom we have just mentioned.

The servant of Abraham, (he was seeking a bride for his young master Isaac) with his camels, after a long and weary journey, has reached a bright green spot of earth, a shady secure place where he may enjoy a needed rest after traveling many long and weary hours in the heat, "neath oriental skies." Here they halt, and kneel by the well, the camels to drink and the servant to pray, when lo! before his prayer is ended, Rebecca, with countenance beaming with the loveliness of virtue, appears. The groomsman at once presents her with jewels of silver and jewels of gold and raiment, and after a blessing is pronounced, the bridal party, with glad hearts, proceed on their journey to meet the groom. The prayer of the servant is answered and Abraham and his family find, as the faithful ever do, a rich trust for the exercise of implicit trust and confidence in God.

Isaac and Jacob (afterward called Israel) also walked "in the light," and obtained the blessing of their Father. The same trials of generosity and abiding faith seem to have characterized them, and when good old Jacob was taking final leave of his sons, who were about to go down to Egypt, he set before them a good example; "take," he said, "of the best fruits in the land in your vessels, and carry down a present, balm and honey, spice and myrrh, nuts and almonds." We go back to those days and scenes song since past, and find deep pleasure in witnessing their simple, humble, domestic, ways, and can plainly trace the merriment marks of virtuous, holy living.

Moses, the great law-giver and deliver Israel from Egyptian bondage was a leader whom God greatly honored, and, judging from the record, he proved to be not only an able commander having the leadership of over 600,000 men, but he also maintained a firm and just meth-

od by which the condition of the people was made better whenever they rendered him obedience and due respect; but often Israel rebelled and to their sorrow forgot, or failed to learn, that "A reasoning man should know to bow the head with reverent awe, and loyal heart to wise restraint of law."

As a chosen prophet of God, he ever stood up in defense of the rights of the oppressed and was valient through patient and meek in either prosperity or adversity. God said of him "I will raise up a prophet from among their brethren like unto thee."

We have found in our researches that at many times, men peculiarly adapted to the work required to be done, were chosen of God, and though opposed oftentimes, they stand forth as bright examples not only of firm trustfulness in God, but also of steadfastness and endurance. And the thought comes to us, that, as great and wonderful results were effected in proportion to the faithfulness of those representative men, so when the time shall be fulfilled when the grandest of all events, the looked for consolation of Israel, shall take place, it can be accomplished only by the power of God through his full, complete and implicit confidence in a people whose lives like those of the holy men of old, shall challenge the world as to faith in Him and works of righteousness.

We are indebted to the sacred record for the history of all these great and good of earth: and let it be our aim and purpose while we study their lives to emulate their grand examples.

Discoveries in Egypt.

It is surprising to one who takes into account what has been accomplished by way of discoveries in the East for the last forty years, that skepticism should continue to assail the reliability of Old Testament history. But the fact is skeptics are not willing to be convinced, and so when driven from one position, they hasten to find another from which to assail the Scriptures. The Christian at work is doing good service in publishing a series of papers relating to this matter. From a paper by Dr. H. B. Tristram, Canon of Durham Cathedral, Eng., on recent explorations in Egypt, we make the following extracts illustrative of their corroborations of Bible history. "At Deir el Bahari, in the mountains west of Thebes, has been discovered a hidden store of royal mummies ranging through 700 years, from the Shepherd Kings downward, hastily placed there, perhaps, by some loving, loyal hands, to save them from desecration by an irreverent Cambyses, or some other profaner of sepulchres. The inscriptions round these mummies have decided many points of chronology. Among the features on which we may gaze are those of Rameses II,

the Pharaoh of the Oppression. But the Pharaoh of the Exodus is significantly absent. Most of these kings, however, are apart from Israelitish history. Not so, the recent discoveries in the Delta. M. Naville has there laid bare an enclosure of about twelve acres, and the remains of the temple of Pe-tum, the Pithom of Exod. 1:2, built by the children of Israel for Pharaoh. In it had been found a sculptured group of Rameses II., between two divinities; and he is proud to have been its builder. On the sand mound that covered it is the deserted Arab village of Tel el Maskhuta, and close by it is the bed of the old canal of the Pharaohs, which supplied the "store city" with water. There is an enclosure of 200 yards square, filled by a honeycomb of solidly built square chambers, roofless, but without either door or gate of any kind. But on the top of the wall are niches, showing that beams have rested there, and that above them were dwellings from which the cells must have been entered by trapdoors. Here then we have one of the "store cities" built for Pharaoh, for these chambers can have been nothing else but granaries. They are unique. Nothing else resembling them has been found in Egypt. But this is not all. Some portions are built with brick made with straw, after the usual Egyptian fashion; then come layers of brick consolidated with chopped reed, as the "stubble" of our Version should be more correctly rendered; and others, the higher tiers, with slabs of sun-dried mud, without even reeds to bind them. They are very large, well squared, and laid with mortar—not usual in such buildings. What a living commentary on the words "They made their lives bitter with hard bondage in mortar and in brick, and in all manner of hard bondage in the field!" The superincumbent Greek and Roman inscriptions show that the place was Heropolis, or Erocastra, the spot where the Septuagint tells us Joseph met his father. But further, the inscriptions prove that, like other cities, it had its civil as well as its sacred name, and that the civil name, mentioned twenty-two times in the inscriptions, was Thuku or Suceoth, within which Pithom, the sacred city, was situated. Brugsch had already shown the identity of Thuku with Sukkut, or Suceoth. Thus we have definitely found the site of the first encampment of Israel as they went out of Egypt, and that it was towards the Red Sea, and to no Sirbonian Bog northwards that they were journeying, and that it was in the waters of the sea that the hosts of Pharaoh perished.

We are told in Exodus that they journeyed from Suceoth to Etham. In neither case are we to understand that they entered the store city, but that they halted with their cattle in the neighborhood. Etham is identified through recently discover-

ered papyri, with Atima or Attina, a region which we are told was next the land of Sukkut towards the Bitter Lakes, just as Etham is said in the Exodus to be on the "edge of the wilderness." But here Israel is turned back and they go to Pihahiroth, between the port and the sea. Now a papyrus speaks of Pihaheret as being close to the land Sukkut; and the Septuagint, the writers of which we must bear in mind resided in Egypt and must have been familiar with its topography, renders Pihahiroth "the farm," the very name given to it by the Shasu of Atima, where Arab herdsmen are represented as asking leave to pasture their cattle in the king's farm. So far then every step is identified in the march of the Israelites.

To come to a much later date. The prophet Jeremiah tells us how the leaders of the remnant left in Judea by Nebuchadnezzar took refuge in Egypt, and forced him to accompany them to Tahpanhes. It is rendered Taphne in the Septuagint, and is the Daphne of classical writers; and has still preserved its name as Tel Defenneh of the neighboring Arabs. The remains, which have only recently been identified and examined by M. Petrie, are very considerable, and the ruined fortress is still called, locally, "The Palace of the Jew's Daughter," a name unknown elsewhere in Egypt. We read in Jeremiah 43:7 that they carried with them to Tahpanhes "the king's daughters," the last remnant of the royal family of Judah which we meet with in history, recognized as such. Again we read, 5:9, that the prophet was to "take great stones, and hide them in the brickwork (or rather, as the margin of Revised Version, "in the pavement,") which is at the "entry of Pharaoh's house in Tahpanhes." M. Petrie has explored the basement of this royal palace, and has laid bare in front of it a great open air platform of brickwork, what the Orientals would term a Mastaba. Upon these stones the prophet is told Nebuchadnezzar will set his throne and spread his royal pavilion. "There remains the pavement, exactly the platform in which an Eastern Prince or conqueror would show himself in public to receive the homage the submission of the conquered. Three cylinders of Nebuchadnezzar's have also been found in foundation memorials.

We live in a Christian land, and we claim to be a Christian people and boast of our Christianity, but what is a Christian? Is it one who attends church regularly and then goes out and sneers and talks about his neighbor? Is it one who gets up in the house of God and proclaims that he has given himself wholly to the Lord, and knowingly injures a fellow creature? Never! Away with such deception; God wants an inside as well as an outside religion. Remember, the greatest creation of God is a noble man or woman, but the vilest work of the devil is a deceptive person.—Advocate.

"I Know That My Redeemer Liveth."

No peace the world can give or bestow Like that which Jesus gives...

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Do not be above your business. He who turns up his nose at work quarrels with bread and butter...

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The race is not always gained by the one who is most active, it is frequently gained by the slow but persistent.

The question is frequently asked, "Is the world growing better?"

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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R. R. TIME TABLES.

K. C., & IND. RAPID TRANSIT P.Y. In Effect on and After June 4th, 1891.

Table with columns for WEEK DAYS and SUNDAYS, listing train times between Leavenworth, Chicago, and Alton.

Kansas City, Mt. Vernon Junction, Westminister, West Ridgeway, Shenfield, Blue River, Washington St. Clair, Washington Park, Evanson Park, Maywood, Hinglewood, Norwood, Pacific, Clark Street, Union Street, Independence.

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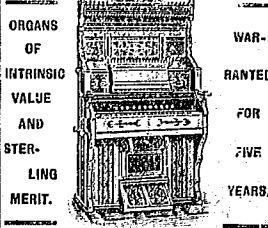
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Young People's Department.

This page is devoted to our young people, with the hope that they will make it of interest and value to themselves.

DIFFERENCE OF BELIEF.

Frank and Lillie were brother and sister. Frank had recently joined the Latter Day Saint church, and was trying to teach his sister the doctrine, and that it was the true doctrine of Christ. Finally, one day after a long discussion upon the different points Lillie exclaimed, "Frank, I don't see much difference between your belief and my own. You believe the Bible and so do I."

Why Lillie, exclaimed Frank, I think I have shown quite a difference between your belief and mine, and I am surprised to hear you say you can see no difference.

Well I certainly do not, said Lillie, you have talked to me so much to prove that baptism is for the remission of sins, now I believe that as strongly as you.

Then Lillie you certainly are not a Baptist, for they do not so teach, said Frank.

Why yes they do, said Lillie, its Bible and they must believe it.

Lillie you must be mistaken, I know most certainly that they do not believe or teach it, but they teach that a person must have their sins forgiven before they are baptized, and then they are baptized for the outward sign of inward grace.

Excuse me Frank, but I think I have been a member of the Baptist church long enough to know what our belief is. And then, the very iden, and Lillie's face flushed with a little indignation, of you Latter Day Saints presuming to tell us Baptist what our faith is. You have a perfect right to advocate your own belief, but when you undertake to teach others what their faith is, I think you go to far.

A silence of several minutes followed. It was evident that Frank's thoughts were very busy. Here was a form of defense for which he had not prepared himself. He had had no idea that his sister would make any such claim and he now saw that he must begin the attack from another quarter, and so concluded to make a practical test of what Lillie claimed was her belief; so after a few moments silence he asked, Lillie, do you believe that any body goes to heaven without first having their sins remitted?

Why no of course not Frank, the Bible plainly teaches that nothing but that which is pure can enter heaven.

Do you believe, that any one can go to heaven without being baptized? Why yes, certainly I do, for many good honest hearted people have died who have never been baptized, and it is unreasonable for me to believe that God would keep them out of heaven simply because they have never been baptized.

Now, Lillie, I have just one more question to ask you, Will you please tell me how they can get there? you say that no one can go to heaven unless their sins are remitted, and that baptism is the means established of God by which sins are remitted; how then can they get into heaven without being baptized?

Lillie was silent a moment. She saw the point, and replied. Oh, I see there is some difference in our belief after all and quickly walked away.

BIBLE READING.

MURDER, THE SUBJECT OF SUNDAY SCHOOL LESSON FOR AUG 9th, 91.

1. What is a murderer? "And if he smite him with an instrument of iron, so that he die he is a murderer."—Numbers 35: 16.

2. Who was a murderer from the beginning? "The devil * * he was a murderer from the beginning."—John 8: 44.

3. Whom did the Jews desire Pilot to release to them instead of Christ? "But ye denied the Holy One and the just and desired a murderer to be granted unto you."—Acts 3: 14.

4. What does the Psalmist say of the wicked concerning murder? "He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent."—Psalms 10: 8.

5. From whence do murders proceed? "For out of the heart proceed evil thoughts, murders," etc.—Matt. 15: 19.

6. Should a murderer be punished with death? "Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death."—Numbers 35: 31.

7. Can murderers inherit the Kingdom of God? "Envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God."—Gal. 5: 21.

8. What is said about a murderer having eternal life? "And ye know that no murderer hath eternal life abiding in him."—1 John 3: 15.

9. What will be the murderer's punishment in the world to come? "But the fearful, and unbelieving, and the abominable, and murderers, * * * shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev. 21: 8.

10. Who will be their associates? "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."—Rev. 22: 15.

WHICH IS THE BETTER.

"Ha ha! I'm so glad! It's just good enough for him! I knew it!"

"What is it, brother, that makes you so joyful?"

"Why, I have proven Bro. A to be a liar."

"What! rejoicing in your brother's sin? Why this mirth? have you any revenge to avenge, any jealousy to be fed? Then I fear for you more than your brother."

A brother once plucked me to one side and began to pour in my ears how he was on the track of such a one, how much evidence he had collected; how he was going to "down" him; how the victim feared him, etc., after which followed a volume of gossip. I felt relieved at the end, and thought how infinitely better it is to try to save one of the branches than to labor for the express purpose of having it cut off and cast into the fire.

If I hear that brother B has misrepresented me, I ought to say nothing, except to him, and then to ask if it is so, with a hope within that it is false, and not that my brother will be found untrue.

GOMER WELLS.

BOOM THE REUNION.

DEAR ENSIGN:—I see you have opened your columns to the young of the church—a whole page for them. I desire to call their especial attention to the opportunity offered by the mission and district authorities. A union meeting is proposed and will probably continue over two Sundays. In this an opportunity is offered you, to meet with the young people of the different branches of the mission and district. You know how pleasant and novel it is to camp out, have a picnic, and enjoy the rambles in the woods. This you can do to your heart's content, and at the same time let your sweet young voices be heard singing the songs of Zion. You would gain health and rest, and doubtless more spirituality by the meeting. Let the young people of each branch of the district and mission take the matter in hand. Let us boom the union meeting and see that the next ENSIGN is full of suggestions of places and plans, and time of holding it. Let us have a bright page in the book of the year when the Saints shall meet together and talk of the good they are hoping.

I earnestly desire the young to take hold of this, for you know an ancient sage once said: "Old men for council but young men for war." So let the energy of the young push this enterprise.

J. A. ROBINSON.

CHOOSE THE BETTER WAY.

DEAR YOUNG SAINTS:—Let us now consider for our instruction, how far Christ ignored the glory of this world. When the people would have given him the title of king, he went away into a solitary place instead of seeking popular applause. He fled from a kingdom among men; for his kingdom was not as he himself told Pilate, of this world.

Now as Christ's kingdom was not of this world, no more is ours. It is wonderful how liable we are to make worldly glory our chief delight, when it was shown that it shall perish in the twinkling of an eye. What is the praise of men, but a puff of wind which sometimes bloweth one away and sometimes another. Or as the echo, which makes a sound, but is indeed no substance? What is our vain mirth, but a little sunshine sometimes before a storm? What is worldly peace but a calm before a tempest? What is it to be lifted up by the praise of this world, and in another world to be cast down? to shine for but a short time here, and hereafter to consume in misery? Can you toll the cause, that the houses

spoken of in the gospel, fell? Was the cause the wind, or the tempest, or the waters? No. The text says: It was because it was builded upon the sand: The foundation was not good. To build upon hope of riches, or glory, is to build upon a weak foundation: The house may seem good, and in fair weather secure, but when a storm comes it falls. Let riches and glory go. Our trust is in God alone. This is the building built upon the Rock, and will never fall, come wind, come storm, come waters, it is still secure.

Dear Saints, after the example of Christ our Redeemer, let us not be disturbed in our labor though we see others advancing more rapidly in this world's glory. Care not for earthly glory, but strive to attain the heavenly.

G. B.

INDEPENDENCE Mo., Aug. 4th.

Becoming a Strong Writer.

Uncle Stephen, an old negro, had come to cut the grass in the front yard, and as Colonel Winner started out to his office he stopped to greet the old man.

"Well, Stephen," said the Colonel, "I hear that you intend to give your son an education."

"Dat's what I does, sah. I knows what 'tis ter struggle along widout larnin,' an' I is 'terminated dat my son

shan't trable bar'foot ober de same hard road dat I did."

"A noble resolution, Stephen. I wish all fathers felt so. Is your boy learning rapidly?"

"Ez fast ez ez hoss can trot, sah. Why, last week he wrote a letter to his aunt who libs mo' dan twenty miles from yere, an' after a while he gwine to write to his udder aunt dat libs fifty miles away."

"Why doesn't he write to her now?"

"Oh, he kain't write so fur yit. He ken write twenty miles first-rate, but I tole him not to try ter write fifty mile till he got stronger wid his pen. But he's gwine to git dar, I tell you. Won't be more'n er year fo' dat boy ken set down at one end ob de gumbronnment an' write er letter 'clar to de udder end." —Brandon Bucksaw.

A Question.

"How can a girl child make a good man?" MASTER J. A. R.

Except a man be born again he cannot see the kingdom of God. Women sail in without seeing do they, or do they fail to enter?

MASTER J. C. C.

There was an old decanter, and its mouth was gaping wide; the rosy wins had ebb'd away and left its crystal side; and the wind went humming, humming, up and down, the wind it blew, and through the reed-like hollow neck the wildest note it threw. I placed it in the window, where the blast was blowing free, and fancied that its pale mouth sang the queerest strains to me: "They tell me puny conquerors, the Plague has slain his ten, and War his hundred thousands of the very best of men; but I, 'twas thus the bottle spake, "but I have conquered more than all your famous warriors, no feared and famed of yore. Then come ye youths and maidens, come drink from out my cup, the beverage that dulls the brain and burns the spirits up, that puts to shame your conquerors, that slays their score below; for this has deluged millions with the lava tide of woe. Though in the path of battles darkest streams of blood may roll, yet while I killed the body, I have dammed the very soul. The Cholera, the Plague, the Sword, such ruin never wrought, as I, in mirth or malice, on the innocent have brought. And still I breathe upon them, and they shrink before my breath, and year by year my thousands tread the dusty way of death."

ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 2.

INDEPENDENCE, MO., SATURDAY, AUGUST 15, 1891.

NUMBER 4.

ZION'S ENSIGN.

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

We see, by the Attleborough Evening Chronicle that Bro. J. F. McDowell is battling for the truth in the East. We are pleased to note the liberality of thought evinced by the Chronicle in giving our brethren fair recognition with others engaged in Christian work.

We learn by letter from Xenia, Illinois, that four were baptized there by Bro. J. F. Henson on the 7th and one by Bro. I. A. Morris on the 9th inst. Since the June conference twenty-one have been added to the Brush Creek branch, also that Sister G. H. Hilliard who has been dangerously ill is convalescent.

Bro. J. J. Cornish writes a very encouraging letter August 10th from Akron, Michigan. Two days meeting will be held this coming Saturday and Sunday, the 16th and 17th inst. at Bay Port, and one week later at Brown City, and the following Saturday and Sunday at Juniata, Michigan. He says: "The work is prospering nicely all through the district."

We have received a copy of Paradise of the Pacific, a monthly journal published at Honolulu, Hawaiian Islands, sent us by Bro. C. H. Luther, missionary, for which we tender our thanks. The projected and contemplated enterprises which it recounts shows that the denizens of those Isles have both enterprise and pluck.

Bro. JAMES WHITEHEAD, one of God's noblemen, greatly cheered the Saints of Independence Sunday afternoon and evening by his testimonies. Father Whitehead was private secretary to Joseph the Martyr, and had a good opportunity to become thoroughly acquainted with him and his immediate work. He was an eye witness to many of the miracles performed in the early days of the church. Through nearly eighty years old Bro. Whitehead's mind is clear and his voice rings out strong and distinct in defence of the truth. No one can help but be impressed with his noble bearing and humble spirit.

IS PRESENT REVELATION NECESSARY?

If this question should be submitted to the religious world it would very likely be carried in the negative. It certainly would, judging the future by the past. It matters not what the emergency may have been, whether a city was about to be destroyed by fire, or a country devastated by war, famine or plague, or deluged by flood, the world—the religious world too—has always said, we do not want to hear from God, we see no necessity for it. God has spoken, but will speak no more and warn the people as he once did. "We know that God heard Moses, but as for this man, we know not from whence he is."—John 9: 29. And thus it is to-day, all mankind begin to see and realize that the end is approaching, and the day of Christ's second coming is at hand, a day in which the wicked shall be destroyed; when Christ shall come in flaming fire, taking vengeance on them that know not God. Although the vials of wrath are to be poured out upon a wicked world, ripe for destruction, though deceivers shall "wax worse and worse, deceiving and being deceived," "though many false teachers shall arise and deceive many," and cause the religious world to become divided against itself, crying, Lo here and lo there is truth; and though false prophets arise, inspired by wicked spirits, having power to work miracles and great wonders to still further deceive poor humanity and lead them astray. Though all these evils prevail and many others, too numerous to refer to here, working in a thousand and different ways to deceive, lead astray and destroy, yet man is to be left to himself; poor weak man alone, whose tendency even under the most favorable circumstances is to go astray and depart from his Maker.

Strange indeed it is, that there can be seen no necessity for God to reveal his will as he once did, and correct the false systems that are leading many honest hearts away from him. What hope is there that any can be saved unless he does come out of his hiding place in fulfillment of his promises, and prove to mankind that He is still the same unchangeable God his word declares him to be.

But some will say His word forbids us to expect his voice to be heard as it once was, His word is complete in itself; He has caused all to be written that we need; therefore, to ask for such a thing

now is but to invite evil powers to lead us astray. Reader, should you happen to be one of this large class, to whom we have referred, will you just stop long enough to consider this important question: Am I justified in such a conclusion, when the Bible assures me there shall be heard a voice from heaven, (Rev. 18: 4), also that an angel shall come, "Having the everlasting gospel in the hour of God's judgment."—Rev. 14: 16, 17. And that in this the eleventh hour or dispensation, he would call for laborers to work in his vineyard the same as he did early in the morning, and in the third, sixth and ninth hours. See Matt. 20: 1-6. Also that a messenger will be sent to prepare the way for Christ's second coming, as declared in Mal. 3: 1-3 and 4: 5, and in fulfillment of Joel's prophecy. He declares that just previous to the time when "The sun shall be turned into darkness and the moon into blood, before the great and terrible day shall come;" "The Lord will pour out his Spirit upon all flesh and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, and upon the servants and upon the handmaids will I pour out of my Spirit."—Joel 2: 28, 29.

With these plain statements of God's written word, with which all have the opportunity of becoming familiar, why should we be led by the precepts of men into denying God's word. And with so many advantages over the ancients, how can we hope to escape like judgments of God which fell upon them for so doing.

Therefore, should you be so fortunate as to hear God's true servants declaring to you the word of the Lord, that He has again spoken from the heavens in our day, in our own language, to authorize man to act in His name and to preach His truth, do not make the same mistake that so many have made in the past and reject the truth because not in harmony with your traditions, but rejoice in that "the kingdom of God is come nigh unto you."

Bro. D. C. White of Clinton, Mo., gave the Ensign office a passing call on last Monday. He nearly convinced us that Lowry City is the best place to hold the reunion. A fine grove, the best of water and plenty of it, cheap fuel, and best of all, an excellent class of people who are willing to hear the gospel. are among the many advantages offered.

CHRIST AND ANTICHRIST.

The Apostle John warns us concerning the spirit of antichrist that shall influence the world. This spirit seems to have changed somewhat in its methods of opposing Christ. It was at first known as that power which denied that Jesus Christ is come in the flesh. (2 John 7; 1 John 2: 22.) Since then it does not come out so boldly and say that Jesus is not the Christ, but seeks to destroy the work of Christ in a more subtle manner by denying Christ's words. Christ declares that those who keep his commandments are those who love him. (John 14: 21.) Also that he had only spoken as the Father had commanded him and that his commandments were life everlasting. Antichrist professedly accept these words, but when asked to apply them, positively deny them, as the following will show:

Jesus taught the necessity of baptism of water and of the Spirit, by declaring in the most positive manner that "Except man be born of the water and of the Spirit he could not enter the kingdom of God."—John 3: 5. The spirit of antichrist denies God's word by saying: O yes, Christ commanded it but then it is only an outward sign of an inward grace and does not effect our salvation.

Christ said: "Thus it becometh us to fulfill all righteousness."—John 3: 15. Antichrist says, it only effects the outer man.

Christ taught obedience and asks, "Why call ye me Lord, Lord, and do not the things which I say."—Luke 9: 46. Antichrist replies because we are not saved by obedience but by grace through faith.

Christ taught, "In vain do ye worship me teaching for doctrine the commandments of men."—Matt. 15: 9. Antichrist teaches that sprinkling or pouring (man's commandments) is just as good as baptism, and instead of being baptized for remission of sin, according to Christ's gospel, you must pray or have others pray for you till you feel your sins are remitted, and then you can be baptized.

Christ and his disciples taught the laying on of hands for the gift of the Holy Ghost. (Acts 8: 17; 19: 6.) Antichrist teaches that it is not necessary now.

Christ taught the manifestation of the Spirit in healings, in prophecy, in tongues, etc. (Mark 16: 17.) Antichrist teaches that these things are done away and no longer needed.

Christ taught that he would come again a second time as literally as he did the first. (Acts 1: 10, 11.) Antichrist teaches that he will not come again literally, but comes to his people when they die.

Christ taught the resurrection of the body from the grave. (Rev. 1: 18; Dan. 12: 2.) Antichrist denies the resurrection by teaching that only the spirit rises from the dead and not the body.

Christ taught all his disciples to be one, as He and the Father are one, and made perfect in one. (John 17: 11; 21: 23.) Antichrist teaches divisions and subdivisions into numberless sects and denominations, ascribing as a reason that it is impossible for all to see alike. Thus Christ and antichrist are represented in the world to-day. Antichrist has the largest number; they have the rich, the influential and the proud of this world, with all its pomp and show. Christ has the poor and the meek, those whose names are cast out as evil for the word of God, unpopular and hated as their Master was, because they cling to the word of life in preference to the precepts of men.

Oh, that men might see the necessity of following Christ, though they suffer for it in this life as he suffered, for then they have the promise, they "shall also reign with him."—2 Tim. 2: 12. Of what profit is it though they gain the whole world and loose their own soul?

Letter from C. H. Luther.

"I am very glad to report progress in this part of the Master's vineyard. The Lord is blessing us in many ways, especially in healing the sick and afflicted among us, and we do rejoice in our blessings and in our hope, and in the prospects before us. There are eighteen of us now. Bro. Haws baptized six on the 12th of July and there are more to follow next Sunday. All those who have obeyed thus far are natives, but there are two English people (man and wife) to be baptized next Sabbath. We shall organize a branch soon, and will then be in better working order. Bro. Waller is doing well since his ordination to the eldership and the Lord is blessing his efforts. We have a nice hall and I think we are located now for some time. It is our desire to have the Spirit of wisdom from above that we may warn our neighbor in truth.

My desire and prayer to God is that we may live faithful and be entitled to his blessings and that I may have wisdom and knowledge to help to lead others to the light that we have received.

Hopkinton, July 28, 1891.

SERMON BY ELDER T. W. SMITH.

Delivered in the Saints' Chapel at Independence, Mo., Sunday, May 24, 1891.

Reported Especially for Zion's Ensign.

I will read for our morning lesson from the Doctrine and Covenants Sec. 46, Par 5-9.

Our text you will find in 1 Cor. 12: 1, "Now concerning spiritual gifts, brethren, I would not have you ignorant." This in connection with Matt. 4: 4, "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God," Also Doc. and Cov. 83: 7, 1st clause. You will notice this text commands us to live by every word that proceedeth out of the mouth of God," not that which has proceeded out of God's mouth for that would involve us in impossibilities. For if by the law of Moses was in force to-day and it surely was the word of God, and proceeded out of his mouth, about 4000 years ago; we would find ourselves required to do many things that have been done away in Christ; they were given for a certain period only, that is until Christ should come, and they were to then be abolished, having answered the end for which they were designed. We could not return evil as permitted by that law, that is, to take an eye for an eye and a tooth for a tooth, but Jesus said, "I say unto you resist not evil." He that smites you on the right cheek, turn to him the other also." The law of Moses permitted the principle of revenge or retaliation which Jesus forbade, so that we cannot retaliate, and yet forgive our enemies and return good for evil.

God has spoken to the people in the past and commanded them according to their peculiar conditions, many of these conditions might not be applicable to any other people than those to whom he spoke, for instance: He commanded Noah to build an ark and gave him directions how he should build it, but this can only apply directly to Noah and those associated with him and not to us, for we are not required to build an ark to save ourselves from an impending flood. God had commanded Moses to make serpent of brass, and erect it upon a pole and commanded the people who were bitten by the fiery flying serpents, to look upon the brazen serpent, and he promised them life if they would do so, but we are not required to make serpents of brass and place them upon poles, when we may be sick and afflicted. This was the word of God to Moses and the people of Israel, but is not a law binding on us to-day.

He also commanded the people of Israel to march around the walls of Jericho seven days once a day, and seven times on the seventh day and he commanded the priests to blow horns and the army to shout and the walls of Jericho shall fall, but this commandment does not apply to us,

though it was the word of God and proceeded out of his mouth, they to whom these words of God were given were the ones who were to live by them. It is of the utmost importance that we keep this principle in memory so that we may be able to rightly divide the word of truth and not apply to ourselves what was never intended for any but those to whom it was given.

We find people to-day who are trying to live by the law of Moses and the law of Christ at the same time, but this can not be done. We are informed that the law was given by Moses but grace and truth by Jesus Christ. We are now living under the law of Christ, and only that part of the law that Christ incorporated in the gospel law is binding upon us. Peter speaks of the "present truth" and we should live by every word that now proceedeth out of the mouth of God. We should live by present truth and as God is an unchangeable being, as his word declares him to be, and is without even a shadow of turning, we have a right to expect him to act the same in his dealings with his children in all ages.

In the very first revelation given, for it was given in July, 1828, and recorded as section 11 of Doctrine and Covenants, the Lord says that he does not "Walk in crooked paths, neither does he turn to the right hand nor to the left, neither doth he vary from that which he hath said, therefore his paths are straight and his course is one eternal round." And now brethren and sisters, while I utter these words, the Holy Spirit thrills my soul, and bears witness of the truth of these words, so that I can say now, that I know that at least this was the word of God given through the prophet Joseph Smith, this revelation I therefore know to be true. Not often have I had such a testimony of the Spirit in reading anything as I have in reading these words, particularly the words—"His course is one eternal round.

Now if holy men of old spoke as they were moved upon by the Holy Ghost in one age of the world, we have a right to expect the same manifestation in the day in which we live, for the statement of the prophet Amos is, "Surely the Lord God will do nothing but he revealeth his secrets unto his servants the prophets." This has been God's way of doing in the past; before he began a work that affected his children he always advised them concerning it. This shows the necessity of prophets being in the church and we read that Christ placed them there as you will find in reading the 12th chapter of 1st Corinthians and 4th chapter of Ephesians. In both these places apostles and prophets are first. The apostles of the past have shown themselves to be prophets, not but what others may speak in prophesy and are entitled to that gift, but it is in a special sense the

gift of an apostle, as you will see by reading the account concerning the manifestations given of the Spirit to the eleven on the day of Pentecost when the Spirit rested upon each of them as of cloven fire, and they spoke in other tongues as the Spirit gave them utterance. Again Paul declares, Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Every apostle ought to be a prophet. The First Presidency are apostles and also prophets; the quorum of Apostles are all prophets and the Seventy likewise, for they are apostles also. Not that others may not have the gift, for Paul informed the church at Corinth that they might "All prophesy, one by one," but I mean that the gift of prophesy belongs to the apostolic office. Throughout the New Testament the apostles are called prophets—they are apostles and prophets, that is each apostle was also a prophet. I would prefer that others might speak on this point, but I am declaring in honor of the office, and sink self or man out of sight for the time being.

I believe that the prophetic gift is an appendix so to speak, and adjunct to the apostolic office. That others may prophesy I certainly believe, for the gift has been enjoyed by elders, priests, teachers, deacons and by those who held no office at all. But to those who are the head, the gift especially belongs. God has in the church apostles and prophets to-day, as in the church eighteen centuries ago, and when these servants of his declare this or that to be the mind and will of God, it will be well to give it your careful consideration, as you do the words of the apostles, which you read in the Scriptures of old. God said through his servant Joseph, to Orson Hyde, Luke Johnson and others, that " whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation." So whatsoever may be spoken by the inspiration of God to-day is scripture when written, and the word of God, and we must live by it, or otherwise we shall die by it, that is, it will be a savor of life unto life or of death unto death. We shall have spiritual life, or suffer spiritual death, according as we receive or disregard such words proceeding in this manner from the mouth of God.

I have heard it said that "Joseph Smith's opinion is no better than mine." Perhaps on the subject of agriculture, or black-smithing, or horse painting, or carpenter work, and other things, his opinion may not be so good as yours, but in such matters as pertain to his particular office, as the president of the church, his opinions are of more

weight and value than those of any other man in the church; he he whomsoever he may. And what is true of him in his office is equally as true of the twelve in their office. One who is in higher authority may comprehend, and have as much wisdom in matters belonging to a lesser office as those who hold the lesser office; but no one who occupies lower ground can see as far off as he who stands on a more elevated spot, neither can an unordained man understand the office of a teacher or deacon as can these men, and so those who occupy a lesser office can not understand so well the character, work, and needs of an office higher than their own, only so far as these things may be revealed and written, and perhaps not so well then as those holding the higher offices. But opinion is one thing, and the word of the Lord is another thing.

We have the word of the Lord revealed unto us to-day, or in these latter times, and particularly through the president of the church, and by that word we are to live, or as I said before, we shall die by it, or because of it. Many of these words may be new words, but they are not conflicting or clashing words, that is they do not clash with words spoken in other days by other prophets, they do not inculcate any different or contrary doctrine, even though they teach new ideas; a new truth need not necessarily be an antagonistic or opposite one to some other, or that must abrogate or disannul another; additional light is not of necessity an obscuring light. "Now concerning spiritual gifts" or spiritual things, I do not say nor do I think that you are ignorant of them altogether, but as in the days of Paul so now, some may be in ignorance or in darkness upon some points and if so I trust that I may be able by the aid of the divine Spirit to throw some light upon the matter, I will read again from the Doctrine and Covenants and call your attentions to section 46, paragraphs 4 to 9. [Hear the speaker read the paragraphs in full, which we omit for lack of space, trust the reader will turn to them and read.—Editor].

You will notice that God says, that to the bishops and to the elders who are appointed to watch over the church—which would include, among others, the presidents of districts and branches—the Lord bestows the gift or faculty to discern all these gifts, lest any should profess to have them, and yet they not be of God. Upon the president of the church, the man who is to be like unto Moses, all the gifts are to be bestowed, doubtless that he may be able to understand them all. Paul said, "No man can say that Jesus is the Lord, but by the Holy Ghost." He means that no man can say, as something that he knows, or as a matter of knowledge, except it has been revealed to him by the Holy Ghost, and it is by revelation only

this knowledge can be given to mankind, the things of God are made known to us by the Spirit of God. I read, as you observe, that "To some it is given to know that Jesus is the Christ, and to others it is given to believe on their word." I can say this morning, and not in a spirit of boasting—God forbid—that I know Jesus is the Christ, because it has been revealed unto me. Now some here, may not have received that knowledge; but I know that while I am bearing my testimony on this point, many present believe my word, and that without doubt, because the Spirit bears witness to them that I am telling you the truth; and so to some it is given to believe on Christ through the word of those who testify of what they know of him.

We learn also, by our lesson, that the manifestation of the Spirit is given to every man (in the church of course) to profit withal. Now that which is made known, or revealed, or demonstrated to our understanding. So a manifestation of the Spirit is a revelation by the Spirit of some truth, it may not be of all truth; it also means that the Spirit will be made manifest to all, for all who believe the gospel and repent of sin and are baptized into Christ are entitled to a manifestation of the Spirit, that they may profit thereby. Through the Spirit, thus manifest, there are various operations or works, therefore the Spirit will not operate upon or through all alike or in like manner, for there are different operations, however, it is the one and same Spirit that does thus differently operate, not only through different persons, but it may operate in different ways through the same persons, at different times. Now what are these operations of the Spirit? I answer, some of them are the various gifts of the Spirit. What are some of these gifts? You will please notice the precise language of Paul; the first one in the list is called the "word of wisdom," not wisdom particularly, but words of wisdom, that is, wise words. I can heartily endorse all that can be said in favor of being wise or having or getting wisdom, which wisdom may be had by study, and by experience; and by divine revelation, but we will take Paul as we read him; and he calls this gift, not of wisdom, but the "word of wisdom," (logos sophios), wise words I understand him to mean, or the gift of speaking wisely, or of giving wise counsel. He who has this gift is a wise counsellor, and to my mind it should be possessed by those who have charge of meetings, and it is of great importance that you should give heed to their instructions, as given from time to time, as to how you should act in the service of the hour. As the elders are, according to the law, to conduct all meetings as they are led by the Spirit, you would do wisely by heeding their counsel,

when they advise brevity in testimony or prayer, or to spend the entire time in prayer or in testimony, as the Spirit may direct them, or in other words, you should follow the counsel or word of wisdom given from time to time, for the "word of wisdom" would be the word of God when given by the Spirit. The elders should seek for that gift earnestly.

"To another is given the word of knowledge." Now here comes the wisdom of bearing testimony of what we know of the latter day work, only as the Spirit may direct us, not to tell what we know everywhere, and at all times, but only as the Spirit moves upon us. Knowledge is defined to be a clear conception of that which exists, or of truth or fact, and means what we have learned by experience or by revelation, I mean knowledge of spiritual things, and when we tell what we know, we speak the word of knowledge. All should have wisdom, all should have knowledge, and indeed we all must have to be saved, but all have not received the "word of wisdom" and all do not have the "word of knowledge," for as the Spirit says: "To one is given the word of wisdom," "to another the word of knowledge." Wisdom in general means the ability to put into practice what we know. I know that a locomotive is a locomotive. I may comprehend its use but may not have sufficient wisdom to run it. "To some is given faith to be healed, to others it is given to have faith to heal." It often happens that the sick and afflicted are healed, through their faith; and again, as in the case of infants and persons whose brain may be affected so that they could not exercise faith, yet they have been healed because of the gift of faith to heal, as exercised by the elders who administered to them. Again, both faith to be healed and faith to heal have been exercised at the same time. Faith in the ordinary sense comes through hearing the gospel, but this faith which Joseph writes of and which Paul writes about, is the gift of faith, a gift of the Holy Spirit, which can only be exercised as the Spirit wills.

Let me say right here, that none of the gifts mentioned here in the Doctrine and Covenants or those referred to by Paul, can be exercised just when and where a person who may be entitled to them, pleases, but only when' and where, and under the circumstances that the Lord selects and appoints; therefore the manifested folly of men who profess to believe the Bible, asking the elders to work a miracle to convince them. Miracles or the power to work miracles is a gift from heaven, and can only be exercised at such time, place or under such conditions as the Lord ordains? And as to one is given the working of miracles, why should every elder be called upon to exercise that par-

ticular gift, when that may not be the one at all that the Spirit has given him. His gift may be prophesy, or faith, or words of wisdom or of knowledge or some other? But as to the gift of faith to heal, some may ask, have not the laity the gift of faith to heal? I answer, not by the laying on of hands, nor anointing in the name of the Lord, as this authority pertains to the eldership, but I do not question the propriety of others than elders applying oil to an afflicted part, and then kneeling down and praying the Lord to heal. In such a case the prayer of faith will doubtless heal the sick.

"To some is given the working of miracles," not to all. This gift I think is to be found among the ministry in particular, but not necessarily by all. A miracle is something performed by some law unknown to us, or that is in apparent opposition to known laws. It could not be done contrary to all law, such as God comprehends, for he is the author of all law revealed to, or hidden from us, and what is done miraculously and performed by His power, is in harmony with some law designed and employed by Him. But no man can work a miracle unless the power is given him of God, and the same Spirit that bestows the gift, also elects the time, place and circumstance under which it is to be exercised. The same is true of prophesy or tongues, speaking words of wisdom, words of knowledge, etc. Next comes the gift of prophesy. Paul says: "All may prophesy, one by one." This precious gift is not confined to the ministry exclusively. It was enjoyed by women as well as by men in former days, and is now. Paul said that women in prophesying, must have their heads covered, showing that he understood that they could prophesy. In the last days says Joel, the Spirit of God shall be poured out upon the handmaids of the Lord as well as upon his servants. It is a gift which the Spirit forbids us to despise, and which it commands us to covet, or earnestly desire. To prophesy, is to speak in the name of the Lord, revealing the mind and will of the Lord. Think of the awfulness and yet the sublimity of the thought of poor finite beings as we are, being chosen by the God of the universe, the Almighty, to speak for him, to reveal his mind, his will to the children of men! and yet he so ordains. How willing we should be to exercise this gift, how earnestly we should covet it, and how faithfully we should live to be worthy of it, and yet how extremely careful, lest we speak presumptuously. But says one, how can I know when I have the Spirit of God? I will tell you what the Lord has said on this point; turn to section 52, Doctrine and Covenants, paragraphs 4 and 5. Here we find the Lord saying: "He that speaketh, whose spirit is contrite, whose language is meek and edifieth, the same is of God if he obey mine ordinances." An humble broken hearted, contrite soul, speaking in a meek, gentle, persuasive

manner, whose thoughts edify when expressed, will speak by the Spirit of God, and what he or she speaks when moved upon by what they believe to be of God, will prove to be truly of God. But the bold, noisy, threatening, abusive spirit; that which shows itself in wild gesturing and screaming tone of voice, which frightens, disgusts, offends and mortifies the congregation of Saints, may well be rejected as not of God, but earnestness of manner and even strong tones may not be suspected if the language be meek, persuasive and loving, yet still at times it may be pointed, sharp and rebuking in manner, for sometimes sharpness may be demanded, when persistent offenders are warned of their sins, and their danger. But the language will be convincing and will edify the body even if it hurts the sensibilities of the offender.

The next gift is discerning of spirits. This does not mean the faculty which is inherited or natural with many men, and more particularly with women, both in the church and out of it, to understand the disposition of others, nor to read their minds as some suppose, for it is not an acquirement that results from study but a special gift of God, and can no more be exercised by a person unless the power is given direct of God, than he can work miracles, speak in tongues, prophesy, or exercise any other gift of the Holy Ghost. A person cannot discern spirits unless he has the gift of discernment; and then only at such times, and under such conditions or circumstances as the Spirit will. The Greek words, translated discerning of spirits, are "diakrisis pneuma-ton." The word "dia" signifying in this case—upon, being a preposition, while "krisis" is the word translated so often—"judgement," and judgement in the sense of passing sentence, or condemning to punishment; so diakrisis means passing judgement upon, and pneumaton, means spirits, so that discerning spirits means, "passing judgement upon spirits." Now although our Advent friends contend that the word spirit as found so often in the New Testament should be some times translated "mind" or "disposition" and sometimes "breath," I do not agree to the idea, because the word pneuma and its derivatives is or are never translated mind or disposition in any one case, and but once where it might be rendered breath. The gift of God called "discerning of spirits," means the gift or power to comprehend spirits of demons, or evil spirits, and to pass judgement upon them, whenever they show themselves, particularly if they should essay to manifest themselves through what might be called the gift of prophesy or gift of tongues, or miracles. This is a gift of God, one of the spiritual gifts about which we should not be ignorant.

Next comes the gift of tongues and the interpretation of tongues. Does not Paul rather make light of this gift says one, or does he not discourage its use? I do not so understand him, for while he says he would rather speak five words in the church with his understanding than ten thousand words in an unknown tongue, you will please bear in mind that he is speaking about the gift of tongues where there is no interpretation, for the rule he gives is this, "Greater is he that

prophesieth than he that speaketh with tongues, except he interpret." Yes, "Except he interpret, that the church may receive edifying," and while he says, "Covet to prophesy" he also says, "And forbid not to speak with tongues." An "interpretation" would be called "prophesy," if it were not preceded by the "tongue." As Paul said, so would I say, "Covet to prophesy," that is, seek for that gift, and as I think he means, so I would say, if God bestows the gift of tongues do not forbid its use, but let him or her who receives it pray for the gift of interpretation unless God gives "to another the interpretation of tongues."

Beside the spiritual gift referred to, I understand that the various laws of God are things of the Spirit, for they are given by the Spirit, and we are to live by them as I have shown. The ordinances of the Lord's house are also things of the Spirit of which we should not be ignorant; also the offices in the church are gifts of God, and we should thoroughly understand them. These are the "pounds" referred to by the Savior in Luke 19, and the "talents" spoken of in Matthew 25. Christ is the "nobleman" who has gone into a far country (heaven) to receive for himself a kingdom or the authority to reign, and will come again to where his kingdom is, to take possession of it and reign, then he will call his servants, in order to reward them for the management of his estate or property, which he held as a nobleman, or before he became a king. This property or what is called his "goods," I understand to be the offices and callings in his church; to some he has given charge of the office of the First Presidency, to others he has given charge over the work of the Apostleship, and to others the work of the Seventy, etc., to some he has given the gift of prophesy, to other the gift of tongues, and so on.

For the exercise or non-exercise, or proper or improper use, or abuse of these gifts and callings we must give an account in the day of judgement. My opinion is, mark, I call it my opinion only, that this is what Paul refers to in Corinthians 5: 10, where he says: (Addressing the church—) for he never wrote any of his epistle to the world.) "For we must all appear before the judgement seat of Christ: that every one may receive the things done in his body." You will notice that the Inspired Translation says, in "the body," and not in "his" body, the word "his" does not occur in the original. The words "the body" I understand to be the church which is the body of Christ. We must give an account therefore for our use or abuse of our talents. If we have been faithful in the exercise of our offices we will be made rulers in the kingdom, having rulership over cities—ten or five, according to our worthiness. This judgement, and passing of sentence I understand will take place while we are with Christ in the air, and our reward or punishment will be given when we descend with the Lord to the earth. We must give an account of our stewardship to the Lord, "Let no one deceive himself that he shall not account for his stewardship unto me," said the Lord in the revelation of September 28, 1882. Of course we shall also

give an account for our deeds that we have done in the flesh, whether good or evil, but this rendering of stewardship, I understand to mean to give an account for our offices and gifts, and you who are presidents of districts, or presidents of branches, or priests of branches, or teachers or deacons, must give an account for your stewardship, and if as priests; for instance, if you have failed to visit the house of each and to exhort them to pray in secret and vocally and to attend to their duties in the family, or if the teacher or deacon do not do their duty, they must render an account before the judgement seat of Christ for these failures on their part—and so of every other officer in the church and so of every receiver of a gift or a talent, and so of our temporal stewardship—or our care or trust of temporal things.

Now, a word in conclusion concerning what may be called the "best gifts." The Lord calls our attention in the Doctrine and Covenants to the purpose for which the gifts are given and says: "Seek earnestly the best gifts, always remembering for what they are given, for verily I say unto you, they are given for the benefit of those who love me and keep my commandments, and him that seeketh so to do, that all may be benefitted, that seeketh or asketh of me, that asketh, and not for a sign, that he may consume it upon his lusts." In seeking for the best gifts, we are to ask God to bestow upon us individually what would be the best gifts for us to individually exercise. To one the word of wisdom would be the best gift; to another the word of knowledge would be the best gift; to another faith to be healed; to another the gift to heal, etc. So to one the best gift for him would be this office, to another that office would be best. It is all as the Spirit will, or in other words, as God sees what would be best for each to have, he should ask the Lord to bestow. The very thing we might in our own wisdom, or supposed wisdom, ask for or desire, may not be the best gift for us at all. The Lord knows what is best for the individual, and best for the branch, and if we will leave the matter with him, simply live for all of the gifts, and then ask him to bestow those which would be the best for the church to receive, is to my mind the right way to settle this matter of the best gift. Why shall we call one gift better than another save it be that it may be better for some particular purpose than another would be? They are all good, and are all desirable, and we should be content with what God bestows upon us. The greatest trouble with us is, we treat them all too lightly, and do not seek them as we should. We offend God in this matter, for we treat lightly the things we have received and for that reason they are withheld. God will not waste, so to speak, his precious gifts, his precious jewels upon an unappreciative and indifferent people. To not seek for the gifts of the Spirit is to disobey God squarely, for he commands us to seek them, both in the Bible and Book of Covenants. And now I leave the matter with you, if you have received benefit from the teaching of the hour, I beseech you to give all the praise and glory to God, from whom I have received the assistance of his Spirit. Amen.

ZION'S ENSIGN.

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

Independence District Directory

- F. N. WHITE.....Missionary in Charge. J. A. ROBINSON.....President. F. G. PITT.....Vice President. ALBERT WHITE.....Bishop's Agent. E. ETZENHOUSEN.....Clerk and Treasurer.

Independence Branch Directory.

- F. G. PITT.....President. ROBERT H. MAY.....Priest. J. B. SCOTT.....Teacher. J. A. MCGUIRE.....Deacon & Treasurer. R. J. CHAMFORD.....Clerk.

Sunday School.

- H. R. MILLS.....Superintendent. WM. CLOW.....Assist. Superintendent. EARL CORNELL.....Secretary. EMMA MILLS.....Assist. Secretary. WILL H. MILLS.....Treasurer. F. G. PITT.....Chorister. MERTIE BOZARTH.....Asst. Chorister. BELLIE ROBINSON.....Organist. MERTIE BOZARTH.....Assistant Organist. ADA PITT.....Librarian. CLARA BRENNAN.....

LOCAL NEWS.

Elder George Hicklin preached at Kansas City, Mo., last Sunday.

Bro. George Hayward preached to a good audience at Walnut Park last Sunday.

Bro. Alma Kent of Clay Center, Kas., paid the ENSIGN a visit on last Tuesday.

Bro. J. W. Brackenbury preached at Lee's Summit Sunday morning and evening to a good audience.

Property in Independence is very cheap. Now is the time to secure a cheap home in this beautiful city.

Bro. T. W. Smith expects to attend the two days meeting next Saturday and Sunday at Lebeck, Mo.

Bro. A. H. Parsons preached at Armstrong, Kans., Sunday morning and evening with excellent liberty.

Elder T. W. Smith preached at Holden Sunday morning and evening and Monday night with good results.

The young ladies of the Hawthorne Society gave a lawn social at the residence of Bro. Joseph Luff on Thursday evening. It was a very pleasant affair.

Bro. Will Pitt started for the camp-meeting at Henderson Grove last Wednesday. Will takes considerable interest in all religious gatherings in that neighborhood ever since the last conference at Lamoni.

Elders James Whitehead and R. S. Salyards also Bro. Fred, oldest son of President Smith, arrived at Independence Thursday evening. Bro. Salyards came in time to be present at his grandmother's (Sr. Savery) death and attend her funeral on Sunday morning, returning home on Monday.

Bro. T. W. Smith informs us that Sr. Smith is expected to reach home next Wednesday, the 10th inst., but that her health is so poor and precarious, that unless strengthened by divine power, she will not be able to reach home; and earnest prayer is asked for her, that she may be strengthened of the Lord to stand the fatigue of the journey next Monday and Tuesday from Pittsburg to Independence, and also that she may recover so to enjoy for a season at least her now and pleasant home.

The weather during the past few days has been the warmest of the season.

Bro. Joseph Luff arrived home last Wednesday. He is well and alive in the work.

Bro. F. G. Pitt left Friday evening for the camp meeting at Henderson Grove, Iowa.

Bro. Chester and Sr. Manning of Santa Monica, Cal., send for fifty copies of the ENSIGN for distribution in their vicinity.

Would it not be best to submit the question of location for the Reunion to the district conference, so that each branch can have a voice.

It is reported that Col. D. D. Hicks of Pittsfield, Ill., has bought Bro. M. S. Friek's property in Vernon Place and will perhaps make Independence his future home.

On Thursday evening August 13, 1891, Bro. David Bailey and Sr. Della Ross were married at the residence of Bro. G. E. Ross. A number of friends and relatives of the contracting parties were present. Bro. F. G. Pitt officiated.

Sister Betsey Elizabeth Savery whose funeral occurred on last Sunday, was born at Aebushmet, near New Bedford, Mass., Aug. 19, 1814. Her maiden name was Keen, her parents were New England people of English descent. In 1834 she married Richard Savery, and was left a widow July 2d, 1865.

Through the preaching of Elder John E. Page, she and her husband obeyed the gospel at Pittsburg, Pa., in 1842. Bro. Savery became the president of the first branch organized at Pittsburg and their home became known as a general stopping place for the Elders and Saints in their journeys east and west. During the dark days of the church Sr. Savery held fast to the original faith and joined the Reorganization in 1863, being baptized by Bro. Ellis. She was a woman of strong faith, the power of God being made manifest many times in her behalf. She has been gradually failing for several months and passed away peacefully on the morning of Aug. 7, 1891, aged 76 years, 11 months and 20 days. She leaves five daughters, twelve grand-children and three great grand-children.

REUNION.

Reunion meeting of the Northwest Kansas District of the Reorganized Church of Jesus Christ of Latter Day Saints will be held with the Goshen Saints, 11 miles north of Clay Center, commencing September 10th at 10 o'clock a. m. A cordial invitation is extended to Saints and friends of Colorado, Missouri, Nebraska, Iowa and Kansas.

Arrangements are being made for one and a third fare for the round trip. By dropping a card to H. C. Curtis, Clay Center, Kans., conveyance will meet you at Clay Center to convey you to the beautiful park that has been secured for these meetings. Speakers expected are: Bro. H. A. Stebbins, J. H. Jones, James Caffall, J. A. Robinson, J. T. J. A. and W. R. Davis, G. W. Shute and A. H. Parsons. Come one, come all.

ELDER A. KENT, Pres. of Branch.

Grove Meeting.

On Saturday the 15th there will begin a grove and basket meeting five miles south of Boonville, Cooper Co., Mo., on the Tipton wagon road. Will continue about five days. Saints across the river take notice. Accommodations furnished by Saints.

KALER AND WELLS.

CLINTON ITEMS.

Apples, pears and peaches are on our market in abundance, and the fruit is very fine.

Two hundred and twenty-five tickets were sold here on Monday, at the rate of one dollar for the round trip, to attend Forepaugh's show at Kansas City.

Sunday School and Saints meeting was held at the chapel Sunday, but the attendance was small, the day being very warm.

Bro. A. White writes us that he preached at Lubek on last Sunday and will commence on Thursday evening, August 13th, to hold services in the tent. He expects to continue in that part of the field until near district conference.

Elder I. N. White, now laboring at Dadeville, writes very favorably of the effort being made there. He and Bro. Swenson have been remembered of the Lord while trying to declare his word. Some will accept the work. The demand is made for more work than they can do.

The Clinton Saints are in favor of holding the reunion at Lowry City, so expressed it by vote last Sabbath.

Bro. W. B. McCormick and Sons who were engaged in the restaurant business in Clinton have traded out and moved to Richmond, Mo. We wish them a prosperous life and that their faith in the gospel may continue to grow stronger.

Preaching services are held at our chapel every Sunday evening. All are invited to attend. Go and hear what the Saints have to say and then you will be able to pass judgment. "Prove all things, hold fast that which is good," is good advice in our times.

D. C.

PROVIDENCE ITEMS.

Elder J. F. McDowell and Bro. George H. Smith, of this place, are among the reunion visitors at Green's Landing, Maine.

Bro. Thomas and Sr. Nellie Holmes and daughter, Sr. Ora Bishop, spent last week at Detroit Michigan. Bro. Holmes is a wide-awake G. A. R. man.

The Sunday services for August 2d were encouraging. "good meetings" and "good attendance," writes Bro. McDowell. He spoke on the subject "Don't" at 2:30 p. m., and "Pulpit and Pew" at 7:30 p. m. Elder McDowell preached in Plainville chapel on the following Tuesday evening.

The young people, friends and members of the Providence, R. I., branch tendered a reception to Bro. Joseph Luff Monday evening, Aug. 3d, at the residence of Bro. and Sr. Blood. Music, refreshments, pastimes and pleasures were the order of this occasion. Elder Luff left the next morning for Toronto, Canada, to visit with his mother, and from there home, to prepare for his field of labor.

LOWRY CITY ITEMS.

W. H. Birge, agent on the K. C. Osceola and Southern R. R. sold one hundred and twenty-six excursion tickets last Monday at Lowry City.

We believe Lowry City to be the place for the reunion. We think it the most central part of the district and we have the advantages of railroads, and think reduced rates can be had. We have secured one of the finest groves in the country, only one-half mile from town. It has been used a number of years for 4th of July celebrations, soldier reunions and various kinds of picnics. Water close by, wood, hay and corn in abundance. We are waiting the decision of those in charge of the district, and if Lowry City is the place, the Saints are ready to make all happy who may come.

Elder P. W. Premo preached a very interesting sermon at Clay Center school house last Sunday at 11 a. m.

Our Saint's meeting Sunday was strengthening to the Saints. God's Spirit was felt in our midst.

The Sunday Schools of the different churches will have a picnic on the 18th of August in the grove we have secured for our reunion.

Sr. Cora Crayne went to Clinton Monday, she intends to stop with Sr. D. C. White for some time.

Rev.

RICH HILL ITEMS.

Sr. M. Lyon of Prairie City came over Tuesday on business. She reports that a son of Bro. Roberts is very sick.

Bro. J. A. Wellock has gone over to make the Nevada Saints a visit and may remain for some time.

A good Spirit prevailed at our meetings Sunday.

J. C. Barnes, one of our business men, has kindly offered us the use of twelve or fifteen acres of high and dry land (laid out in lots) in the east part of town free of charge. The water, sewer and electric lights running up to it they say they will furnish at cost, and all the citizens we have as yet talked to, claim that enough money can be raised among the business men of the city to pay for water, lights and the building of a large arbor; and by the way, the posts (forks) and poles that were used for the 4th of July arbor have been offered us gratis providing we will stop within the city limits. Let all of the above be considered by the officers and committee in charge.

Bro. J. C. Chrestensen went to Butler last Tuesday on business.

No ticks nor chiggers (chiggers) in or about Rich Hill, hence a good place for the State Reunion.

The Saints in Missouri and adjoining states should boom the reunion.

Remember we have a large church that can be used in case of rain at any time during the reunion.

Bro. Charles Walker is up and around again.

The reunion should not come in conflict with the fair, if either or both are held at this place.

MAN purposes but God disposes. Unavoidable circumstances make us late again this week.

ATTLEBORO ITEMS.

Mr. and Sr. John Rogers returned home to Attleboro, last Saturday, after about two weeks vacation at Dennisport.

Srs. Anginette and Lottie Wilcox, and Isabel and Idella Staples, of Plainville attended the New England reunion in Maine.

Good words continue to come in from the recent efforts of Bro. McDowell in this vicinity.

Mr. and Mrs. Shallcross were at New Bedford and Marthas Vineyard part of last week.

Mr. and Mrs. George Brogg, of Plainville, attended the Maine reunion.

Bro. T. H. Moore, of Providence, R. I., spoke to the Saints' here at 7 p. m., last Sunday and also at Plainville chapel at 1, 15 p. m. Bro. Moore has had some wonderful experiences.

ATTLEBORO, MASS. A. B. P.

Is It Unreasonable?

Latter day Saints are generally rejected by the world as being the people of God, because they say we claim too much, or as they sometimes express it: "You believe in the signs following the believers, i. e., healing the sick, casting out devils, speaking in tongues, etc., you claim too much power. Yet strange as it may seem, the apostle says that the gospel came not in word only but also in power and in much assurance, and that in the last days perilous times should come, because men would be lovers of their own selves, boasters, proud, blasphemers, (making fun of gospel gifts), having a form of godliness, but denying the power thereof; from such turn away; (2 Tim. 3:1-5); but the world rejects those who believe in the power instead of those who deny it.

Well, says one, if you would say you believed you are right, I would not object, but you claim too much when you say you know you are right, for that makes all others wrong. However unreasonable such a claim (to know) may seem, it is, nevertheless, a scriptural one, for the apostle John said, when writing to the church: "We know that we are of God and the whole world lieth in wickedness."—1 John 5:19. But how do we receive this knowledge? This same apostle says that Jesus promised those who would do his Father's will that they should know of the doctrine, whether it be of God. (John 7:17). But if your religion is such a good thing and you are the people of God why don't the world know it? The apostle says: "What manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."—1 John 3:1.

J. K.

ADDRESSES.

- John S. Holtz, Grinnell, Iowa. John McLucas, 1939 N. 10th St., St. Louis, Mo. T. W. Smith, Box 792, Independence, Mo. L. R. Dvors, Papote, Oceania. C. H. Luther, Honolulu, Hawliian Islands.

SCRIPTURE EXEGESIS.

BY T. W. S.

HATING FATHER AND MOTHER, ETC.

Ques.—What is meant by the words of the Savior in Luke 14:20, "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple?" How can this be reconciled with the commandment of Jesus, "love your enemies," and with the command of the Spirit through Paul, "Husbands love your wives, even as Christ also loved the church, and gave himself for it," and again, "So ought men love their wives as their own bodies," and again, "Nevertheless let every one of you in particular so love his wife even as himself," etc.—Eph. 5:25-28, 33, and with the teaching of John, "Whosoever hateth his brother is a murderer."—1 John 3:15, and with the words of Christ, "This is my commandment, that ye love one another, as I have loved you."—John 13:12, and many other passages wherein we are commanded to love and reverence our parents, and wives, and husbands, and children, and brethren, and sisters, etc.?

Ans.—Jesus explains the scripture referred to, in this form: "A man's foes shall be they of his own household. He that loveth father, or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me."—Matt. 10:36, 37. Again, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."—Matt. 19:29. The truth taught by these scriptures are: 1st, That because of the gospel of Christ, a man's father, and mother, brethren and sisters, wife and children may become his enemies, and he may be compelled to choose between them and Christ; he must either yield up or forsake one or the other, and if he loves Christ and his gospel truly and fully, he will forsake his father and mother, wife and children, brothers and sisters, and to the world he will seem to hate them, and be condemned for his act; and he is to love them less than Christ. But he is not to hate them in the sense that we use the word, for even if they become his enemies, for the name, or on account of the name of Christ, yet he is expressly commanded by the Lord to love his enemies. 2nd, In order to proclaim the gospel, a man is often called upon to forsake houses, brethren, sisters, father, mother, wife, children and lands; he is to hate them so to speak, or comparatively, he is to hate them in exhibiting his love for Christ. But there is still another sense in which he is to hate them, that is, that while he may not have to forsake them, but

may live with them, yet they may in some way or another hinder him in discharge of his duty to God, or require attention at his hands in a way that would interfere with his spiritual progress. God's demand upon his time, his talents, his service, and the exercise of his mental powers and spiritual energies must be considered first, and any manner or measure of sacrifice of the claims of even wife or children must be made if necessary in order the service which Christ demands may be attended to.

Should our father or mother, brothers or sisters, wife or children ask us to gratify some ungodly desire of theirs, to engage in some unholy pleasure, pastime or recreation, we are called upon to deny ourselves, even if they may think and say that we do not love them, and may even think we hate them, or are at least totally indifferent to them, and do not care for them. We are to love our enemies, but not their ways, nor their vices; we should love our parents, our brothers and sisters, our wives and children, but should hate every demand or desire of theirs which would cause us to harm our souls or our bodies, by which they may be made unfit for the Spirit of God to dwell in. Many things that are lawful, are not expedient or profitable, therefore we should not be brought in subjection to any such. A piece of sound and sensible advice to husbands and wives is found in 1 Cor. 7:5.

Our understanding of Luke 14:26, is therefore, not to hate, nor to forsake, nor to deny the lawful rights and privileges of our parents, or brothers and sisters, or wives and children, unless they stand as obstacles in the way of our service to God in some form or another, and then we are to love God, so that we can and will forsake all, and follow the Lord. This may seldom occur, but if it does, then we must love everything less than we love God, and if we must even hate our parents, and brothers and sisters, and wife and children in order to love God, we should do so if God should demand it of us, as a proof of our love for him. In other words, no sacrifice is to be considered too great if God demands it as a test of our love for him, for we are to hate even our own lives if we are called upon to lay them down for Christ. "Greater love hath no man than this, that a man lay down his life for his friends," and who is our friend if not God, and the Lord Jesus Christ. Can we become indifferent to, careless of, and even consider as worthless, our lives for Christ's sake? Could we cheerfully lay down our lives for Christ? Or do we love them more than he? Do we love our fathers and mothers, our brothers and sisters, our wives and children more than God? If we do, then are we not truly his disciples? If that is the test of true

discipleship, what sort of disciples are we, if we will not deny ourselves of ungodliness and worldly lusts or appetites and pleasures for his sake? A very poor sort of disciples indeed.

Information Wanted.

I have a class of girls in Sunday School, they are an average in intelligence and all the other requirements necessary to make an interesting and interested class. Some of them are bright and vivacious, others duller and plethoric, as would naturally be the case should twenty or more girls be selected from any school with no regard to any qualifications or natural ability, the only thing taken into consideration being age. I have attempted to teach them for some time past but find it very difficult to create any interest, yet it seems the least thing out side or even within the class is liable to engage their attention and interest, and this has been the case to such an extent that I am greatly discouraged. I have in various capacities had charge of children and have never before had this difficulty, will some teacher who has had similar difficulties please tell me how to overcome them.

Z.

Letter from Wm. H. Kelley.

EDMUND ZION'S ENSIGN:—I have frequently thought of writing a line in recognition of the valuable aid rendered the cause by the publication of the ENSIGN. Like many others, perhaps, I have been waiting for a leisure moment, but in this busy, active world there seems to be few leisure moments for readers, thinkers and workers. So the only way there is, is just to write any way. But I am admonished, not lengthily. Glad of it!

Upwards of three months have passed since the closing of the last session of the General Conference and I find myself in this quaint New England village. It is built upon a sandy soil and surrounded with undulating hills, water courses and woodlands prolific of rich foliage, which at this season of the year is very attractive and pleasing to the eye. The blue, black, and raspberry grow in profusion and line the roads and by ways, lending a new attraction to the passer by who may wander at will over the shady greens and pluck and taste with true American freedom. It is pleasant to sojourn in New England under the auspicious influence of a summer's sun.

For a change, little George who is accompanying me from home on this trip, fell in a spring of water yesterday, but retained presence of mind and climbed out so is all right to-day. It was not a tame Presbyterian sprinkle but a cold plunge. He was feeling after 7 bewitching, tempting little boat floating upon the water. Guess they are all alike, "boys are boys!"

I preached with freedom last evening in the Saints' chapel here to a hastily gathered and attentive audience, mostly outsiders. There are but few Saints remaining in these parts, indeed, the inhabitants in general have thinned out; so there is little prospect of renewing at once the former interest and zeal manifest in the work here. The Saints remaining are in the faith, or so express themselves, although not so devoted as could be desired, but circumstances are rather against it just now.

The ENSIGN is appreciated in the East as an auxiliary in publishing glad tidings in this new dispensation. It is read with pleasure and profit by the Saints so far as has come to my knowledge. Long may it wave! Would to God we had a publication in every State in the Union and amply supported.

Our reunion begins next week. A joyful and profitable time is anticipated by many.

DOUGLAS, Mass., July, 30, 1891

Letter from Marion Hancock.

Dear readers as opportunity affords I will relate my religious experience, hoping it may help to benefit some of the young readers of the ENSIGN as I always had a desire to serve God and be saved.

One winter when I was about sixteen there was a Methodist revival in our neighborhood which I attended. Having a desire to be a Christian I went forward and joined on probation, still I was not satisfied, as I could not believe as they did. I had read in the Scriptures that we must be born of the water and of the Spirit in order to inherit eternal life, so I was puzzled as I did not know what church was true, and I thought, what good would it do to be baptized into a church that was not right. I was troubled. I knew God was just and had a people. I did not know what to do. I asked my parents if it would do any good to be baptized into a church that was not true, and how I could tell what church was true. Although my parents had belonged to the Saints in their younger days they had drifted into darkness, not holding to any church. In the midst of my troubles my two older brothers had received the light of the gospel as the Saints teach it, they being about forty-five miles from home at the time, where the Lord had organized a branch and called my oldest brother to the office of a teacher. They being full of the Spirit were impressed to come home and tell the glad news to us, and by the influence of the Holy Spirit they showed me the true light of the gospel and persuaded my parents to move up there to that branch. By this means myself and four of my sisters were baptized into the true Church of Christ. My parents also were made to see their condition and came into the church again and I thank God for it.

So you see, dear young readers, that God is willing and will help any one when in trouble and will be with the honest seekers after truth and help them to find the way. I would say to all those seeking after truth and to those who have re-

ceived it, do not be afraid to trust in God for he will surely help you if you ask in faith believing. This is my first effort in writing to the ENSIGN, if it will do any one any good I shall be thankful for it.

VALLEY JUNCTION, Wis., Aug. 3, 1891.

Letter from Bro. W. M. Sherrill.

Bro. Sherrill of Cooks Point, Texas, sends in a list of subscribers and says:

This is all my own money and shows what I think of the ENSIGN. Since it has parted league with the world, I am bored up more with "almage's", so-called, sermons which contain more of anything else than gospel. We were sorry to note the withdrawal of the senior editor, but glad to see that he still contributes to its columns. I hope the ENSIGN may continue to give cheer and comfort in the future, as it has in the past. May those at the helm ever steer clear of the breakers and avoid speculation.

Would it not be wisdom for those intrusted with the oversight of the flock, to deal with the present, and if a brother receives a message for the dead let him just step over the river and deliver it. Christ said, "Let the dead bury their dead, follow thou me." He invariably delivered the message to whom it was sent.

The work in Texas is onward, elders all at work. Elder S. R. Hay, Priest Goff and Teacher McIntosh, all of the Texas Central branch have been holding meetings near the Navasat river, and I hear they baptized seven last week. Bro. Nunly is preaching in Bell county. Bro. A. J. Moore was in Houston county last week. May God bless his ministers and the ENSIGN.

Letter from Sandwich, Illinois.

EDMUND ZION'S ENSIGN:—We who read your paper can't say enough in its praise. It is read by outsiders and no one finds any fault with it. Some thought when it was enlarged it wouldn't be as good; but we can't see any difference, and shall work for its success and ask God to bless the Editor. Bro. William Hart desires the ENSIGN; he is a very spiritual man and will do the cause good if he gets the harness on once more.

The Sandwich branch is doing very well. Bro. Willermuth holds the fort both at meetings and Sunday School. He goes to Jericho and holds services in the Methodist church, and thinks he is doing a good work there. He has done a good work here in Sandwich, and some are near the kingdom.

There is some sickness here. Bro. Melvin Howard has a very sick boy. Ethel Trout is also very sick.

Sandwich, financially, is about the same, all for the "almighty dollar."

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SAVING FAITH.

We are accustomed to hear and say a great deal in our religious and theological discussions and conversations about belief and faith. We are also quite as familiar with the terms "salvation" and "saved," and, combining the two, we have all been frequently reminded that there is a "belief" which, if one have it, he shall be "saved," and if he have it not, he shall be—not saved, and in pulpit discourses, time and again, we have been urged to get this "saving faith."

In considering this topic, then, I wish first of all to make sure of a clear understanding when I speak of saving faith; for I think I notice that while many glibly use this phrase they have not quite clear in their own minds any precise understanding of what they really mean by it.

In the first place, then, let me say that it seems to me confusing to use the terms "faith" and "belief" as synonymous in our popular speech; for while theoretically it may be true that belief and faith do characterize the same mental process, most people and especially thoughtful people do make, either consciously or unconsciously, a distinction between the two—a distinction, however, which is often so vague that the difference cannot be clearly stated.

In my own mind, and in the minds of many others with whom I have talked, this distinction seems to be something akin to this:

Belief is an intellectual process; it is the assent of the mind to certain facts or propositions of the truth of which it is fully persuaded.

Faith is a personal conviction; it is belief plus the moral element of fidelity; it touches the soul of man himself so that not only is the mind fully persuaded of the truth of those things, but the soul being filled with a trustful reliance the entire man is aroused to action and the life becomes a loyal devotion thereunto.

Thus, a man may have a belief in truth. He may be fully persuaded in his mind that it is better, more honorable and manly to speak truthfully than falsely, and at the same time be an unconscionable liar. If he have faith in truth, however, he will be drawn to it with a warm personal attachment and not only think of it as good, honorable and manly, but, putting his thought in to notion, he will speak the truth at all times, never doubting.

The difference between belief and faith can be readily seen in the records we have of Jesus and his disciples.

Jesus had faith and that was the secret of his strength and power. It left no room in his nature for torturing doubt and haunting fears. His faith in God, in the omnipotence of the true and the right, his

faith in himself that his convictions of the right and true were a revelation of God's will, his faith in humanity that it could be moved and quickened by the high ideals of life which he taught—this faith filled his life: he was really faithful.

His disciples, however, had no faith, as was continually apparent in their lives. They had belief. They believed in God, the same God in whom Jesus believed; they believed it was better to do right and be true, just as most men do now-a-days; they believed in themselves that they were in the right, and of their recognition of Jesus as the promised Christ, they were, no doubt, a little proud; they also believed in Jesus, and followed him through peril and hardship, looking for the establishment of his kingdom, and they believed in humanity too so far as their native prejudices, which were narrow and limited, would permit, but these beliefs had not yet deepened into faith, had not seized upon them with strong personal conviction, called from them no loyalty, no devotion, worthy of the name faith, and at every crucial test they became doubtful and fearful, and, so we are told, when Jesus was seized by the authorities they proved faithless and took to their heels to save their own precious skins, leaving the Master to the mob; Peter alone mustered up courage enough to follow "a long way off" and he finally was driven, through his doubts and fears, into cursing and swearing by the chaffing tongue of a feeble woman.

Now this faith of Jesus, the faith which shows itself in faithfulness of life, this unqualified faith in God and man is what I call saving faith. It not only believes in goodness at the heart of all things, but it dares to be loyal to it, takes it in fact as the vital concern of life, and by it the really faithful soul will stand in fearless confidence of ultimate triumph over whatever obstacles may intervene or whatever opposition may be encountered.

"Where is your faith?"

There are many men I know who profess to have a saving faith, who really believe they have it, and yet I am sorry to say there is not in their lives any noticeable difference between them and many others of my acquaintance who profess to have it not. I find them haunted by fears, not perhaps the same, but fears equally terrible. They are full of forebodings for the future, believing that the world is immoral and that men are less righteous than formerly, that modern skepticism is sapping religion of its vitality and sowing infidelity broadcast. They fear that science will break down Christian evidences and that when these are gone there will be nothing left upon which to found a faith. They are much more concerned to know what effect certain teachings

are bound to have upon the dogmas of their church than they are to know whether those teachings are true or not. You may find plenty of these people who are afraid, actually afraid of modern science, dreading the very word evolution as a superstitious person dreads "spooks," lest it should lead them out into paths of thought not laid out upon their church map of the shortest route to heaven. Much more content are they to stumble along in ignorance, following the creed route than by walking along the path of knowledge with an enlightened mind, to find what they feel is inevitable, the old bases of their faith untenable. Others fear to advocate certain of their personal convictions of right and justice, lest they should be misunderstood, or lest those convictions should make them unpopular socially or ruin their business interests; and yet these people are continually praying for guidance into truth, and importuning God, for Christ's sake, to save the world, to redeem men from sin, and to establish his kingdom of right and justice upon the earth.

I cannot quarrel with such men, because it is pity, not anger, that they call up in my heart. I feel that they are the victims of a terrible deception. Poor souls! They are cherishing the belief that they have the saving faith, and they have it not. I know they have it not, because they are not saved; their souls are haunted with terrors, they tremble and quake before science, biblical criticism, public opinion, the possible loss of a few paltry dollars, and if their faith save them not in such trifling matters and they sell their immortal souls for such an unholy peace, how can their supposed faith save them in an eternity where there are probably weightier matters than these to try men's souls?

Such people lack faith in God. Their actions indicate that they believe it possible for finite minds to overturn God's truth and to thwart the Infinite Father in his purpose to eventuate all in the highest good. Yet in this doubt, in this lack of trustful reliance upon goodness at the heart of things, in this fear lest scientists and critics and society should wrong the universe, I trace a fatal defect in their faith—it does not and it cannot save them, because it is not really faith. It is simply belief in a lot of things which they have been taught.

This fear of science and criticism is the legitimate offspring of a partial faith in God. It is because they believe in a God whose revelations of himself and his will are limited to the pages of a single book, and in this book they have not faith—only belief—or they would not show such frantic fear of scientific criticism as they do. All the evidences of history and the heresy-hunting of the present day show that the

churches have been and are fearful lest the Bible should be upset, the foundations of religion undermined, and the world robbed of God.

Now one who really has faith in God will not be thus disturbed and panic-stricken, but will feel that devotion to truth which will lead him into investigations, with singleness of purpose to search not simply for the maintenance of the old ideas and beliefs, but for truth from whatever direction, assured that all truth is from God, and that each new ray will make the better and surer guide. When one of these fearful souls tells me that he has "faith in Christ" which shall bring him salvation, I tell him flatly that he has not faith in Christ, he has only some beliefs about Christ. To really have faith in Christ, one must have the faith of Christ; the faith that dares to see the outgrown in religion, that dares to break with custom and everything else that is wrong, the faith that knows no fear but will suffer death and the loss of all things rather than to leave unspoken one needful word of helpful and inspiring truth or leave undone one single act of kindly service, and except one has such a faith as this I see not how he is saved.

How, then, does this faith save a man?

It saves him, first of all, from his lower and baser self to his higher and nobler self by inspiring him with that truest heroism—the fearlessness of manhood standing in seonscious rectitude of purpose.

There is no sweeter sense in the world than that of fulfilling in strong and manly fashion the high purpose of life. No matter how humble the sphere of action nor how small and insignificant the service, if one performs it to the best of his ability there is a sweet sense of completeness in the act which fills life with infinite worth.

Then, again, one who, because of his faith in the right and the true,—his faith in God, if you so prefer it—lives his life out on that high plane of willing service, will be saved from the disquietude of a soul haunted by the sense of opportunity neglected, tasks shirked, truths unspoken, and helpful deeds undone. He will experience none of the vacuity and torpor of the soul that thinks not, but wanders through life aimlessly, seeking only its own small comfort.

"May I reach
That purest heaven, be to other souls
The cup of strength in some great agony,
Ehkdnde generous ardor, feed pure love,
Beget the smiles that have no cruelty.
Do the sweet presence of a good diffused
And in diffusion ever more intense—
So shall I join the choir invisible
Whose music is the gladness of the world."

He is also saved from the fear of being upset. In fact, he is not greatly concerned about himself at all; he cares only for what is just and true, what will conduce to the highest good. It is not his will and pleasure he seeks to establish, but the will and pleasure of God;

whose workman he is. And so without anxiety, regardless of taunts and jeers, regardless of mere pecuniary or social gain or loss, with sublime and unadvised heroism, he presses on to the fulfillment of those tasks which he sees need to be fulfilled according to the way which "I Ought" teaches him is best and right, fully assured that in due time he will surmount all obstacles, live down all factious opposition and though his end be untimely and he seem to have failed, yet in due time, so faith teaches him; it will be known and felt that he accomplished his appointed task in the right way.

Thus he is saved to the world; for so closely are human interests intertwined that all society must vibrate at the touch of the one faithful life that dared live out its ideals. The saviors of the world are those who have thus faithfully lived and taught and wrought, and we rightfully pay them the homage of imitation. Such a person is indeed saved—saved now, saved eternally—because he is acquiring that quality of soul, of moral fibre, which can never be destroyed, never be upset, nor put to shame and confusion, the quality we call manliness. If one has, through all his experiences, been acquiring that sterling quality, no matter how wrong he may have been in his opinions, how visionary his schemes or impractical his life, even though he eventuate a financial bankrupt and a social outcast, in due time we must give him our respect and reverence. Manliness thus makes of one not simply a saved man or woman, but a savior of men and women, because he has left upon the life and thought of the world the deep impress of manly worth and character which shall eternally endure to the immortal benefit of whoever comes after him. So I say that manliness, womanliness too, is the world's redeemer.

Now is this not, after all, the truest and best salvation? Not redemption from some far-off penalty bye-and-bye, not escape from some hell in the hereafter, yawning through all eternity for unbelievers, but redemption from wasted energies and misdirected zeal; redemption from vacuity of mind and soul; redemption of the now to some good purpose, some right worthy ambition; redemption to a good hearty moral tone, soundness of spirit, purity of heart and mind, and vigorous living, escape from the hell of life disorganized by lack of purpose, diseased by vice and distracted by the haunting sense of ones own folly and incompleteness and general worthlessness.

We are often told to believe in Jesus, but what is more sorely needed is the faith of Jesus—the faith which can quell all the distracting fears of life, the faith that overcometh and bringeth to the victor not a heaven of aimless rest and idleness,

but a heaven of high endeavor, of diviner purpose; the faith which crowneth not with a crown of sordid gold, but with the immortal crown of life, life more abundant, life more complete and growing ever completer, growing grander and richer than he has ever yet known or even dared to dream; the faith of a Son of God, one who knows and rejoices in his divine pedigree and who shares with others his heavenly treasures as he takes his way through the world scattering benefits with lavish yet judicious hand as befits the child of such divine parentage—that is the faith which saves men and which is to save the world, let our beliefs be what they may. Shall we not then fix our faith upon Truth and Right—nothing less solid, nothing less eternal? Upon these we can safely rely for they are as unshakable and eternal as the Infinite God. Untruth, unrighteousness are evanescent and must inevitably fail; no grand helpful and enduring faith has or ever can be founded thereon. Only truth is strong with the power of the Almighty, only right is the expression of the Divine Will. Only truth and right faithfully sought, faithfully held and faithfully obeyed can develop manliness and fill one with the power of eternal and immortal life, the life which brings heaven into the soul here, and makes hell forever impossible.

LEWIS J. DEXEAS.
In Non-Sectarian.

The Quincy Herald, in commenting on the prediction of the coming of Christ in March, 1899, says:

"What a very curious condition of earthly affairs the Messiah would find, should he really arrive on Prof. Tolton's schedule time. He would find four-fifths of the world unconverted and the remaining fifth fighting over creeds and dogmas and forms which have come to compose man-made theology. How much of the simple, Christian religion would he find—the religion of loving God and your neighbor and keeping Christ's commandments? What welcome would avaricious humanity accord him should he continue to advise that the children of men should have all things in common? How would the kid-gloved clergy in the great cities receive his injunction to divide their possessions among the poor? What would the upholders of the damnable doctrine of infant damnation say should he again take little children in his arms and say 'Of such is the kingdom of heaven?' 'There will be a revolution in religion, a revolution in the churches when the Messiah comes again; and if he doesn't come soon, the revolution will precede Him. This rasping inharmonious of disputed dogmas and opposing doctrines must and will cease. The simple, unpretentious, Christian religion of filial reverence and brotherly love must, and will unite and blend all sects and denominations in one grand, sympathetic harmony that will give to men peace and happiness, not alone in a world to come, but right here in this world of mortals."

HE SEES BOTH GOOD AND EVIL.
What wrong views of God some of us did get when we were children! We ought to see to it that the little children we can influence never have a like experience. Especially I want you to tell them that God sees and is so pleased at every attempt they make to be good and do good. My attention was always called to God when I did wrong. "Thou God seest me," always meant to me that he saw me when I did wrong, and I never thought of his seeing me when I did right. I was taught to fear God, not love Him; and the influence of this teaching is not easy to get rid of in after years. What little people as well as big people need to see these days, is the loving character of God. I wish they had told me God was just like Jesus; that I had only to see Jesus and that was seeing God. Good people were not aware if those days what wrong impressions they gave children of God. They were not taught to "behold the lilies and told how God cared for them and how much more He cared for us." And yet the wonder is we did as we did.
—Ladies' Home Journal.

A Mighty Army.
There is in this country the greatest army in the world—not a standing army, but a constantly moving body of 700,000 men, who march and countermarch day and night, through heat and cold, from year's end to year's end. Each year they have 2,000 killed and 20,000 wounded. One man in 357 lost his life last year, one in every 35 was wounded, and the total loss by the operatives of the army was 3,823 killed and 25,309 wounded. Upon the soldiers of this army 3,000,000 of our people depend for their living. This army and its soldiers are the railroad employees of America.
—Sel.

Discovery of Mahogany.
In the year 1597 one of Sir Walter Raleigh's ships, in an expedition against the Azores, put in at Trinidad for repairs. The workmen used the first wood that came to hand, and it happened to be the now famous mahogany. By this accident it was first introduced into England, where it was much admired, but it did not become an article of commerce until a century later. Since then it has held first rank as a cabinet maker's wood—Golden Days.

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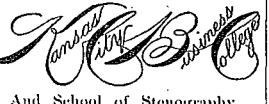
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Young People's Department.

This page is devoted to our young people, with the hope that they will make it of interest and value to themselves.

WILLIE'S ADVENTURE.

Pa, said Willie, as they were walking home from church one evening, if God is the author of the Bible, why does it contain so many contradictions?

Contradictions! Willie, I was not aware that the Bible contained contradictions, have you discovered any? asked his father.

Why from what I hear I should think there was a good many. I once saw a book advertised that professed to give 144 contradictions to the Bible, and though I did not have the opportunity to read the book, I always think of it whenever I hear the Bible read, to see if I can discover any.

Well what is the result, have you discovered any yet?

Yes, I think I found two direct contradictions in the scripture read by the preacher to-night. Don't you remember he read about man being saved by grace, and not by works lest any man should boast, and then for a text he read, Work out your own salvation with fear and trembling, and then showed that salvation depended upon works, the very thing that the other scripture says will not save us?

Is it not possible, replied the father, that instead of there being a contradiction here, you simply misunderstand the meaning of these passages, hence make the wrong application and the contradiction is only seeming, not real?

I do not know how that is, I only know I heard a very eloquent minister preach from this first text not long ago, and his argument was that man could do nothing to save himself, that his salvation depended altogether upon the mercy and grace of God, and to-night our minister proved pretty clearly from the same Bible that salvation depended upon man's work. Don't you remember he showed that it was those who did something that were saved, not those who were content to depend upon the grace of God, and insisted all the way through that we must obey; that faith without works was dead and that a dead faith is not a saving faith.

Yes, I remember all you say is true, and inasmuch as both salvation by grace and salvation by works are taught in the Bible we ought to believe them both.

Well I do not, I cannot believe an impossibility even if it is in the Bible.

A very good position to take my boy, for God having given us reasoning powers, He expects us to use them; but we must not be hasty in our conclusions. We ought first to examine these passages carefully and

see whether they cannot be made to harmonize.

Well if you can make yes and no harmonize I should like to see it done!

In the first place, Willie, we make a mistake with reference to the kind of work referred to. The works referred to here, have no reference whatever to good works, for the very next verse declares "For we are his workmanship, created in Christ Jesus unto good works which God had before ordained that we should walk in them"—Eph. 2: 10. The kind of works that are not saving in their effect must, therefore, be works that are not good, or works that originated with man which God is under no obligations to honor;

I see the point and it does look more reasonable as you explain it. Yet I cannot see where grace comes in. If man is able to save himself by works he does not need any savior or any grace, and if he is saved by grace, which we are told is the favor of God, what's the use working for it?

Don't you think, Willie, that salvation may be dependent both upon grace and works, God doing his part, which is the manifestation of his grace and man doing his part in accepting the grace offered?

No, I confess I do not. We understand that grace is unmerited favor, and if man is in a helpless condition and God stoops down and lifts him out, He does so not because man has done anything to merit it, else it would not be unmerited favor. On the other hand, if man is able to work his own way out I cannot see where the grace of God comes in. By this time Willie and his father had reached home. The front door having been bolted from the inside they walked around the house to the rear door, having to pass over the cistern; the cover of which had been carelessly left open and Willie was suddenly precipitated into its chilling depths. His father remembering that a ladder stood within easy reach called out to his son, to assure him of help, while he quickly lowered the ladder, which Willie gladly availed himself of and was soon beside his father, considerably moistened but unhurt. The fright over, and Willie's clothes changed for dry ones, his father resumed: I think, Willie, that your little adventure to-night might be made an excellent illustration of the point I was trying to make and which you said you could not see, just as you dropped into the cistern."

I hardly understand how my getting nearly drowned in the cistern can be made to illustrate anything that we were talking about.

Well let us see, you were in a helpless condition were you not?

Yes I certainly was.

You worked too did you not?

Well, yes, I did all I could, I tried to catch hold of something, or to hold on to the sides of the cistern,

but all my efforts were vain till I caught hold of the ladder.

Therefore all your works were vain?

Suppose they were.

You did not offer me anything to help you out, therefore what I did was unmerited favor. I did it because I loved you and not from any selfish motive.

That is certainly true.

Now when I handed you the ladder what did you do?

Why I took hold of it and climbed up and out of danger as quickly as I could.

And now what was it that saved you, can you boast of any work when you was trying to cling to the sides of the cistern, was it through the favor of the one who handed you the ladder, was it the ladder or your own work in taking hold of the means furnished for your salvation?

Why I suppose it was all three, I would soon have perished if I had not received help, but after you gave me the ladder it was easy enough for me to save myself.

Exactly, and so it is with our eternal salvation. We are in a helpless condition; all effort to save ourselves without help is vain, but when the means are offered us, we take hold of them and work out our salvation. God is our loving Father, who has sent unto us his Son to redeem us. He extends unto us the gospel, represented by the ladder, which we are required to take hold of, and by obeying each principle it becomes easy enough for us to save ourselves even as we are commanded. Now can you not see how we may be saved by grace and at the same time be required to work out our salvation?

Yes, I see it quite plainly now, but I never saw it in that way before. How simple when we understand it.

This is why people find so many contradictions in the Bible, Willie, it is because they do not see the truth.

I think, father, that the lessons I have learned to-night I shall not soon forget and shall be more careful in reading that good old book hereafter.

A Chance to Develop.

A whole page of the *ESSEX* devoted to our young people! What a chance to develop and impart to others of the light and truth that the Holy Spirit has given. Who of all the young in Zion do not rejoice in such a gift? If you are pleased with it and have faith that it will do good, show your faith by your works and contribute something for its success.

Fathers and mothers, do you want your children to be sanctified through the truth and be saved with the good and the pure? If so, teach them to take an interest in this "department," to read it and write for it. Why is it that men and women

are lovers of pleasure more than lovers of God? how can we expect it otherwise when we see the literature the world is feasting upon.

I am sorry to say that even in the homes of Saints I have seen the young (who had sufficient intellect to become useful ornaments in the church) wasting their time reading worthless novels. Teach the young to purge themselves from all such, that they may learn to love and receive the good seed into the heart which will purify the soul, that the children of Zion may worship the Lord out of a pure heart and thus become a vessel of honor in the house of God.

J. KALER.

BIBLE STUDY.

THE MINISTRY OF JOHN.

Faithful witnesses in our day frequently give corroborative testimony of the miracles performed by the Saints and prophets of old, and no doubt, many of these both of ancient and modern times have never been recorded by the historians; but we are glad that sufficient evidence remains to prove that God is the same in all ages, and his course "one eternal round," and that the plain and precious parts which have been kept back, to the hurt of the Gentiles, are come forth unto us. But concerning the ministry of John, although we are left to conjecture what were the struggles and temptations, and persecutions he had to undergo, we know from what is written of him that he was one of those of whom the world was not worthy.

If they who never embraced the Latter Day Work are thankful that enough of the Scriptures is left, after the ravages of time, to show the way of life, how grateful ought we to be for the priceless possessions which contain the gathered testimonies of many generations, whose history is lost sight of to an unbelieving world; but it contains the history of the ministry of John.

Was he a revelator, an evangelist, an apostle? He was all these and more. John was the prophet who was chosen to be a witness of Christ and to bear record of his ministry; it mattered not how coarse his raiment, how secluded his habits, his commission was from heaven, and he was sent to prepare the way for the Messiah. When preaching to the multitudes, he was fearless in denouncing the hypocrisy of those who attended his baptisms. "Generation of vipers!" he exclaimed on one occasion, "who hath warned you to flee from the wrath to come?" He was well aware that his time was short, and thence to repent was fully come. "Now," said he, "The axe is laid at the root of the tree; every one that bringeth not forth good fruit shall be hewn down and cast into the fire."

A greater prophet than he never lived; this was his burden; "There cometh a greater than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose,

He shall not only baptize you with water but with fire and the Holy Ghost. "He it is who cometh to take away the sins of the world, to bring salvation to the heathen, to gather the lost of Israel, the dispersed and afflicted, to make possible the preaching of the gospel to the Gentiles, and to be a light to them that sit in darkness."

Those who availed themselves of his baptism doubtless believed on him as the forerunner of the Messiah, and by faith rendered obedience that they might have an abundant entrance through the portal into the kingdom of God.

Could we but fully realize that it is his kingdom on earth we have entered; that its laws, governments and helps were instituted that we might be guided, protected and strengthened while we are making ourselves ready for the place he has gone to prepare for us. "Blessed are they," saith the angel of the Lord to us, "who shall seek to bring forth my Zion." "And whose shall publish peace, yea tidings of great joy, how beautiful upon the mountains shall they be." Such an one was John the Baptist.

A. A. H.

MUSIC.

EDITORS *ESSEX*:—I have been thinking a great deal lately of mentioning something about the study of music among the young Saints, and now I see a chance for some one to say a few words in the Young People's Department in the *ESSEX*.

We really think that more should be said upon this very important subject, for what edifies or does us more good than real good music. It has an effect which is akin to inspiration, lifting us for a time above the common affairs of life, making us realize what a glorious thing it is to praise God with our voices and with instruments which he has provided us. A song well rendered sometimes does us more real good than a long sermon. It is sure to touch some tender chord in our heart and enable us to rejoice that we are permitted to worship Him in an intelligent manner.

Our young folks are not taking hold of this matter as earnestly as they should. My young brothers and sisters, this is a part of the Lord's work and we all have to answer for our talents. If you have a talent in this line of work, cultivate it by all means, for God will not expect to find any of our talents buried.

I am a dear lover of music and it does me so much good to hear the Saints' songs sung with spirit and good effect. I can not tell how glad it makes me feel to see our young folks come to the line of duty in this. I do hope some one more able to write will take this matter up and put it before the Saints so that they may become as enthusiastic over it as I feel. I will say in addition, that we love to read the *ESSEX* and wish it success.

IDA.

WIER CITY, Ks., Aug. 10th.

QUESTION.

The moon revolves upon its axis once in about 27 days, and yet we never see but one "side." Why do we not see the other "side" (or hemisphere)? Use your "thinker," don't ask any one or consult a book. I want your answer.

GOMER WELLS.

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VOLUME 2.

INDEPENDENCE, MO., SATURDAY, AUGUST 22, 1891.

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ZION'S ENSIGN.

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WHO DO WE AIM TO CONVERT.

Will the reader please take a second glance at the heading of this article. An answer to the question it propounds is essential to a clear understanding of the work before us. What we want you to teach at the very outset, is, a decision as to whether the aim is to convert God and Christ or the sinner. This may sound almost blasphemous to the thoughtless reader at first, but stop for a single moment and reason with us. Certain it is that whoever is to be converted must do the turning round, make the change and surrender, and whoever is to do the converting and saving must employ such means and methods as his wisdom approves of, regardless of objections or criticisms from the one to be changed or converted. In fact it means a complete yielding or surrender of the one to the other—of the one being reconciled to the acknowledged rule and standard of the one to whom reconciliation is made. If the aim is to convert the Almighty or the Son of Man, then it is in perfect order for the people to erect such standards and teach such principles as they wish to have the Lord become reconciled to. It is advisable that the churches consult together and decide upon how much, if any of the New Testament is adapted to the service they wish to perform, and strike out or add till they have their will reflected in the result. Then let the machinery of churchianity be set in motion with a view to reconciling heaven thereto. It will then be admissible to rule out and trample under foot or ignore all objections against the standard thus erected. The claim to unchangeability and impartiality, and perfection and the like, on the part of Deity, may then be pooh-poohed, and denounced as old fogeyism or anciently erude or unscientific. Baptism "for the remission of sins," the "laying on of hands" for the gift of the Holy Ghost and other sacred purposes, can be buried out of sight, and the modern Christian idea can demand and insist upon

the Godhead yielding to the improved conditions. The idea is to convert God and no objection on his part or plea of priority must weigh in the consideration. The advanced theology of this age eclipses all the glory of nineteen centuries ago, and to this zenith of excellence must the knee of the Infinite bend.

But your soul in indignation here cries out that we forbear. You say we have mistaken the design. The object is not to convert God, but the sinner, not heaven, but the world. Will you please pardon us then, while we offer a few words in explanation or justification. Jesus said "By their fruits ye shall know them," and we have believed that wherever the change occurred the conversion took place. If men are offering divine pardon upon any other terms now than Jesus offered it upon eighteen centuries ago, we conclude that they have hope that Jesus has been or is likely to be converted from his ancient idea, to the platform of modern theology.

If we are too hasty in this conclusion, will some one please tell us why there is scarcely a church in christendom that teaches the ancient doctrine of Jesus Christ in its entirety. If the aim is to convert the sinner to Christ, then Christ's methods alone are sufficient for the purpose, and who can declare those methods better than himself and those apostles whom he chose in Jerusalem. Is a renunciation or denunciation of certain things taught by Christ likely to convert men to or from Christ? Can the words of Jesus be true and a contradiction of them be also true? If the New Testament contains the last revelation of the divine will to man (as nearly all churches claim) on what evidence do they base the doctrine that he will save men by any different process than that set forth therein—how did they find it out?

As servants of God we know of no new way of converting people to Christ, hence we confine ourselves to the old. We know of no new design in baptism, hence we tell the people as Jesus and his apostles did, that it is, "for the remission of sins." We have never heard that the Savior renounced the laying on of hands, hence we try to convert the world to him by a belief in it and in baptism. So with all other points of the ancient faith. Whatever represented an unchangeable God and Christ then must represent them now. We have been simple enough to believe that perfection can not be improved upon, hence are contenting ourselves

with declaring the "faith once delivered"—the "perfect law."

If the methods so commonly employed at the present time to convert sinners and save the world are proper, how terrible must have been the mistake made by the Savior and his immediate associates in the gospel work of earlier days. The contrast revealed between the operations of the now and then is so evident that the earnest Bible student is compelled to either denounce one by approving the other or surrender his faith in the unchangeability of God. Reconciliation is out of the question. Harmony is impossible.

Imagine the immaculate Son of God standing or sitting as an auditor in one of our modern pews while the high salaried clergyman announces himself a representative of the one who "had not where to lay his head." Imagine him as a listener to some of the discourses, professedly based upon his own utterances, wherein almost everything is reversed by the preacher and an apology is being offered for the meaningless character of a multitude of the ancient phrases. Think of a Bible lying open before the preacher at the place where Jesus' words to Nicodemus are recorded: "Verily, verily, I say unto you, except a man be born of water and of the Spirit he cannot enter into the kingdom of God," and that eloquent dignitary at the same time taxing his mental skill to prove to his hearers that "Jesus did it all," and faith in that fact alone, insures admission into the kingdom of God, that baptism is but a dead form—that doing is a decidedly dishonoring alike to God and Christ.

Imagine that same clergyman, under the "secondly" or "thirdly" of his discourse, laboring to convince his auditors that the commission recorded in Mark 16:15-18, furnishes him his authority even at this late date to preach and administer in holy ordinances, but the last half of said commission is beneath his notice and is only fit for fanatics to cavil over. Listen while he labors to convince you that "these signs" were confined to the apostles and were never intended to reach beyond the first century of the Christian era. Further, hearken while he assures you that the apostles are all dead and the apostolic office died with them. All this time he would have you believe that though the apostle and apostolic office are dead, he can act under a part of a commission which belonged alone to that office.

Under his "fourthly" he takes occasion to "score" Mr. Ingersoll for abusing the Bible, and warns young and old against listening to the sophistry which the "colonel" employs in deceiving the unwary. But he forgets to tell the people that Mr. Ingersoll only ignores and denounces such portions of the Bible as do not suit him and that probably he learned that habit from the clergy.

You are then ready for the magnificent perversion, in which the name of Jesus is extolled till you get the idea that in his eagerness to save men, God loses respect for his own word and stands ready to endorse any departure therefrom that human ingenuity or vanity may suggest. We have believed and still believe that wherever God and Christ once were they now are, and he or she who finds them and enjoys their company must go there to do it. For this reason we have been crying like Jeremiah "Stand ye in the ways and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls." We have no objection to the Lord saving whom and how he pleases, but as his servants we must minister according to the law of righteousness found revealed in the New Testament. By so doing we understand we are "reconciling" men "to God"—converting men and women to Christ. Are we consistent in this? Let the reader judge.

A NEW DEPARTMENT.

In next issue we will commence a "Young Ladies Department." This will be a new departure in our church literature, as, if our memory is not at fault, there has never been such a department in any of our publications. Some of the brightest minds in the church are among the young sisters and we anticipate that this department will bring into active exercise some of this talent and will not only benefit the young sisters but also many others.

Most of the writings thus far, for the young of the church has, been either written expressly for boys or young men or had a decided bearing in that direction, which has caused the young sisters to feel that it was not for them, consequently they have not taken hold of it.

This department will be in charge of sister Anna Bozarth, who will do all she can to assist in making it a success, and we ask in her behalf a cordial cooperation of the young

sisters. We need not say that matters of a frivolous nature should not be discussed but such as will interest religious, sensible, earnest readers. Our young lady readers are invited to send in articles for this department. Address, Miss ANNA BOZARTH, care ZION'S ENSIGN, Independence, Mo.

We note in the Herald the time of holding the Annual Remunion has been changed so that this year it will commence October 2d. The object of the change is so that there will be moonlight during the time. One day will be set apart for Sunday School work.

The Editor is frequently called upon to do little favors for subscribers and others which require the writing of many letters, each one of which requires a two cent stamp. Please remember this and enclose a stamp or two for reply. Those sending for olive oil should forward the money with order. If too much is sent we will return it, but in no case can we advance the money.

Letter from Bro. John Eulitt of Unton Branch, Wirt, Indiana.

EDITOR ZION'S ENSIGN:—Your valuable paper reaches us every Tuesday and is a welcome visitor. We read it and then take it up the second time and read it all over again and it is just as good the second time as it was the first. We can hardly wait for the next Tuesday to come, it is so much enjoyment for us to read a good sermon every week. We are well pleased with it in its new dress.

We have a branch here of about forty members and the Spirit was with us to-day in our prayer meeting. We have a good Sunday School with good attendance. Myself and wife have not been members of the Church of Christ very long, yet since we have obeyed the gospel our prayers have been answered, and we thank the Lord and Savior for opening our minds to believe such a glorious gospel. We have been blessed indeed.

We are poor and make our living by day's work but will always find money to pay for the ENSIGN and will do all we can to get others to subscribe. It is just the paper for our branch here for they are young in the cause and it makes the work so plain. May God bless the editor that he may have a grand success.

Brethren let your light shine wherever you can and fear not for God is our shield if we obey his commandments.

Sermon by Elder A. H. Parsons.

Delivered at the Saints' Church Independent, Mo., Sunday, July 12th, 1891.

[Reported for the Ensign by Sr. Hella Robinson.]

My text this evening will be found in Matt. 6:33, "Seek first the kingdom of God." It is a familiar scripture to all, especially to the Saints, yet from it I hope to be able to draw some thoughts which will be of interest to you all. The text itself evidences the possibility of the seeker finding this kingdom somewhere among men. But says one, the kingdom is in the heart of man for Jesus said, "It is within you," (Luke 17). Let us see, and one of the first things to be considered is, to whom was Jesus speaking and what was the condition of the people thus addressed. It is not difficult to learn by reading the preceding chapter and the one quoted from, that they were of the Pharisaical faith, whom Jesus called hypocrites, who only asked this question, "Whence cometh the kingdom of God?" to escape the issue, and the answer "within you" could only be construed to mean your territory or as the margin reads, "among you." "The law and the prophets were until John, since that time the kingdom of God is preached, and every man [as the Inspired Translation has it] that seeketh after truth, presseth into it."—Luke 16:16. These two Scriptures explode the idea of the kingdom in the heart of man. It was a definite thing, so construed that men could come in contact with it, and if they wished could enter and enjoy that which it had to offer to its subjects. There are various phrases used in the Scriptures to designate it, such as: "the church of God."—1 Tim. 3:15. "Now ye are no more strangers and foreigners but fellow-citizens with the Saints and of the household of God."—Eph. 2:19. "Now ye are the body of Christ and members in particular."—1 Cor. 12:27. "God of our Lord Jesus Christ the Father of glory * * gave him to be the head over all things to the church which is his body."—Eph. 1:17, 22, 23.

These Scriptures with others that can be produced establish the fact that this kingdom was on earth among men and that it was so construed that men and women could enter into its realm, and that these terms are synonymous. But with this matter settled satisfactorily we are somewhat at a loss to know just what the definite characteristics of this kingdom or church are, as there are so many churches and all claim to be the one. "To the law and testimony if they speak not according to that, it is because there is no light in them."—Isa. 8:20. If we were to decide to organize a kingdom it is apparent to every unbigotted thinker that we would have to observe five fundamental principles to

consummate such an organization with power, authority and to be in working order. These are: First, a king; second, executives; third, law; fourth, territory; fifth, subjects. Following this order of organizing we would have a kingdom of power and order into which foreigners could be initiated. God is King, Christ is the Prince, the ministerial force chosen and sent forth are the executives, the law is the gospel which Christ taught. Its principles were faith, repentance, baptism in water for the remission of sins, (Acts 2:38), and the laying on of hands for the gift of the Holy Spirit, (Acts 8). These constituted the principles of initiation and foreigners complying with them could be made subjects; and fifthly the church is the territory in which the executives enforce the law.

In the United States we have the constitution which was adopted by our forefathers, by which to effect the organization of this great Republic, and in it there is designated the office of president, who should have an assistant. These places or seats were to be filled from time to time, by men whom the people should select. Other offices also, on down to the minor offices or seats designated in this constitution were to be continued so long as the United States should exist as a government, and as one officer should die or his time expire, the people should elect another that the law might be executed for the perfecting of the people; so it was ordained to be in the spiritual government. To the law and testimony, the constitution of heaven, from that we can learn what the official force or the component parts of the kingdom of God are. Jesus made a selection of twelve men from among his disciples and sent them forth saying: "Ye have not chosen me [that is they had not selected that profession by choice for the almighty dollar that was in it] but I have chosen you and ordained you."—John 15. The position these men were called to occupy is known in this constitution as apostles, and when Judas betrayed his Lord and fell, another was selected to fill the vacancy and this order was observed so long as this constitution was the discipline of the church. Here is one of the definite articles of this kingdom.

Paul says: "God set the members every one of them in the body as it pleased him * * and 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."—1 Cor. 12:18, 27, 28. If the New Testament, the constitution of heaven, is to be the standard of appeal it is apparent by these citations that as we follow the instruction given in the text, the inquiry will be, Have you living apos-

les and prophets in your church? If the answer is no, would we not be justified in the conclusion that this was not the church of the living God, the ground work of truth? I should say yes, and why? Because there were no good people in that church? Oh no, there are many good people in all churches, and many who belong to none. That is not the reason. It is because the constitution says this is the order of God's church and he is the author of it and he cannot lie. And Jesus sent the ministry forth to preach saying, the kingdom of God is at hand and thus they outlined its component parts. A minister once replied, when I asked him if they had apostles and prophets in his church. "Why yes," "Living ones," I asked, "Oh no of course not for they are all dead." "Have you pastors?" "Yes." "Are they dead too?" "Oh no they are living." "Please tell me how you can draw this line of demarcation between the living and dead?" "You see," said he, that the apostles and prophets offices were done away with." "When?" "I could not tell you but you know there is no church that has them except the Mormons." "I must say, my friend, that that would be one evidence in their favor, but why have you elders or pastors, living ones in your church?" "Because it is the New Testament doctrine and order of things." You can see the fallacy of such a claim, it is too inconsistent. And even though we should find an organization complete in its official forces, this alone should not satisfy the biblical student, for the constitution prescribes certain signs that shall follow the believer. "Go 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. And these signs shall follow them that believe."—Mark 16:15-17. Paul the standard bearer said: "Concerning spiritual gifts brethren I would not have you ignorant. There are diversities of gifts but the same Spirit. And there are differences of administrations but the same Lord. And there are diversities of operations but it is the same God which worketh all in all. And 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, to another the gifts of healing * * to another 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 self same Spirit dividing to every man severally as He, God, will."—1 Cor. 12.

In this house of God, the kingdom, we would expect to find the

gifts. But says one they were done away with. I ask, when? and the answer comes, I do not know but they do not follow Christians to-day. And so it is said by our religious contemporaries these signs do not follow believers. Listen to what Bro. John Wesley said: "It is not because these gifts are not needed in the church to-day that they are not to be found, but because Christians have turned heathens again." This statement has in it the tone of apostolic authority. He recognized the need of a restoration of the primitive order of things. If I should invite you to pay me a visit and when you arrived I would show you my house, a lovely one and complete in its construction, but unfurnished and you should make the inquiry, where is your furniture? And I should say: Oh! we do not need furniture in this age, such was necessary only in the first ages. What would you think? I am sure you would conclude I was a crank or slightly demented to say the least. While this is a homely illustration yet it is to the point. A church without the gifts would be of no more comfort to its members than a house without furniture to its occupants and no one can controvert the fact.

Christian people and especially the ministers of all denominations declare the New Testament to be the chart that will guide man from earth to heaven, over the sea of time. If this is true, then would we not be under as much necessity to follow its instruction as a whole as the captain aboard ship who has his chart before him on which is given his course, the narrow path across the sea. But with that alone he would be unable to move his vessel with safety for fear of rocks or shoals, hence he has a compass, and by the way, that compass must work in harmony with the chart for there is no possible show of bending the chart to correspond with the compass, for the points of longitude and latitude are fixed upon the chart. The compass only gives the captain his position on the great waters. So my friends the gospel is truth and truth is fixed principles and it can not be twisted to correspond with every foul spirit or compass, but every true spirit works in harmony with it just as it is promised, "When he the Spirit of truth is come he will guide into all truth and bring to your mind all things that I have spoken." Then as Jesus said these signs should follow them that believe, I should be justified in rejecting all spirits which teach otherwise, even though good people make the statement, I must reject it, because Christ said it should be. Some good people say it does not matter to what church we belong. What do you think about it? It is apparent that there is a great difference. I do not think it would make any difference

with a mind of such a cast, but with a person who thinks and reads certainly would. They could not be wholly satisfied although they might never find the church of their choice, perhaps because of stories circulated about the very order of things this person has been looking for, and the only place where that soul could be satisfied, but it is not a popular order. In other words it is as the prophet said, "As a speckled bird and all the birds peck at it." If these souls could hear the restored gospel in its fullness and "madam rumor" would stay at home till they had a chance to thoroughly investigate it, no doubt many would succumb and rejoice in its blessings. John says: "Try the spirits." By what, by my conscience? Oh! no, if you should, every one would have to come to the standard of Latter Day Saints and such would be the case if others of different denominations should be left as the judge. Each one would decide his church and polity was the right one. Then what rule shall we adopt? I answer heaven's, God's method of settling the question, the Bible.

One time when Mr. Ingersoll was lecturing, he took as the subject of the evening the commission Christ gave to his disciples, as recorded in the 10th chapter of Mark and said: "Here is what the God of the Bible said, you Christians say it is not altogether so, you disagree on baptism, you all say however that these signs do not follow the believer. Now you call me an infidel and why? Just because I do not believe in your creeds. What are you who profess to be followers of the teaching of the God of the Bible when you contradict his plain statements? Who is the infidel?" This was a home thrust to every professor and ought to wake people up sufficiently at least to cause them to look around and ask, What is the trouble? If your speaker were to invite you to come to Christ and become a member of His body would you be satisfied with a church that had neither apostles, prophets nor gifts, and which stood in opposition to Christ's plain statement? I think not, not if you take the chart and accept of its outlines for church organization and doctrine. Timothy's salvation depended on his continuing in that he had learned the apostolic doctrine, and so did the salvation of those with whom he should come in contact.

If there is a soul here to-night that is out of the ark of safety let me exhort you to take the Bible, and do not be satisfied till you find the church of the living God, the ground work of truth. For the kingdom of God is preached and every man and woman who will stop and investigate, who are seeking for truth, will be enabled to find. "Seek first the kingdom of God" and all else necessary will be added, is the music of heaven. To this end may God bless. Amen.

THE TURNING OF THE WHEEL.

A certain captive king chained to the chariot of a conqueror, was observed to smile as he was toiling along the way. The conqueror asked him what he saw in his position to afford him so much pleasure.

He replied that he was watching the chariot wheel, and he saw that the part of it which was now in the mud would presently be on top, while that which was now on top would presently be in the mire; and so, though at that time it was his turn to be underfoot, yet it was only for a little while, and the conqueror who was so exalted to-day might be down in the deepest humiliation to-morrow. The words of the captive produced an impression upon the mind of the victor, and led him to treat his prisoner with the consideration that such thoughts would naturally inspire.

No observing man has lived long in this world without noticing the turning of the wheel. The man who yesterday was rich and arrogant, to-morrow becomes poor and despised; the man who was honored and exalted comes down so low that there are none to do him reverence.

The man who to-day is autocratic, unreasonable and unjust, in a little while finds that he has lost his power for oppression and wrong-doing, and has come down to share the lot of ordinary mortals, and partake of the trials which other people have been forced to endure. The man who to-day makes use of his opportunities to wantonly injure others, in due time finds himself the sport of evil men, and through his own evil-doings brings upon himself the condemnation of the honest, upright and faithful.

The man who stands in the way of the servants of God, and seeks to hinder and hedge up their paths, may prosper for a little while, but his triumphing is short, and the day comes when he is glad to seek the favor of those whom he has injured, and win the approval of those whom he has labored to traduce and insult.

Time works wondrous changes,—the wheel is turning. Let the man who suffers wrongfully remember that though Joseph is in prison to-day, he may be in Pharaoh's palace to-morrow; though Daniel is but a Hebrew captive now, he may soon be standing in the presence of kings, and warning the great and the mighty to turn from their wrong-doing and repent of their sins and transgressions.

The wheel is constantly turning. Men who are despised to-day may be exalted to-morrow; men who are abased to-day come to honor by and by; and the followers of the lowly and the holy One will see at last in the life and light and joy, unspeakable, the compensation for sorrows and tears and burdens they have endured in this weary world.

Let the wheel turn on. Let the proud be brought low, and the mighty be abased, by him who resisteth the proud, yet giveth grace to the lowly. It will be but a little while, and we shall then know for ourselves that the Most High ruleth and reigneth in the kingdom of men; that royal dignities and honors are at his disposal; and that they who follow him shall never be confounded or dismayed, but shall receive at his hand such blessings as they need, such honors as he sees fit to bestow, and joys of which no man can deprive them.—The Common People.

SAVING FAITH.

In the present age of the world much is written and spoken to show that faith alone will save. The words "Believe on the Lord Jesus Christ and thou shalt be saved," are thundered from thousands of pulpits week after week, and while we do not agree in many different points with the doctrines of churches said to be orthodox, we are prepared to agree with them: that belief in the Lord Jesus Christ will save, but we may differ as to how much faith is required. If they say that simply accepting and acknowledging him as the Savior is sufficient, we at once differ. To illustrate the different kinds of belief we will suppose a case:

Mr. A. in conversation with Messrs. B. and C. tells them he is the son of a king in a foreign country and that he owns an immense estate there worth millions of dollars which he wants to give them. B. and C. seem to doubt A's word, whereupon he proceeds to produce evidence that he is whom he represents himself to be and that he will do what he says he will, and hands them a document which he tells them will not only prove that he is the king's son, but will direct them how to proceed to obtain the estate.

Mr. B. jumps with joy at the prospects before him, puts the document in his pocket and throwing his arms around the neck of Mr. A. weeps for joy, declares that he is willing to die for him, and hurries excitedly into the street. Perhaps he gets a drum and some odd costume and jumping, running and shouting tells everybody he meets how much Mr. A. has done for him. Perhaps he will occasionally examine the document and mark all the places where it urges him to believe that A. is the king's son or where it describes the estate, but wherever he comes across any directions how to obtain it he mutters "Well that is not meant to be understood to mean just what it says," or that is not meant for me to understand," or "that's not essential to the obtaining of the estate."

Now let us look at Mr. C. He takes the document handed him by Mr. A. and says: "Dear and kind sir, I see by the evidence you have presented to me that you are the

person you represent yourself to be. I acknowledge that I did doubt you at first, not because you appeared unkind or deceptive, but because I felt that I had done nothing to merit such a gift at your hand, and I also desire to thank you for the gift of this document which will direct me how to obtain the estate, and as you seem more anxious that I should obtain it than I even myself, I assure you that for your sake as well as my own I will study this document and follow every direction therein contained, and then I will rest assured that all will be right."

The intelligent reader will see at a glance that although B. makes much noise and great professions of faith there is no reason to think he will inherit the estate, but there is every reason to believe that C. will.

The former illustrates a faith that is so weak that it does not lead to obedience, while the latter illustrates a faith that will cry out "what must I do?"

If a person really and intelligently believes that Jesus is the Christ the Son of the living God, if he believes that he left the courts of glory and came to this earth and died an ignominious death to save fallen humanity, if he believes that he is now at the right hand of God in heaven, pleading for us, if he believes that he will come in flaming fire to take vengeance on those that know not God and obey not His gospel and to crown with eternal life those who love and serve him. We say if he believes all this, not merely accepts it by saying "Oh, yes, I guess it's true," but if he confidently and truly believes it with all his heart we cannot think he would be so foolish as to neglect to study the directions that the Lord Jesus Christ, in whom he believes, has given to save his soul. The thought of how to obtain the eternity of perfect happiness offered him by Jesus would become the most important thing in his life and no opportunity would be neglected that would help to make his salvation sure. Therefore it is true that if we believe in the Lord Jesus Christ we shall be saved.—Sel.

When a young man who married a young lady in London, against the wishes of her mother, was questioned by her as to a liaison with another woman, he said: "My character, I suppose, has not been unlike that of any other man." The above instance brings food for reflection to fathers and mothers, especially of noble and chaste daughters. Why is it that in this land of the free and untrammoled America, the young man can plunge himself into the depths of sins of the deepest degradation and even be respected, while his own sister would sully her fair name with one-tenth part of such sin upon her. Is this the civilization of the end of the 19th century? or is it a hoax in regard to equal rights to all? Should a woman's purity be as far above a man's as the Alpine snows are above the valley? or is it impossible for a man to attain to such a plain of elevated morality?

MRS. GREY'S SACRIFICE.

Mrs. Grey drew a little breath of pure content as she stood by the cheerful grate fire in her cosy little library. She had just finished her morning's work of putting the parlor to rights.

"I believe," she said softly to herself, "that I am just as near being perfectly happy as it is possible for anyone to be. I ought to be content, certainly, with such a dear good husband and a pleasant home."

Then, having assured herself that everything was in order for the day, she ran upstairs and took up her Bible for her morning chapter. It was in Malachi. She wished, as she opened to her place, that it was one of the Gospels or Epistles. Those were written for everybody as long as the world should last, but she never thought of finding any special work for her own life in the Old Testament. She read it because it was a part of the Bible, and she thought that she must.

So now this morning as she read, her thoughts were not on her reading but downstairs, wondering what kind of a spread would be prettiest for the little stand in the back parlor, and if the new statuette would not look better between the two front windows.

Suddenly she stopped. What was that she had just read?

"And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? with the Lord of hosts."

Her Bible slipped from her hands as she sat gazing into the fire.

What kind of sacrifices and offerings had she brought to God? Gifts to her had been rich and plentiful, what had she offered unto him?

"The more John does for me the more I want to do for him," she thought, with crimsoning cheeks.

"I just try to think of things to please him, and to do for him, but I am afraid it isn't so about God. I don't see as I've given anything but old clothes that we could spare as well as not, and the regular contributions, but then I spend twice as much for things I do not really need.

"I gave myself to God, of course, a long time ago, but I am afraid that has been anything but a perfect offering. And I do believe," she exclaimed in her earnestness, "that, imperfect as I am, instead of giving the best part of myself to God, I have given it to John, to society, and to my own pleasures.

"I never would have gone into any evening company as tired and worn as I went to last Thursday evening's meeting.

"Oh, dear! if the Lord was displeased with his people in those days, what must he be with me?"

It was with a very penitent, humble heart that Mrs. Grey knelt to plead for the future.

She had an errand down town that morning. On her way home she met Dr. Rogers. She knew him slightly; he was a member of the church; they attended, but she was not prepared for his bright smile of greeting and outstretched hand.

"I believe the Lord sent you to me," he said. "I was just asking him to show me some one for a teacher in the Foundry Mission School. Won't you and your husband each take a class? I was almost in despair, for we are so short of workers just now; but I could not make up my mind to give up the field, for the harvest is plentiful."

Mrs. Grey was on the point of refusing decidedly; when suddenly her morning's reading flashed into her mind.

Here was a chance for genuine sacrifice, for the mission school held its session Sunday afternoon, the only afternoon when John was at home, and they did enjoy it so! To be sure it would not take all the afternoon, but it would spoil it.

It wasn't, she pleaded with herself, as though they spent the time as some did, paying or receiving visits. To think of giving up those nice long talks and hours of Bible study together for teaching those rough foundry boys and girls! no, she could not, she decided, as she hurried along. She wanted to get as far away from that troublesome doctor as possible.

And yet, should she always offer unto the Lord that which cost her nothing, that which was cast off like her last winter's cloak that she gave to a poor woman last week, that which was left over from everything else?

A sudden sense of bitter shame at her own ingratitude swept over Mrs. Grey. He, the Lord of hosts, had redeemed her; he had filled her cup of blessings full and running over. Could she refuse anything?

The hot tears sprang to her eyes, and, turning, she rapidly retraced her steps to Dr. Rogers' office to say: "We will take the classes if you are willing. I can promise for my husband without waiting to ask him. He is always ready to do his duty, and I hope I shall be in the future."—Intelligencer.

In one of our dailies the report from New York of August 12, has the following head lines: "Death's Reign—New York Like a Brazen Oven—Each Eddying Breeze brought Additional Torment to the Stricken—Suffering Thousands Prayed for a Succor of Woe—All Day Long the Hot Rays Came Down Literally Shriveling Man and Beast—Not in Twenty Years has such Heat been Experienced—In the Crowded Districts the Death Rate has Grown Steadily, and the Doctors are in such Demand that they are Over-worked."

Send the ENSIGN to your friends.

ZION'S ENSIGN.

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

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LOCAL NEWS.

Bro. F. G. Pitt is expected home next Tuesday.

Bro. O. O. Bean and family have located in Independence.

Bro. W. T. Bozarth preached at Walnut Park Sunday evening.

The Air Line railway being built between Independence and Kansas City is progressing finely.

This has been the hottest week of the season but we have not heard of any serious effects from it about here.

Joseph Luff, Jr., left on Monday morning for Lamoni, Ia., having secured a position in the Herald office.

The only places so far mentioned for the South Western Missouri Reunion are Lawry City, Rich Hill and Clinton.

Sister T. W. Smith arrived home Wednesday very tired, but with that exception stood the journey remarkably well.

Our Clinton, Mo., correspondent failed us this week for the first time. We presume the hot weather was the cause.

Bro. A. H. Parsons' residence on West Lexington St. is nearly completed. He expects to occupy it about the first of October.

We are trying to perfect arrangements to put in power and if we succeed will be prepared to do any thing in the way of printing.

Bro. A. L. Kent, who recently sold his gallery at Kansas City, built a car and is now visiting the smaller towns adjoining Independence.

The Missouri reunion of the veterans of the confederacy was held at Washington Park this week. It is estimated that there were about 10,000 veterans there.

Bro. Joseph Luff occupied the pulpit of the Saints church both morning and evening on Sunday. The evening sermon was reported and will appear in the near future.

Sister C. A. Bishop who has been in the west, Oregon and Washington, for the last three years has returned home. She had been quite sick for some time but has recovered and considering her age is quite well.

Reunion Notice.

There will be a Reunion of the Colorado Saints held in Denver beginning August 20th. All who can are invited to come and let us rejoice together. Come and let us know how you are getting along and what the prospect is for gospel work in your localities.

Yours in gospel bonds, JAMES CAFFALL, Missionary in Charge.

E. F. SHUPE, Pres't Denver Branch.

HOLDEN ITEMS.

As I am on the sick list I will let you know of our cares in Holden.

We are striving to keep the good news rolling.

Sister Scarellif is very feeble at present writing and gradually failing.

The Saints are anxious for a reunion in this district, and the vote here was cast for Clinton to be the place.

The Seventh day Advents are holding a state camp meeting in this place, they have between fifty and sixty small tents and one large one. The attendance last evening was estimated to be two thousand. Many were dissatisfied with the sermon last night on "The day of rest."

Bro. T. W. Smith gave us three excellent sermons when down here and we hope he will come again soon.

H. C. JOHNSON.

ATTLEBORO ITEMS.

Sisters Mary Stutill and daughter Anna, of Onleyville, R. I., were in town last week visiting with some of the Saints. They were present at our Wednesday evening meeting at the residence of Bro. Thomas Robbins. Mother Stutill bears a comforting testimony regarding the latter day work.

Elder C. A. Coombs of Plainville was also present and blessed Bro. T. Robbins infant daughter. Sr. Sarah B. S. Coombs was in attendance. The meeting was a season of encouragement.

Bro. McDowell writing under date of Aug. 12th in regard to his journey and the Reunion in Maine says: We arrived safely Friday a. m. Had a delightful ride. There are about one hundred present as visitors. Three services a day. Good meetings. Weather fine and "all well."

Sr. Mary Rogers of this place was at Plainville last week Friday.

A. B. P.

LOWRY CITY ITEMS.

We are having the hottest weather the last few days that we have experienced this season.

A new school-house is built on the foundation of the old brick one which burnt down last spring.

Elder I. N. White writes cheering news from Dade county, Mo., three have been baptized and others are near the door.

Last week news came to us of the death of Mr. Evans. He was a nephew of Sr. Mannering. His sister is very sick with the same disease, typhoid fever.

Sr. Jennie Gray will teach the McNut school this winter. It is

the school-house where we hold our prayer meetings.

The grove we have secured for our reunion is alive with Sunday School children to-day, the 18th, and on September 12th there will be a band picnic at the same place. Two Hedrickite elders passed through here Monday. They gave their names as Hedrick and Hall.

A number of young folks from Deepwater attended the picnic. Bro. Otto Hemple was one of them.

There are many enquiring when our reunion will be. This country seems to be stirred up all over about it.

REX.

KANSAS CITY ITEMS.

Bro. George Edwards preached Sunday morning assisted by Bro. A. Allen.

Prayer and testimony meeting was well attended considering the number of members. A goodly portion of the Spirit was present.

Bro. James Tankard, George Edwards and F. Koehler spoke at the Market Square Saturday night and on Sunday night the audience was addressed by Bro. Johnson, Tankard and Koehler.

E.

HUTCHINSON, COL., ITEMS.

Your Denver correspondent is on the wing. On Saturday, the 8th, in company with Bro. Caffall and two others of the Denver branch we took the train for Morrison, where we were met by Bro. James Kemp with team and after a few hours ride up through the canyon we arrived in the neighborhood composing the Rocky Mountain branch and received a cordial welcome from the different families of the Saints. We arrived just in time to escape a wetting as a hard rain set in after we arrived.

This is a beautiful place to spend the heated season of the year it is nice and cool, and the scenery is grand indeed. The mountains are covered with ever greens and wild flowers of almost every variety.

We are about 8,000 feet above the level of the sea, a finer place to spend the summer and a more hospitable people would be hard to find.

The Saints have a nice little church completed and paid for, where Bro. Caffall occupied on the Sabbath and two nights of this week in setting forth the plan of salvation. Last night we met in the capacity of a prayer meeting and though the attendance was small, we felt a portion of the Divine Spirit and we still believe "Tis good to be a Saint in latter days." There has been a good Sunday School here till of late, owing to circumstances it has been discontinued. The work is not in a flourishing condition here. Our prayer is that the obstacles that now hinder may be removed in the near future and the gospel banner be again unfurled, that much good may be done.

We left Bro. Duncan at Denver pounding away in the tent. The prospects for gospel work in Denver are good.

We expect to hold a reunion of the Colorado Saints in Denver commencing the 20th inst. Bro. Caffall

will be with us on the occasion. Will write you from Denver in a few days.

E. F. S.

RICH HILL ITEMS.

In the first line of the fourth paragraph of last week's items, it should have read, J. C. Burnes, and in the sixth line of same paragraph, it should read water mains instead of water service.

Sister Sharrock has gone to visit her brother in Kansas.

The Saints and nearly everybody else of Rich Hill are in favor of the reunion being held here.

Sister Ann Herring returned home last week from an extended visit with her brother near Butler.

The business men of Rich Hill have already subscribed nearly forty dollars towards defraying the expenses of holding the reunion, if located here, and still more can be raised.

Quite a turnout last Sunday both at prayer and preaching services notwithstanding the hot weather. A good interest was manifested.

Sister Jane Ferry is quite low with fever. Let the Saints remember her in the hour of prayer.

Sister Nina M. O'Neal, who for the past four months has been visiting among relatives in Cooper Co. has returned home much improved in health. Notwithstanding her youth, she was the means of bringing her father and mother into the church. Who said women could not preach the gospel.

Sister Laura E. Hunter, of Joplin, Mo., came down last week and will visit with her parents and the Saints for a few days. She reports the Saints in Joplin and Webb City as being alive in the work.

Sister Judith Ramsell has rented a house and gone to housekeeping again.

Aug. 18, 1891.

J. C. C.

Letter from Bro. I. Hogaboom.

DEAR ENSIGN:—As I am in the far west I thought a few lines would not come amiss.

I came here nearly six years ago, at that time there were no Latter Day Saints here and the cry against me was "A Salt Lake Mormon." I began preaching and after awhile the people began saying that I taught good doctrine. By the power of the Spirit many have been brought to believe in Christ. I have preached in many places in this country and though poor in this world's goods I spend about six months of each year in the work. I have made many friends here and calls come from all around "Come and preach for us." I am unable to fill one half of the calls. I wish the church would send some one here to stay for a year or longer they could have a good home with me and I would take them around. There could be a good branch built up here.

God bless the ENSIGN in its work. It is a good paper, I could hardly do without it. As soon as it comes I sit down and read it through. I pray God to bless its every effort for good.

Bloomington, S. D. Aug. 3, 1891.

Letter from Bro. E. Carlton, Petrolia, Ontario.

Bro. E. Carlton's Ensign:—I enclose two dollars for the ENSIGN. It still makes its way to Petrolia and is a welcome visitor.

Our branch has purchased a church, it is situated on Main street and is surrounded by lovely trees whose branches droop over the sacred spot. I think it will be all ready for occupation about the first of September.

This is a large oil territory, the drillers are at work putting down wells, seeking for that oil that consumes away.

Petrolia is situated about sixteen miles from Lake Huron. Its population is about five thousand five hundred; it is the most businesslike town in Canada.

We are going to have conference here this fall. It will be held the first Saturday and Sunday in October and we would like to have Bro. Joseph Smith to attend. This will be the first conference ever held in this place and we want to have a good time.

Letter from Foxdale, Mass.

Bro. F. G. Pitt:—A special open air service was appointed and arranged by Bro. C. L. Munroe for this place for 2:30 and 7:15 p. m. to-day. The meetings were held on the lawn of Mr. Daniel Forrester, a brother of Sr. Munroe. There were about forty out in the afternoon and Bro. Munroe ably occupied the time and mightily preached the word of God.

In the evening at 7:15 Elder C. A. Coombs of Plainville was the preacher and used as a text Acts 2: 27, 28. Some said there were one hundred and fifty present. Tracts and papers were freely distributed. The people seemed very orderly and attentive. A Mr. T. E. Parker of Foxboro was present and at the close of afternoon meeting requested the privilege to speak, which favor was granted him. He stated that he had offered ministers in the past a \$20 bill to prove their statements. We kindly told him that he might be able to dispose of said bill with our ministers but he said he hadn't the \$20 with him. We had pleasant conversation with the people after services.

Mr. Forrester was very kind to offer the lawn for preaching and also his team to bring the people. God abundantly stood by his word and servants on this occasion.

The people of this section are willing to listen and we hope Bro. McDowell can make an appointment for a series of meetings there soon as practicable.

The London Lancet says that sixty thousand people commit suicide in Europe every year.

Frank Melbourne, the inventor and proprietor of the mini-producing machine, asks a million dollars for his invention.

Henderson Grove, Iowa, Camp Meeting.

Your correspondent arrived on the grounds about 1:30 to-day, August 15th, in company with Bro. Joseph R. Lambert. Bro. Badham met us at the depot. We found Bro. Henry Kemp on the grounds full of business but good natured and jolly as ever.

On account of the busy season the brethren are a little late in arriving, consequently the tents are not all up. We count about twenty-five at present writing, more are expected however.

We had only time to organize this afternoon. Bro. J. R. Lambert is in charge assisted by Brn. H. Kemp and H. N. Hansen. F. A. Hougas secretary and Brn. T. A. Hougas and F. G. Pitt choristers. Preaching in the evening by Bro. D. M. Rudd.

Every body appears good natured but rather tired. It gives one a happy feeling to be associated with Saints only, and to hear them humming and singing hymns of praise while engaged in their work, fixing tents, cooking, etc.

This (Farm Creek) branch is evidently a model branch in many respects and especially so in regard to tobacco. We have only seen one man smoking on the grounds and learn that the branch has not a smoker among its members. One sister nearly eighty years old finding that she was the only smoker gave up the habit. We question whether there is another society in the state with as large a membership which can boast of not having a tobacco user among its membership. The strongest argument that can be used in favor of any religion is that it takes right hold of the faults of men and corrects them. Unless it does this, however plausible it may be in theory, it is useless so far as salvation is concerned.

This camp meeting is under the auspices of the Fremont and Pottawattomie District.

Prospects favor rain.

Monday morning.—A good gathering was on the grounds yesterday, yet hardly as large as was expected. The tent was well filled and quite a number on the outside. The day was very warm but the audience was very patient and manifested deep interest in the services. Bro. Joseph Lambert preached with excellent liberty morning and evening and F. G. Pitt spoke in the afternoon.

The singing is just excellent and indicates what education will do.

Bro. T. A. Hougas has reason to feel gratified at the result of his work in this direction. The songs are spiritual and full of life. It is evident by present indications that slow doleful singing among the Saints will soon be among the things of the past. We are comforted, and have every reason "to be glad and be joyful in the Lord,"

and therefore ought to manifest this spirit in our singing.

Bro. Henry Kemp preaches this morning. We hold four services each day. Prayer meeting in the morning from 9 to 10:15; preaching from 10:30 till 12; preaching 2:30 and again at 8 p. m.

Between meetings everybody appears good natured and happy and very kind. It fills one's heart with gratitude to God to see how this work takes hold of the hearts and lives of men, transforming them in to the image of Christ. Right here is manifest the strongest guarantee of the work and its ultimate triumph. / Bro. H. N. Hanson, W. E. Peak and Charles Derry arrived Monday morning.

Bro. Rudd preached Monday morning. Bro. Kemp in the afternoon and Bro. Charles Derry in the evening.

Weather warm and dusty.

The Two Days' Meeting at Lebeck.

By request of Bro. Robinson, president of the district, I pen you a few notes concerning our trip to, and our labor at the two days' meeting at Lebeck, Mo., held last Saturday and Sunday Aug. 15th and 16th.

On Friday morning, the 14th inst., Bro. Robinson and I took the 9:35 on the Missouri Pacific for Nevada, which we reached at 2 p. m. and left immediately on the M. K. and T. road for Harwood, which we reached in about twenty minutes, and there took the hack for Eldorado Springs, a distance of twelve miles. We arrived there about 4 o'clock and met Bro. Schroder who took us to his home. We hoped to have reached the place of meeting in time to hear Bro. A. White preach but we did not get to Bro. Schroder's till nearly 8 p. m. so we missed the opportunity and lost the pleasure of hearing Bro. White. We learned that he had been preaching several nights in that vicinity.

On Saturday-morning at 11 a. m. we met in the tent, lately purchased for the use of the district, and which is under charge of Elders E. Curtis and A. J. Keck. Bro. Robinson was chosen to take charge of the meetings, and Bro. Schroder was chosen to keep record of the proceedings. Brn. A. Lloyd and E. W. Lloyd were selected to conduct the singing. The writer was appointed to preach, which he did with good liberty on the subject of the "Law of Adoption." At 2 p. m. a social or prayer and testimony meeting was held presided over by Brn. Robinson and Schroder, a heavenly time was enjoyed, and among other evidences of the Divine favor, the "gift of tongues" was enjoyed, with a very encouraging word from the Lord in the "interpretation." The meeting lasted about two hours; and was enjoyed by all; nearly all present taking

part. At 8 p. m. Bro. Robinson preached an able and interesting discourse on the subject of "the third, sixth, ninth and eleventh hour laborers in the vineyard." At 9:30 on Sunday morning another prayer and testimony meeting was held under the direction of Brn. T. W. Smith and A. White, and it was also an enjoyable time; at this meeting the "gift of tongues" was again displayed; the interpretation was very edifying, and encouraging. At 11 a. m. the writer was called upon to speak again; and he had excellent freedom in speaking on the subject of "The setting up of the kingdom of heaven." In the course of his remarks, he took occasion to refute the charge, being then circulated (by one, who had once been a member of the church) that "Joseph Smith was a fallen prophet since 1834."

At 2 p. m. an excellent discourse was preached by Bro. Emsley Curtis, who had arrived that morning. After preaching, the sacrament was administered by Brn. Robinson and Schroder; and this was followed by a testimony meeting in charge of the writer and Bro. Robinson, and another profitable time was had. At 8 p. m. the writer spoke to a large audience with good liberty on "The rock and the church built upon it," followed by some pertinent remarks by Bro. Robinson. The tent which will hold about 300 was filled, and many were outside.

The utmost peace and harmony prevailed from first to last, it was throughout a profitable time; and all felt amply repaid for the sacrifice of time and convenience, made in attending; and for the discomforts incident to hot weather.

Satan has been trying to overthrow the faith of some through certain individuals who had numerous affidavits to read concerning Joseph and Hyrum Smith's alleged connection with (at least the teaching of) spiritual wifery. Among these so called affidavits was one by Ebenezer Robinson, late editor of the "Return." This affidavit, was altogether out of joint with what the writer has heard Ebenezer Robinson say, on two different occasions, viz., that he "lived in the house with Joseph Smith for a number of years, and was intimately acquainted with him," and that he "had never heard a word spoken by him, nor had known any act of his unbecoming a Christian and a gentleman." It would appear, that if said Ebenezer Robinson knew that Joseph Smith taught, or practiced polygamy, he (E. R.) must have then, and since, considered it both Christian and gentlemanly to teach and practice that which Joseph publicly denounced as a corrupt and false doctrine. The present Joseph is denounced as a "false prophet," by the same parties, because he refuses to teach the so called revelation on celestial mar-

riage, inasmuch as the one whom Joseph was to appoint "in his stead," must teach all the revelations which had been given through him; (prior to 1831), and all which should be given through him, which, say these maligners of both the father and the son, was given through the former. The charge is made that the only reason the present Joseph does not teach the so called revelation on polygamy is that he says it did not come before the various quorums of the church and was not adopted by them; whereas it is well known that Joseph, the son, does not believe that the so called revelation ever was, either penned or dictated, by his father, and if it could be proven that his father did write it, or dictate its writing, he holds, that it was not, nor can not be the word of God, but is the doctrine of Satan. But none of the Saints around Lebeck are moved in the least from their steadfastness, or faith in all that God has revealed through Joseph the father, or in Joseph the son.

T. W. S.

Founding the California Mission.

Foremost in the mission enterprise were the Jesuits, who did faithful work in Lower California, no matter what their record may have been elsewhere; they suffered untold privations, toil and danger in planting their mission on the Peninsula, but were stopped short by King Charles of Spain, who saw Jesuitism beginning to get a controlling hand in the realm, through politics, and to save his throne he expelled them from his domain. So that in 1767 the Jesuits were turned out and the Franciscan monks stepped into their places to reap the fruits of their sacrifice and toil.

Father Junipero Serra was placed in charge of the missions, but work had hardly begun before a rival order, the Dominicans asked for a share of the field. With the conquest of Upper California in view, the Franciscans were nothing loth to retire and leave the disputed field in the hands of the Dominicans.

It would seem as though the hand of Providence was over-ruling in the matter, for at this time Jose de Galvez, visitor general of Mexico, arrived from Spain, bearing an order to rediscover by sea and make a settlement at San Diego. The expedition was soon fitted out, and on January 9th, 1769, the San Carlos, a small ship of about two hundred tons, sailed from La Paz for the California coast, and on February 15th the San Antonio sailed from Cape Mendocino. The manifests of the cargoes of these pioneer ships are said to be still among the state papers of California. They were loaded with seeds and grains of all kinds for vegetable and flower gardens, and the fields; Utensils and tools and skilled workmen to use them and to instruct the natives. Material for three missions

was shipped in this way, or was carried by the land parties. On March 24th Captain Rivera started overland for San Diego, and in May Gaspar de Portala, governor of Lower California, in company with Father Junipero, followed; they were accompanied by guides, soldiers and christian Indians.

July 1st, the birthday of Wellington and Napoleon, was also the birthday of Upper California, as on that day the land was taken possession of by white men who came to live or die, for the accomplishment of their purpose.

Portala, in the six months following, traveled up the west coast, visiting Monterey, and found San Francisco bay, so named in honor of Saint Francis. On his return to San Diego he was again sent to Monterey, being joined there by Father Junipero, who reached there in the ship San Antonio with material for the founding of a mission.

Other missions were founded where circumstances made it practicable; the necessary conditions being good soil, an abundance of water and native Indians from whom to draw converts.

Monterey was the home of Father Junipero, though he spent his time wandering over the country, seeking converts and establishing missions. He died in 1784 at his own mission, on the Carmel river, near Monterey; a man of unflinching zeal, loved by all who knew him; to him the Indians came without distrust. Born on an island of the Mediterranean sea, he died in the extreme west of the North American continent.

Though there can be no doubt that the church he represented is the lewd woman described by St. John in Revelations, still if he is judged by the good deeds done in this life, his reward will not be in the second death.

Few realize the toil, suffering, privation and affliction that was endured by the early fathers on this coast; and for what reward? While we feel little charity for Catholicism we can at least honor, to some extent, the self sacrifice of those who opened the way for the peopling of California by a civilized race.

H. B. Root.

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PRINCIPLE AND RIGHT.

We often judge unwisely. We approve or condemn men by their actions. But it so happens that many a man whom we condemn, God approves; and many a one whom we approve, God condemns. Here below it often happens that we have saints in prisons and devils in priestly robes. We often view things under a false light, and pass our judgements accordingly; but God judges from behind the veil, where motives reveal themselves like lightnings on a cloud.

Now, right and might lie in motive. Personally they answer the questions, "Ought I?" and "Can I?" Some men ask, "Ought I to do this?" Others ask, "Can I do this?" It is the angel that asks, "Ought I to do this?" It is the devil that asks, "Can I do this?"

We all have good and bad in us. The good would do what it ought to do; the bad does what it can do. The good dwells in the kingdom of right; the bad sits on the throne of might. Right is a loyal subject; might is a royal tyrant. Right is the foundation of the river of peace; might is the mother of war and its abominations. Right is the evangel of God that proclaims the "acceptable year of the Lord;" might is the scourge of the world that riots in carnage, groans and blood. Right is the arm of freedom made bare and beautiful in the eyes of all the good in heaven and earth; might is the sword of power unsheathed in the hand of oppression. Right gains its victories by peace; might conquers only by war. Right strengthens its army by the increase of all its conquered; might weakens its force by every victory, as a part of its power must stand guard over its new-made subjects. Right rules by invitation; might by compulsion. Right from above; might from below. Right is unselfish; might knows nothing but self. Right is for the whole; might is for one. Right is unassuming; might is pompous as a king. Right is instructive; might is diatribal. Right reasons like a philosopher, and prepares the ground on which it sows; might stalks on like madness, reckless of everything but the end sought. Right is a lamb, cropping buds and flowers to make itself more beautiful; might is a tiger prowling in search of prey. Right is a moralist resting in principle; might is a worldling seeking for pleasure. These are inward principles contending with each other in every human soul.

There are men, and their number is not small, who make principle and right depend on policy. They are honest when they think it policy to be honest. They smile when it is policy, though they design to stab the next minute. Men of policy are honest when it is convenient and plainly profitable. When honesty costs nothing, and will pay

well, they are honest; but when policy will pay best, they give honesty the slip at once. When they think honesty is the best policy they are most conscientiously honest; but when policy will, in their judgement, serve them a better turn, their consciences change faces very quickly. Principle, right and honesty are always, and everywhere, and eternally best. It is hard to make honesty and policy work together in the same mind. When one is out, the other is in. Honesty will not stay where policy is permitted to visit. They do not think or act alike, and never can be made to agree. They have nothing in common. One is the prophet of God, the other of Baal.

There are men who choose honesty as a soul companion. They live in it, and with it, and by it. They embody it in their actions and lives. Their words speak it. Their faces beam it. Their actions proclaim it. Their hands are true to it. Their feet tread its path. They are full of it. They love it. It is to them like a God. They believe it is of God. With religious awe they obey its behests. Not gold, or crowns, or fame, could bribe them to leave it. They are wedded to it from choice. It is their first love. It makes them beautiful men; yea, more, noble men, great, brave, righteous men. When God looks about for his jewels, these are the men his eye rests on, well pleased. He keeps his angels employed in making crowns for them, and they make crowns for themselves too! Crowns of honesty! To some men they seem not very beautiful in the dim light of earth; but when the radiance of heaven is opened upon them, they will reflect it in gorgeous splendor. Nothing is brighter; nothing is better; nothing is worth more, or more substantial. Honesty, peerless queen of principles! how her smile enhautes the men who love her! How ready they are to suffer for her, to die for her. They are the martyrs. See them. What a multitude! Some at the stake; some in stocks; some in prison; some before judges as criminals; some on gibbets, and some on the cross. But they are all sustained. They smile on their foes. They have peace within. They are strong and brave in heart. Their souls are dauntless as the bright old sun.—Royal Path of Life.

The Power of Belief.

And now beside me all the time there is another man, and the difference between him and me is this, that he believes in immortality. Somehow he has got hold of the truth of resurrection. To him death is a jar, a break, a deep mysterious change, but not the end of life. I know that men may claim to believe that, and yet live on like dogs. Men may claim to believe that, and yet be slaves and cowards. But this man really believes it, and so

what it does for him! See how free it makes him. How it breaks his tyrannies! He can undertake works of self culture, or the development of truth; far, far too vast for the earthly life of any Methuselah to finish; and yet smile and calmly work on when men tell him that he will die before his work was done. Die! Shall not the sculptor sleep a hundred times before the statue he begins to-day is finished, and wake a hundred times more ready for his work, bringing with a hundred new mornings to his work the strength and the visions that have come to him in his slumber? He can desire to please, and yet be perfectly patient as he waits for a "well done" that will fall on his ears out of divine lips when this world and its shows are over. He can desire to show himself and yet live in obscurity, content, sure that some day—what does it matter when to him who has eternity to live in?—God will call him and bid men see in him the work of love and grace.—Phillips Brooks.

AN HISTORIC CARRIAGE.

Forty-seven years ago June 27 a band of masked men suddenly emerged from a strip of timber west of Carthage, Ill., and crept stealthily along an old rail fence until they came within a few hundred yards of the old stone jail wherein the prophets, Joseph and Hyrum Smith, were lodged. The mob stormed the jail and put the prophets to death. That day made Carthage historic. Although nearly half a century has passed since the murder, interest in the scenes of those days has not died out. Strangers come long distances to view the old jail, now a private residence, and to gaze upon the wreck of the old Hamilton hotel where the bodies of the slain were cared for by brave old Artois Hamilton.

Out in a yellow wheat field that skirts Carthage stands the wreck of a carriage that in its day was a marvel of beauty and convenience. The elements have wrought havoc with it, and ere long some enterprising lad will have appropriated the old iron parts with which to raise money for the circus. The old hack is now the property of John D. Stevens, who has no idea how long the vehicle has been in Carthage. Old Artois Hamilton used it in connection with his hotel, driving strangers from one point in the country to another as early as 1842-3. Joseph Smith, while on some of his proselyting tours, was a passenger in it. So was Stephen A. Douglas. Abraham Lincoln went to Carthage once to defend a man called William Fraime, charged with murder. A railroad ran within ten or fifteen miles of Carthage, and the old hack made regular trips for the convenience of passengers. The sad-faced, kindly lawyer was a passenger on this occasion.

His stay was brief. The case had been brought from Schuyler county. There was no hope for the man. Lincoln filed a bill of exceptions, the original of which is now on file in the recorder's office. The man was convicted, and in a few weeks was hanged in the presence of a multitude. If the old trap hangs together long enough some enterprising party will take it to Chicago.—Pension Gazette.

THE AGE OF DECAY.

How the Light of Life Gradually Goes Out From the Body.

Birth, growth, maturity, decay, death—such is the normal history of man. The three periods of life should sustain a certain proportion to each other—twenty years of growth, sixty years of maturity, twenty years of decay. This is what might be counted upon as the ordinary course of human life, but for the fact that we labor under a load of ancestral transgression of physical and moral law supplemented and intensified by our own personal delinquencies.

How pleasant is the picture! Twenty years of happy childhood and youth, sixty years of intellectual progress and achievement, with domestic and social joys, and then twenty years of slow, almost unconscious decay, characterized by serenity of mind, pleasing memories and joyous anticipations of a grander life beyond the grave.

Sadly different is human existence as we see it. We look with wonder upon Gladstone, past 80, still vigorous in body and mind, still strong and wise to lead the great Liberal party of England. We accept three score and ten as life's natural limit, and expect only labor and sorrow if this limit is passed.

We are doomed, we think, by our inheritance, and to some extent this is true. But we should remember the law of recuperation. The torn flesh heals, the broken bone reunites. Diseases tend toward recovery. The weary toiler rises from sleep strong for new labors. The wise physician bases his hope upon this law.

And this tendency of nature to heal herself may be greatly assisted by careful and intelligent living, so that it is always possible that the man of unfortunate ancestry may secure for himself a good old age, and start his posterity upon an ascending plane.

Do what we will, however, life must have its end. When the age of decay is reached hidden changes are going on, the culmination of which is the last great change. The muscles shrink; the brain shrivels; the nerves lose their sensibility and active power; the arteries, perhaps, become chalky or fatty; the heart is weakened; the circulation enfeebled, and at last the end comes.

During this final period, then, we must take things calmly; avoid ox-

cesses of all kinds; guard against exposure to cold; keep up a degree of mental activity; cultivate cheerfulness and look forward with hope.—Youth's Companion.

Unexampled Progress.

The business men of this country are too apt to forget the soundness of America's vast progress. The United States is to-day almost the only great country in the world whose future is brighter than its past. Great Britain has in many respects reached the limit of its greatness. It can no longer be the manufacturing center of the world, for we have taken the foremost position in that line. Its vast iron and steel business is yearly increasing in cost of production, while ours is decreasing. It cannot meet the world's ever-growing demand for iron and steel, because it cannot increase its production to any great extent in competition with this country. It produced no more pig-iron in 1890, notwithstanding the high prices prevailing, than in 1882, while we more than doubled our output. Much of its ore it imports from far distant regions. Its cotton is all imported. It spends about \$750,000,000 a year for foreign food stuffs. On the continent, every nation is burdened with debt, and none can ever hope to pay off its obligations. Measured by their natural resources and their possibilities, they are bankrupt. In all of them the cost of production and of living is steadily increasing. In the United States we have scarcely laid the foundation of our future greatness. In natural resources we are richer than all of Europe combined; we are paying our debts faster than they are due; we have barely scratched the ground in development of our mineral wealth; we are rich enough to stand a decrease last year of 900,000,000 bushels of grain as compared with 1889, on account of bad weather; we are rich enough in addition to this, to send \$70,000,000 in gold to Europe within a few months without creating any financial trouble, and too, after Europe had unloaded on us millions of dollars of our stocks, because our securities were the only ones in the world that found a cash market when the Barings and others were trying to save themselves. In ten years, from 1880 to 1890, we have added \$2,000,000,000 to our capital invested in manufactures, an increase of nearly seventy-five per cent. In the same time the value of our manufactured products has risen from \$5,300,000,000 to \$8,000,000,000, a gain of \$2,700,000,000; or, in other words, we are now producing manufactured goods at the rate of \$3,900,000,000 a year more than we were ten years ago. The increase in capital invested in manufactures in ten years, from 1880 to 1890, was greater than the entire amount of capital invested in

Young People's Department.

This page is devoted to our young people, with the hope that they will make it of interest and value to themselves.

"AS THE TWIG IS BENT THE TREE'S INCLINED."

Boys and girls, did you ever, while in the woods, notice the peculiar shape of some of the trees? Instead of growing straight and beautiful in proportion many are crooked and out of all shape. Some of them are twisted and bent in many ugly forms. Did you ever consider that these ugly shaped trees were made so, not by God who created them, but because of some influence or power which made them grow differently from what was intended. Perhaps another tree bent them to one side, or some animal trampled upon them when quite young and tender, and because no kind hand straightened them at the time they were allowed to grow in this deformed condition, till they became so large and strong that it became impossible to straighten them.

And so it is with each child. When young, very little things are able to bend them, and make them grow crooked, not only in body but in mind. If allowed to remain in this crooked state till they become old, they become what the world calls "crooks," and it is then about as impossible to change them back to their proper shape as it is to straighten the big trees of the forest.

There are many things in this wicked world to make children crooked and so your fathers and mothers have constantly to use all their power to make you grow straight. The church and Sunday School are helps in this matter, but children you will have to help yourselves. Remember that whenever you do anything wrong, you become crooked. When you take anything that does not belong to you there is a crook in your character. If you swear, another crook; a cigar, another crook; a glass of beer, another crook and so on, and if not checked your character becomes a great big ugly crook that nobody will be able to make straight. Try therefore to avoid everything that will make you crooked, and you will grow up to be good strong handsome men and women in Christ Jesus.

BIBLE STUDY.

BAPTISM AND TEMPTATION OF JESUS.

THE world may hold up its hands in holy horror at the thought that some poor Saint of latter days should rise to testify, though with much trembling, to the truth that God has with his mighty power swept the clouds of darkness aside to let down a pillar of light upon his children and let them know of his divine approval of their entrance into the kingdom of his dear Son.

Through his providence in disseminating the means of learning what the principles of truth are, few indeed around us need be ignorant concerning the baptism of Jesus.

In the Scriptural accounts we read of many occurrences, the contemplation of which causes us to wonder at the power, wisdom and beneficence of our Heavenly Father, and the humility and condescension of the Savior, whose act has signalized to the world the importance of fulfilling all righteousness in taking this step toward obtaining a citizenship in the kingdom of heaven.

Then, too, He was not intimidated by some renowned one of earth, although he himself was the Prince of Peace, no glittering diadem need be placed upon his placid brow, nor splendor, pomp or worldly triumph greet his appearing! But he, like his followers, must be baptized by one having authority from God, if he, who should perform this work, were but a lowly priest, a buffeted prophet hailing from some obscure abode, clothed in camels hair and with a leather girdle, one who felt unworthy and who would feign refuse to serve.

If the illiterate and humble toilers of earth have been the ones he chose to minister in his kingdom, restored again in these last days, if to guide and govern his people, the voice of some ministering angel has been heard again, if God has spoken to his servants from the heavens with tears of joy many can testify, "This what we long have prayed for and expected. History repeats itself, and God is still the same, unchangeable and true." Looking backward; we see there must have been given some manifestation from heaven to John, to attest the divine mission of the lowly Nazarene, the son of Joseph, baptized in the little town of Bethabara beyond Jordan, by one who came crying out of the wilderness, and proclaiming his own mission to the sons of men. And so there was; for after being baptized by John, and straightway coming up out of the water, and praying, "The heavens were opened," and the Holy Ghost descended in bodily shape like a dove upon him; and a voice came from heaven, which said, "Thou art my beloved Son, in thee I am well pleased."

After his long fast in the dangerous wilderness where he was ministered unto by the angels, and where he communed with his Father, he was tempted by the evil one; when in the high mountain, while beholding all the kingdoms of the world, he was offered the power and glory of them all; when on the pinnacle of the temple the tempter still was there to tell him what a wonderful proof of his sonship, aided by the angels he could give; he overcame. Jesus believed in "the written word" which the Infinite One had spoken by the mouths of all the holy prophets. They had been persecuted and

killed, but their living, written words breathed out for him the truth that like himself shall live forever.

"He leadeth me—
Not always in the way I wish to go,
In sunshine and in gladness, no, ah! no!
For then you see
I might unthink be
For darkness and for storm, for rains and snow.
That come too oft sometimes for some you know,
To hear them patiently."

A. A. H.

OUR DESTINATION.

THE ENSIGN is now open for us to express our opinions, as to what we are, whither we tend and what the means are which will enable us to reach the place to which we are tending. Let us show by our works that we are grateful to the publishers for such a favor.

According to the written word we are the workmanship of an all-wise God, created in the likeness of God the Father and Christ the Son. We read, "And God said let us make man in our image, after our likeness."—Gen. 1:26, see also Gen. 5:11. This proves that Christ is in the similitude of the Father and we are likened to them. The Psalmist in speaking regarding this says: "What is man, that thou art mindful of him? and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Psalmus 8:4, 5. Believing this to be true, then the first question is answered, that is, that we are the best workmanship of the Divine mind. We read that Adam lived a hundred and thirty years and begat a son in his own likeness, after his image; and called his name Seth.—Gen. 5:3. This proves that man was not only created in the likeness of God but was endowed with power by which he might impart that likeness to his progeny. This being true we have reason to believe we are in the likeness of Christ, for we read, "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; for we shall see him as he is."—1 John 3:2. Much more could be given in proof of this but we consider this ample.

The thought, Whither do we tend, is a broad one, one that has involved the best minds of all ages and much difference of opinion has and does exist in regard to it. We will turn to the law and find the way wherein if we walk, we may find peace that flows like a river; peace such as the world with all its wealth and transitory pleasure can never give. Isaiah speaking concerning the way says: "And an highway shall be there, and a way and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools shall not err therein."—Isaiah 35:8.

Whither do we tend? The way is plain, but let us decide first where our final abiding place shall be, and

then examine the way that will lead us to it. We read that "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in a land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God."—Heb. 11: 8, 9, 10. Abraham looked for a city and if we are to be with him, we must look for it and with a living faith made perfect by good works, expect to enter that city whose builder and maker is God. We also read, "But now they desire a better country, that is, heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city."—Heb. 11:16. And, "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven and to God the Judge of all and to the spirits of just men made perfect."—Heb. 12:22, 23.

Much more could be given to prove that the final abode of the Saints is a city, but to my mind the testimony already given is sufficient, that if we are to have salvation, full and complete, we must prepare to meet the church of the first-born, the assembly of the Saints and an innumerable company of angels. This then is the hope of the Saints. For this we are striving, and we believe that in order to attain unto it we must have faith, which is the first principle of the gospel. Faith to believe there is a God, a perfect infinite entity, and he being perfect, his law is also perfect and that law is that men must repent, turn away from doing evil and do good, be baptized for the remission of sins, receive the laying on of hands for the gift of the Holy Ghost and continue to walk in obedience unto all that God has given or may give, that they may enter into that city whose builder is God. But we must add to our faith patience, virtue, knowledge, temperance, godliness, brotherly kindness and charity, and all other Christian graces; for we learn that obedience is better than sacrifice.

B. J. SCOTT.

"Light is sown for the righteous, and gladness for the upright in heart." To this testimony of the Psalmist, Jesus adds, "If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself." The light of divine truth is not stationary, but advancing, and the righteous will keep pace with it; but to those who fall behind, it gradually fades away into darkness.

Answer to Bro. Gomer Wells' Question.

Q.—"Why do we see only one hemisphere of the moon?"

THE shortest answer to this question is: Because the moon rotates upon its axis in exactly the same length of time as it revolves around the earth. To make a simple demonstration of this fact, take a croquet ball and a marble, let the croquet ball represent the earth and the marble the moon; now if you will take the marble and roll it entirely around the croquet ball, on the stripe, you will see the marble turns around (or rotates) a great number of times before it goes around (or revolves around) the ball, now the ball being the earth, and the marble being the moon, we would see all of the moon if it went around the earth in this manner, but it does not. Now I will change the illustration to show how it does go around the earth (revolve) and rotates upon its axis, and yet why we have seen but one side of it. Take the ball and the marble and instead of rolling the marble around the ball, take it firmly between the first finger and the thumb, and slide it completely around the ball, keeping the same side of the marble against the ball. This is exactly the way the moon does go around the earth, only the moon instead of sliding around upon the surface of the earth slides around at a distance from it.

May be you do not yet see the relation of the moon, (the marble). Well, try it again like the last time and when the marble is on the opposite side of the ball from which you started it, if you will notice, you will see that the same side of the marble is not towards you as when you started it around, but the opposite, continue sliding it around and notice the marble closely and by the time you have slid it entirely around you will have seen it turn all of its sides towards you, yet only one side toward the ball (the earth), now if you are sharp you will have seen another fact demonstrated which is, that from the sun we could see all sides of the moon, for you, in the last illustration, are the sun. This last is a pun, if you, my reader, happen to be a son—see?

WILL H. MILLS.

Italy, Prussia, and Austria are turned against the Jews who are exiled from Russia.

Thousands of devoted and deluded Catholics are flocking to Treves to get one look on what is said to be the seamless coat or tunic of Jesus.

"If they hear not Moses and the prophets," said Christ, speaking of the Jews, "neither will they be persuaded, though one rose from the dead." Reader, as long as you turn away from the light you already have, no conceivable amount of additional evidence will ever open your eyes to the truth.

ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 2.

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OBJECTIONS ANSWERED.

We are sometimes met with the objection, that the position we occupy in declaring that God has again spoken to mankind, that angels again visit the earth as in former times and that the gifts of the gospel are again manifest in prophecy, tongues, interpretation of tongues, in healings, visions, discernment, etc., as in the days of Christ and his apostles, is all in direct contradiction to the Bible and therefore unworthy of support or belief.

In former articles upon this subject we have shown that the teachings of the Bible were in perfect harmony with our belief in a continuation of these blessings being necessary. We now wish briefly to examine certain passages of scripture which have been referred to us as proof that we are at variance with the word of God.

One of these passages reads as follows: "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 which is in Christ Jesus."

These are the words of the Apostle Paul directed to Timothy, his child in the gospel, as found in 2d Tim. 3: 14, 15. The main point urged against our position by this text is that it teaches that the Scriptures are all sufficient; that we do not need any further revelation; for if the Scriptures were able to make Timothy wise unto salvation they are sufficient for everybody else. Hence anything further is unnecessary. In answer we have this to say: That any one setting up such a claim from this passage is either very ignorant or else he presumes upon the ignorance of those whom he is trying to teach, for it is a well known fact that the New Testament, as we have it, was not then in existence; a large portion of it was not even written at the time, and the scriptures which Paul had refer-

ence to were merely the Old Testament scriptures. This objection then, if it proves anything against our position proves too much even for our opponents, for it rules out all the New Testament and makes the Old Testament all sufficient, which very few will be willing to admit. Oh, but you answer, Paul explains in the two following verses, that "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;" and inasmuch as all scripture is given by inspiration, when Paul uses the word scripture here, he includes all that God had or would inspire men to write, and this would include the New Testament. All right, we are satisfied with this interpretation for the argument's sake; but what does it prove? Simply that whatever God inspires men to write is scripture, and that we should be guided and made perfect by it, but it does not limit inspiration to any particular age, hence if God speaks in our age it is just as much scripture and should be followed as closely as though given eighteen hundred years ago.

But again, you ask: Does not the same apostle declare in 1. Corinthians 13: 8, that inspiration shall cease when he writes, "Whether there be prophecies they shall fail, whether there be tongues they shall cease." No, he does not declare that inspiration shall cease, only so far as it is manifest through these particular gifts, which he regards as a means to an end and when the end shall have been reached, then the means to that end will be no longer necessary. Then will vanish, not only tongues and prophecy but the gift of knowledge as well, that is in its present imperfect state, for we shall know even as we are known. The time for all this is plainly stated to be "when that which is perfect is come." That is the end to be accomplished by the aid of these gifts.

The individual who has attained the perfection "to know as he is known" has no need of these helps, but the Christian world certainly cannot boast of having reached that condition yet, but is very far from it; therefore they ought not to reject the very means that God has provided to bring us "all to a knowledge of the Son of God." Eph. 4: 11-13.

Another strong point is urged against us from Christ's words, "be ware of false prophets." From

this it is assumed that all who profess to speak in the name of the Lord, are necessarily false prophets. Christ did not so teach. He does not warn us against prophets, but false prophets. If he had intended his followers to reject all prophets he would doubtless have told them so plainly, instead of using the word false. The fact that he did use the word false is of itself an argument in favor of true prophets, especially when followed as this text is by a means of detecting the false from the true. Can there be a successful counterfeit unless there is a genuine, would we be troubled with counterfeit greenbacks, if we had none genuine, and should we need a detector to point out the false from the true? No, if they are all bad, reject all and there is no chance for deception. Christ knew that when his true prophets came to warn and instruct the people, there would be a chance for the enemy to get in his work by the aid of false prophets; hence Christ warns his followers to beware of them and tells them how they may be known, not by their clothing or outward appearance but by their fruits.

There is one more passage generally referred to as positive proof that our position is a false one. It is found in Revelations 22: 18, and reads as follows: "For I testify unto every man that heareth the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book." Many refer to this passage as though John was writing the few closing verses to the Bible as we now have it and then assume that "this book" had direct reference to the Bible; such however, is not true for all the New Testament was not even then written. If it had reference to the New Testament then written, John himself must come under the curse, for his epistles were written after this. Now, what are the facts? Simply this, John is in the Spirit, Christ appears unto him and commands him, "What thou seest write in a book." Rev. 1: 11, John obeys, and the book of revelations is the result. Now when John wrote his epistles after this, did he in any sense add to the book, of course he did not. Then in what sense does any other man whom God may inspire add "to this book?"

That Christ never intended any one to infer from this verse that inspiration ended at the close of the Apocalypso, is most positively proven in the book itself in the 11th verse

of the 10th chapter. "And he said unto me thou must prophesy again before many people and nations and tongues and kings."

What folly then for man to claim that God must forevermore keep silent because he has forbidden man to add to one of his books. Yet these are the strong texts urged against our claim for present inspiration. We think the reader cannot fail to see how they entirely fail to prove what has been claimed for them.

SIN is the transgression of law, we are saved from sin when we are saved from transgressing law.

BRO. R. J. CRAWFORD, clerk of the Independence branch, wants the address of Lucien B. and Hannah Richmond, will some one please send it to him.

Those who approach God in prayer ought not expect to bring the Almighty to them, but rather to bring themselves to the Almighty. Such will have faith even to accept a denial.

A BROTHER asks: Is the young people's department for children or young men and women? It is intended for both. The little totts have not yet been heard from but it is free for all who will make use of it.

EXTRA efforts are being made to make the reunion at Clay Center, Kansas, a grand success. Rates have been obtained on all the railroads. Especial arrangements have been made with the Rock Island to furnish chair cars for the exclusive use of those who attend. The regular Denver train leaves Kansas City at 10:30 A. M., and arrives at Clay Center about 3 P. M. It will be to the advantage of those intending to go from Kansas City to confer with E. G. Pitt, that ample accommodations may be secured.

The camp meeting at Henderson closed Sunday evening. Unfavorable weather and the busy season among the farmers prevented as large an assembly as was expected. The largest number, turned out on Saturday and Sunday, some estimating the crowd at from ten to fifteen hundred. The preaching was excellent and every one seemed satisfied that good was accomplished. Three were baptized. A pleasing feature on Saturday evening, was the marriage of Bro. William Pitt to Miss Bertha Hougas. An arch of evergreens had been improvised for the occasion. Bro. Thomas

Hougas of Henderson, Iowa, performed the ceremony which though rather solemn was nicely done. After the ceremony the happy couple received the congratulations of relatives and friends and repaired to the bride's parents' tent where several beautiful presents were tendered them. They left for their home in Independence, Tuesday.

REUNION.

From a letter from T. W. Smith we learn that he does not favor Rich Hill for the reunion because there is no grove near enough, while an arbor might answer the purpose for the assembly, he thinks a grove necessary to shelter the horses. He also thinks it unwise to intimate that there is likely to be a crowd running up into the thousands, a few hundred at best is all that we are justified in expecting as this is but a district meeting.

These meetings have been a success in other localities and we see no reason why they should not be in Missouri if rightly managed. Care will have to be exercised however, that our wisdom shall be equal to our zeal. Lowry city seems to offer the best advantages thus far.

Letter from Elder I. N. Whitte.

DEAR ENSIGN:—Am on the fly and have only five minutes to drop a line. One debate is over. Slang, slush and dirt beclouded the sky but Bro. Sparring was too much for the elder of the Christian church, Rev. Scott. Crouds heard for a week and we had the opportunity to spike their state evangelist's gun. Debate occupied from 10 to 12 a. m. and from 2 to 4 p. m., leaving nights for the "roustabouts," there is where the "cannons roared," so they said. Well we have no smell of fire on our garments and feel as fresh as a school boy. The good cause all around was just nobly maintained.

At 10 a. m. to-day we enter another debate which will last till Saturday eve.

Since July 31st the pulpit has almost been my bed and board day and night. Bro. Swinson and I held some thirty services in two weeks near Dadeville, in a fine arbor with big crowds and on last day baptized three, one an ex-M. E. minister who was hard of hearing in one ear but in baptism was healed. One a young man and the third a promising sister from the Presbyterians. Hope to meet many of the Saints at our conference at Clinton on September 5 and 6. Hurriedly yours, I. N. Whitte.

H. A. Stebbins

Sermon by Elder C. H. Porter.

Delivered at Girland, Ohio, Wednesday morning, April 8th, 1891.

(Reported for the ENSIGN by Sr. Della Robinson.)

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God."—1 John 3:1.

During the meetings of the past few days we have heard much concerning Jesus the Christ. We have been told of the wonderful atonement wrought out by him. We have also heard of him as the greatest teacher, not alone of his own, but also of every succeeding age. Yesterday we were told of his being put to death in the flesh but quickened by the Spirit that he might bring us to God; and the object of his bringing us to God was stated as being, that we might learn of his ways and walk in his paths.

We believe these teachings. They are held by the church, and are taught in the scriptures. And to-day we call your attention to a subject that is of equal importance, namely: The love of God as expressed to a people who in their time were called the "sons of God."

God has manifested his love to the world by the wise provisions he hath made for them, but in an especial manner has he provided for the welfare of those who in different ages and dispensations have been denominated his sons. We find that "In the beginning God created the heaven and the earth, and the earth was without form, and void; and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters."—Gen. 1:1, 2. This teaches us of the condition of this earth prior to the moving of God's Spirit upon it. There was no law, order, or intelligence manifested, but when God said, "Let there be light, there was light." The Spirit of God, or the intelligence of God, moved upon it and established order where before had been chaos. God by his infinite wisdom created and brought into existence the fishes of the sea, the fowls of the air, the beasts of the field, and provided for the wants of each; but man was the last and best of the creations of God, as pertains to this earth. "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image."—Gen. 1:26, 27. Thus we see that man was honored above all the other works of creation. He was made in the image of God, and power, dominion, and authority was given him over all the lower orders of God's creations.

In reading the genealogy of Christ as recorded in the third chap-

ter of Luke, we find his lineage traced down to the time of Adam and there find the statement made that Adam was the son of God. Thus we find that man was not only made in the image and likeness of God, but also that he was the son of God. In every age we find that a certain class of men were called the sons of God. In the book of Job, which is probably the oldest book of the Bible, in the first chapter we find there was a day when the sons of God came to present themselves before the Lord; and in the sixth chapter of Genesis we find mention made of the sons of God; and when Christ was about to be manifest in the flesh an angel told his mother that he should be great, and that he should be called the Son of the Highest. Thus we see that Christ, the Savior of men, was to be of this order called the sons of God.

We understand this to represent the highest condition to which man can attain. It is the condition which man occupied in the beginning when he was created in the image and likeness of his Father and Creator. This condition he lost when by transgression he fell. It was this lost estate of man which Christ as the Savior of man came to restore; and in this is the love of God manifested to the world that while we were yet sinners, seeing we could by no possibility redeem, or save ourselves, God in his great love and wisdom sent his Son that he might not alone make atonement for us, but that he might become our Leader and Commander, that he might himself keep the commandment that he had received from his Father and which he said he knew was life everlasting. That he might teach us his ways and say to his disciples, "Come follow me." Hence we read in the first chapter of John, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." He did not make them the sons of God, but he gave them power, that is, he opened up the way for them. He gave them the commandment that he had received as a means leading unto salvation.

We find him walking, according to his own teaching, and he never asks his disciples to walk in a path that he himself has not trod. He always disclaimed having any doctrine of his own. He always taught that the doctrine was "His that sent him;" and he declared if any man would do his (the Father's) will he should know of the doctrine. He said, "I proceeded forth and came from God; neither came I of myself; but he sent me."—John 8:42. "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.

When John was baptizing in the Jordan for the remission of sins Christ came and was baptized of him. When he came up out of the water "the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him," and he heard the voice of God from heaven declaring, "This is my beloved Son, in whom I am well pleased."—Matt. 3:16, 17. Thus the Sonship of Christ was publicly declared, and acknowledged by the Father. It was from this statement of fact, that the devil tempted him. He did not deny the Sonship of Christ, but he questioned it, and asked of Christ that he prove his right to that title. Said he, "If thou be the Son of God command that these stones be made bread;" and again, "If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."—Matt. 4:3, 6.

The Jews also objected to Christ on the same ground, saying, "Thou being a man, makest thyself God."—John 10:33. Jesus defended himself against this charge by referring them to the scriptures as written in the 82d Psalm, saying, "As it not written in your law, I said, ye are Gods? If he called them gods, unto whom the word of God came, and the scriptures cannot be broken: Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"—John 10:34-36. Thus we find that those to whom, and by whom, the word of God came were called gods, or the sons of God. This explains the sense in which the apostle used the language of our text, and is equivalent to saying that they had been redeemed from the powers of darkness, had passed from death unto life, and had become the sons of God, consequently the brethren of Christ. Well might the apostle say, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." It placed them to whom he was writing on a plane with the redeemed of all ages and dispensations. To say this by inspiration of the Spirit of truth was equal to saying they had become heirs of God and joint heirs with Jesus Christ to an inheritance incorruptible and undidled and that fadeth not away.

The question with us this morning is, Do we belong to that same church to which John was writing? Can we rightfully claim sonship with God? Have we been baptized by the "one Spirit" into the "one body," thereby being born of the water and the Spirit, having passed

from death unto life, from darkness into light, so that we can truly say we are led by the Spirit of God, and consequently have become the sons and daughters of God? If so, brethren, let us remember that our elder brother, the captain of our salvation, Jesus Christ, was made perfect through suffering; and if we would be perfect we must likewise walk the same path that he traveled. There is no royal road to heaven, unless indeed, that can be called a royal one that was sanctified by the sufferings of Christ. We cannot win the crown of eternal life unless we first prove our right to it by fighting the good fight of faith. Every true Christian is an hero. He has to contend, not alone with flesh and blood, but against principalities and powers; but thank God the path hath been plainly marked for us to walk in, and if we truly follow Christ we shall always be able to discern the impress of his feet where we are called to tread.

Our claims to-day are greater than those of any other people, consequently in order to prove them true we should be found walking in the greater light. Christ, while on the earth, was the "light of the world," he also said to his disciples, while he was with them, "Ye are the light of the world."—Matt. 5:14. This should be equally true today. We, as the church of Jesus Christ, should let our light shine so that all people may be compelled to glorify God by acknowledging that we have learned of him and that we are in the light, even as Christ walked in the light. Paul said to the church in his day, "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." * * * And will be a father unto you and ye shall be my sons, and daughters, saith the Lord Almighty."—2 Cor. 6:16-18.

This same apostle laid down a rule of life for the people of God saying, "Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."—Phil. 2:14, 15. Oh what a lesson this is to us! Have we learned it? Are we striving day by day to do all things without murmurings and disputings? Are we living blameless and harmless, the sons of God without rebuke? We ought to be. Christ said to his disciples, "In your patience possess ye your souls;" and Paul said, "We know that all things work together for good to them that love God." This being true we should cultivate patience and have faith in God, and thus be prepared to meet, endure, or overcome all things that we might be conformed to the image of Christ, and, if necessary, like him, be "made perfect through suffering."

Yes, perfect. We are aware that some say it is impossible to become perfect in this life; but we do not believe that Christ spake unmeaningly when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. 5:48. David tells us in the nineteenth Psalm, "The law of the Lord is perfect, converting the soul." If we keep a perfect law, we shall be justified by that law. The law for our government is the gospel of Jesus Christ. I think all will agree with me that it is a perfect law. A law adapted for all the needs of our race. By its provisions we can be cleansed from sin; can receive the birth of the Spirit; can obtain entrance into the "kingdom of heaven," and attain unto immortality. There is a perfection to which all should attain. When we hear the good news of the gospel proclaimed, having faith in God, and being repentant, we offer ourselves in obedience to the gospel for baptism, for the remission of sins.

Having thus become obedient to the terms of the gospel, will any one affirm that our condition before God and his church, is not in harmony with his law? I think not. If we are in harmony with his law, and that law provides for a remission, or forgiveness of sins, and we in good faith comply with the provision made in the law for such remission, will anyone affirm that our sins are not forgiven? Such an affirmation would be dishonoring the law-giver, and make the one so affirming, an unbeliever, and consequently incompetent to testify as a witness in the matter. When our sins are forgiven we certainly stand pure and clean in his sight. We are then in condition to receive the gift of the Holy Ghost; then, the proper ordinance in God's house having been duly administered for this gift, will any one say we are not legitimately born into the kingdom of God, even as Christ said, "by water and the Spirit?" Having been born legitimately into the fold and family of God surely we are then perfect in his sight. We have become his children. His Spirit, even the "Spirit of truth" teacheth us all things pertaining to spiritual things, and so long as we follow the directing influence of that Spirit we are perfect in our condition, although we are going on, and looking forward, to the perfection that shall be attained when Christ shall come and all his people with him. At that time the perfection of the church will have come. We ought always to be perfect in our own sphere though we be but babes in Christ.

Brothers, let us strive to prove ourselves worthy to be called the "sons of God." "Let us not be weary in well-doing, for in due season we shall reap if we faint not." My prayer to God is that he may ever guide us by his Spirit, in the paths of truth and righteousness, that we may be able to abide the day of the coming of the Son of God, and having done all, to stand perfect in his sight.

FOUR KINDS OF SALVATION.

BY A. H. PARSONS.

Salvation, as proposed for man in the scripture is of a fourfold nature.

First: Salvation from original sin and its effects which came by the transgression of Adam and Eve in the garden of Eden. "Sin entered into the world and death by sin; and so death passed upon all men for that all have sinned"—in Adam.—Rom. 5:12. This sin affected the whole human family in a two-fold sense, viz., banishment from the presence of God, and death of the body or the separation of spirit and body which constitutes the soul. And unless some means of salvation were provided the bodies of the human family must sleep in eternal silence, and their spirits in eternal banishment. But this provision was made, hence Paul said, "As in Adam all die even so in Christ shall all be made alive."—1 Cor. 15:22. Jesus Christ paid the debt which Adam contracted, and by his death and resurrection redeemed all mankind from the fall, but not the effects, for it is apparent to all that sickness, and death are still in the land. Hence the effects must be met individually till death cancels his claim, and in Christ all are made alive. This is the common salvation the apostle Jude speaks of, which he had written to the Saints about.

Salvation from death, or the reuniting of spirit and body comes by one man—Jesus Christ—and will be effectually applied to all the human family without any conditions whatever on their part. It is free grace alone without works which redeems man from death which came by reason of the fall. "The most hardened sinner will be as free from the Adamic sin as the best Christian, hence because of this remedy for sin Jesus could say of children "For of such is the kingdom of heaven," being redeemed by him.

Second: Salvation from actual or individual sins. This can only be where people have arisen to the years of accountability and become sinners. Hence this salvation can only be effected by, and through the gospel, and that on conditions that "He that believeth and is baptized shall be saved." "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." "Save yourselves from this untoward generation." "Arise and be baptized and wash away your sins." "Ye have obeyed from the heart that form of doctrine which was delivered you; being then made free from sin ye became servants of righteousness." These scripture texts go to show that sinners experienced a present salvation from sin on the conditions of faith, repentance and baptism. They were saved there and then that very hour,

—that is, justified, forgiven, made free from their individual transgressions. This condition of salvation can only be accepted by those who have arisen to the years of accountability and who possess their reason, which qualifies them to hear, judge and obey. It is not for babes and children for they are not capable of exercising faith.

Third: Temporal salvation, the means by which this was effected varied in different ages and under different circumstances. In Noah's age it was from the flood, and the means was an ark. In Lot's age from fire, Zoar was the place of salvation. In Jacob's day from famine, and laying up of corn during seven years of plenty was the means. In Moses' age from Egyptian bondage, Ezra from seventy years captivity in Babylon, by a restoration to Jerusalem. Paul from a watery grave, by a dream. The downfall of Jerusalem in the year seventy A. D. by fleeing to the mountains as forewarned by the Savior. "When ye see Jerusalem compassed with armies then let him who is in Judea flee to the mountains." In this the last age temporal salvation is needed from famine, pestilence, and flames of devouring fire which must overtake the wicked and none shall find deliverance only in Mount Zion and in Jerusalem * * * and in the remnant whom the Lord our God shall call." This salvation is only enjoyed by those who believe in, and receive salvation from God and live in harmony therewith.

Fourth: Eternal salvation can only be enjoyed in the immortal state, after the resurrection, in the presence of God and his Christ. Children are redeemed and participate in this celestial glory. Sinners may enjoy this condition of life by complying with the requisition of heaven, the gospel, and continuing unto the end of life, faithful in all things. It is possible for a man to be saved from the Adamic sin, by free grace, and from his own individual sins by faith, repentance and baptism, and be blessed with a temporal salvation by observing the voice of inspiration and yet by his own neglect lose his right to eternal life and fail to obtain eternal salvation. Hence the provisions are made by the Father, and man the creature is blessed with his agency and ability to act for himself and the outcome depends altogether on his fidelity to God and his covenants. Eli of old deceived himself and it is just possible for the Saints to be caught napping. The only safety for man is "living by every word that proceedeth out of the mouth of God." Three of these conditions can only be reached by obedience to divine instruction, but the fourth, or rather the first one considered in this article, is by free grace just as the poet says "Jesus paid it all."

Yellow fever is raging at Vera Cruz.

CHARACTER.

There is a structure which every body is building, young and old, each one for himself. It is called character, and every act of life is a stone. If day by day we be careful to build our lives with pure, noble, upright deeds, at the end will stand a fair temple, honored by God and man. But, as one leak will sink a ship, and one flaw break a chain, so one mean, dishonorable, untruthful act or word will forever leave its impress and work its influence on our characters. Then let the several deeds unite to form a day, and one by one the days grow into noble years, and the years, as they slowly pass, will rise at last a beautiful edifice, enduring for ever to our praise.

There are as many masterworkmen in you as there are separate faculties; and there are as many blows struck as there are separate acts of emotion or volition. Every single day these myriad forces are building, building, building. Here is a great structure going up, point by point, story by story, although you are not conscious of it. It is a building of character. It is a building that must stand, and the word of inspiration warns you to take heed how you build it; to see to it that you have a foundation that shall endure; to make sure that you are building on it, not for the hour in which you live, but for that hour of revelation, when you shall be seen just as you are.

Our minds are given us, but our characters we make. Our mental powers must be cultivated. The full measure of all the powers necessary to make a man are no more a character than a handful of seeds is an orchard of fruits. Plant the seeds and tend them well, and they will make an orchard. Cultivate the powers and harmonize them well, and they will make a noble character. The germ is not the tree, the acorn is not the oak, neither is the mind a character. God gives the mind; man make the character. The mind is the garden; the character is the fruit; the mind is the white page; the character is the writing we put on it. The mind is the metallic plate; the character is our engraving thereon. The mind is the shop, the counting-room; the character is our profits on the trade. Large profits are made from quick sales and small percentage. So great characters are made by many little acts and efforts. A dollar is composed of a thousand mills; so is a character of a thousand thoughts and acts. The secret thoughts never expressed, the inward indulgences in imaginary wrong, the lie never told for want of courage, the licentiousness never indulged in from fear of public rebuke, the irreverence of the heart, are just as effectual in staining the character as though the world knew all about them. A subtle thing is

a character; and a constant work is its formation. Whether it be good or bad, it has been long in its growth, and it is the aggregate of millions of little mental acts. A good character is a precious thing, above rubies, gold, crowns, or kingdoms, and the work of making it is the noblest labor on earth.

Character is formed by a course of actions, and not actions by character. A person can have no character before he has had actions. Though an action be ever so glorious in itself, it ought not to pass for great, if it be not the effect of wisdom and good design. Great actions carry their glory with them as the ruby wears its colors. Whatever be your condition or calling in life, keep in view the whole of your existence. Act not for the little span of time allotted you in this world, but act for eternity.

Characters formed by circumstances are much like machine pointers. They will do for the sport of mirth, and the torment of the senses of the beautiful. But they are horrible things. It makes angels weep to look at them. They are the picture of old chaos, a mass of confusion. A thousand winds have blown together the materials of which they are made. They usually lack order, harmony, consistency, and beauty, the very elements and essentials of a good character. They are those aimless nuisances that live for nothing, and mould, and become putrid, about the sewers of the world. If aught on earth is despicable, it is these porous masses of conglomerated filth and scum that float on the surface of society, driven or attracted by every speck of circumstance about them. They are purposeless, powerless, enervated automatons, playing second fiddle to chance. One brave will to resist evil and hold fast to good, is worth a million of them. One stout soul, with a resolute determination to make its own character, after the pattern of its own high wrought ideal, that, Jackson-like, takes the responsibility of being what suits its well-formed judgment is of more real significance than an army of them. It will stand against them, and defy their power.

Every man is bound to aim at the possession of a good character, as one of the highest objects of his life. The very effort to secure it by worthy means will furnish him with a motive for exertion; and his idea of manhood, in proportion as it is elevated, will steady and animate his motive. It is well to have a high standard of life, even though we may not be able altogether to realize it. "The youth," says Disraeli, "who does not look up will look down; and the spirit that does not soar is destined, perhaps, to grovel." He who has a high standard of living and thinking will certainly do better than he who has none at all. We would have young men, as they start in life, regard

character as a capital, much sure to yield full returns than any other capital; unaffected by panics and failures, fruitful when all other investments lie dormant, having as certain promise in the present life as in that which is to come. Character is like stock in trade; the more of it a man possesses, the greater his facilities for adding to it. Character is power, is influence; it makes friends, creates funds, draws patronage and support, and opens a sure and easy way to wealth, honor and happiness.

Trifles discover a character more than actions of importance. In regard to the former, a person is off his guard, and thinks it not material to use disguise. It is no imperfect hint toward the discovery of a man's character to say he looks as though you might be certain of finding a pin upon his sleeve. Truthfulness is a corner-stone in character, and if it is not firmly laid in youth, there will be over after a weak spot in the foundation.

Sum it up then as we will, character is the great desideratum of human life. This truth, sublime in its simplicity and powerful in its beauty, is the highest lesson of religion, the first that youth should learn, the last that age should forget.

The value of character is the standard of human progress. The individual, the community, the nation tells its standing, its advancement, its worth, its true wealth and glory in the eye of God by its estimation of character. That man or nation who or which lightly esteems character, is low, groveling, and barbarous. Wherever character is made a secondary object, sensualism and crime prevail. He who lives for anything less than character is mean. He who enters upon any study, pursuit, amusement, pleasure, habit, or course of life, without considering its effect upon his character, is not a trusty or an honest man. He whose modes of thought, states of feeling, every-day acts, common language, and whole outward life, are not directed by a wise reference to their influence upon his character, is a man always to be watched. Just as man prizes his character, so is he. This is the true standard of a man.—Sel.

A railroad man of Louisville, Ky., has invented a novel clock to be set up at stations on lines of railroad and to be operated in connection with the block signal system. The dial and figures are sufficiently large to be seen by the engineer of a rapidly moving train. The hands are also constructed with a view to render them easily discernible from a speeding engine. As a train rushes by the station the hands mark the time of its passage and remain there until the next train appears. A red light is shown five minutes, after which a green light appears, and in five minutes more is replaced by a white light. The engineer of the next train by this means not only receives the signal, but in passing the station may learn from the clock exactly how long previously the preceding train passed the station.

ZION'S ENSIGN.

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

Independence District Directory

I. N. WHITE.....Missionary in Charge.
 J. A. ROBINSON.....President
 F. G. PITT.....Vice President
 ALFRED WHITE.....Bishop's Agent
 E. TRENKHOFF.....Clerk and Treasurer.

Independence Branch Directory.

F. G. PITT.....President.
 RONALD K. MATH.....PRESBYT.
 J. B. SCOTT.....Teacher.
 J. A. McGUIRE.....Deacon & Treasurer.
 R. J. CHAWFORD.....Clerk.

Sunday School.

H. R. MILLS.....Superintendent.
 WM. CLOW.....Asst. Superintendent.
 EARL CORFIELD.....Secretary.
 EMMA MILLS.....Asst. Secretary.
 WILB H. MILLS.....Treasurer.
 F. G. PITT.....Chorister.
 MATTIE BOZARTH.....Asst. Chorister.
 BELLE ROBINSON.....Organist.
 MATTIE BOZARTH.....Assistant Organist.
 ADA PITT.....Librarian
 CLARA BUESMAN.....

LOCAL NEWS.

Bro. W. T. Bozarth is on the sick list.

Bro. James Hendrickson has gone to Sedalia to work.

Sister Helen Smith is still in a very precarious condition.

Sister A. P. Free is able to be around again after a severe illness.

Sister F. G. Pitt is visiting with Sr. E. C. Brand at Thurman, Iowa.

Sister Brennan has returned home after quite an extended stay here.

Bro. David Sutherland of Webb City, Mo., spent Sunday in Independence.

Bro. and Sr. B. C. Smith are expected home this week from their trip to England.

The "Air Line" is pushing work rapidly. It is supposed that it will be in operation by October first.

Bro. George Hayward preached to a very interested audience on last Sunday evening at Walnut Park.

Bro. Robert Parker, accompanied by Mr. Melvin Newland, of Armstrong, Kansas, spent Sunday in Independence.

Bro. and Sr. Edgar Harrington also Bro. and Sr. James Stratton of the Armstrong branch Sundayed in Independence.

The canning factory is employing all the help it can secure and working early and late to take care of the tomato crop.

Quite a number of Independence carpenters, painters, etc., have been obliged to go to other places for work in their line.

The Waggoner-Gates Milling Co. are putting in a switch for more car room. The capacity of their mill is about 300 barrels per day.

The Independence Woolen Mills are turning out a fine quality of blankets and have a number of women employed tosing off socks.

Bro. and Sr. Henry Edwards, Sr., of Kansas City attended meetings here Sunday.

Bro. M. Shaw, with a few assistants, is still pushing the work of plastering the Saints new church.

Bro. and Sr. Wm. Bushnell are moving to Knob Noster to engage in the hotel business in that city.

Bro. William Pitt accompanied by his bride, formerly Sr. Bortha Hougas of Henderson, Iowa, arrived home on Wednesday and at once took possession of their neat new home.

Bro. Joseph Luff occupied the pulpit at the Saints' church both morning and evening on Sunday. Both sermons will be published in the ENSIGN in the near future.

Bro. A. A. Reams of Grinnell, Iowa, and Mr. M. P. Dose of same place passed through here on their way to Denver, Colo., on Wednesday, while here they made the ENSIGN a pleasant call.

Independence schools are noted for the efficiency of their teachers and the proficiency of their pupils. Parents desiring to educate their children will make no mistake by locating here. The public schools begin September 14th.

There have been very great changes in the temperature here during the last week, part of the week any clothing was too much for comfort and the other part many wore overcoats to be comfortable. It is reported that some vegetation was touched by frost.

After this week our friends will find us at the rooms formerly occupied by the M. R. Wright Printing Co., or West Lexington street, over the Dummy Line Depot, where we will be ready to do all kinds of work in our line and at prices that cannot be duplicated on the same quality of goods.

Bro. George Bartholomew will shortly give performances with his horses in Kansas City and will go from there to Atlanta, Ga., to exhibit at the Great Southern Fair. Bro. Bartholomew is without a peer in this line in the world. He is a complete master of horses and teaches them to perform feats apparently impossible for any animal to accomplish.

The Novelty Iron works put in a new boiler this week and will soon be ready to do any kind of work in their line. They manufacture "The Ramsen Combination Vise," a combination stereotyping machine and plate finisher, the "Worrell Alloyed Iron" car brake shoe, a cloth measuring and folding machine, also car, wagon and buggy springs. These works are owned by Bro. William Clow and the forge is presided over by Bro. Geo. E. Harrington, both thorough masters of their work.

KNOB NOSTER, MO., ITEMS.

On Saturday the 22d the Knob Noster and Crab Orchard Sunday schools met in a grove south west of town and held a joint picnic. The day was employed in speaking, singing, instrumental music and eating dinner. About two hundred were present, and considering the cool day, all enjoyed themselves well. Some, not of the faith, started the report that there would be dancing, but although music was plentiful, the day's exercises opened and closed with prayer.

Bro. Kaler and the writer closed their grove meeting near Boonville last week. On the Sunday night previous, we reached two hundred people, the largest audience we have had yet in Cooper county. We think good was accomplished. When we arrived there we found crops famishing for rain but before leaving, rain came in abundance—such abundance as flooded the low lands and ruined thousands of dollars worth of property. Many bridges on both wagon and railroads were washed out.

Since learning of Clinton's inability to entertain, we favor Rich Hill believing that it is the most available in many respects. But if the present cold wave continues we hope the reunion will be indefinitely postponed.

Other meetings at places interfere with setting up our tent where we want it at present. Elder J. H. Wells keeps up regular monthly appointments near home. Each Sunday is occupied.

We were truly gratified with the excellent answer to the question: "Why do we not see both hemispheres of the moon?" Think the brother is capable of contributing further. Lets hear from him.

GOMER WELLS.

CLINTON ITEMS.

We admit that last week the weather was too hot to write up items, but to day it's almost too cold. Frost was seen in a number of places this morning.

The editor of the Henry County Democrat gave a favorable notice last week of the coming reunion of the Saints, and thinks the citizens of Clinton should try and secure its location here.

Bro. I. N. White who has been attending a debate some two miles from Mountain Grove, Mo., writes that the interest is excellent and he feels satisfied that much good has been done. Bro. Sparling and Rev. Scott, of the Christian church were the debaters.

By letter from Elder A. White we learn that three were baptized at Lebeck, Mo. Bro. White filled appointments at Taberville, Saturday and Sunday and goes from there to the Union school-house to hold services through the week and will then return home for conference. He speaks favorably of the work of Elder E. Curtis and Bro. Keek.

Arrangements have been made by the Clinton Sunday School to meet with the Sunday School Convention on Friday evening, Sept. 4th, and help to carry out such exercises as may be thought best for the work. Let every Sunday School in the district be represented by a large delegation.

Through the kindness of the Christians, we have made arrange-

ments with them to use their church during conference on Friday, Saturday and Sunday evenings.

Those who come to conference on arrival at the Clinton depot will please look for our committeemen with badge on arm marked thus: L. D. S.

We want everybody to come to conference. Don't think you will be a "burden" to the Saints. We have arranged with some of our citizens to care for those who can not be accommodated by the Saints and no charge is to be made, so come along, we want to see a "big crowd" of Saints in Clinton.

Services were held at the Saints chapel last Sabbath and very interesting preaching in the evening.

Bro. O. B. Riggs of Lewis, Mo., was down to see us on Monday.

The Clinton Fair will open next Wednesday, September 2d and close Saturday evening. Those coming to conference can get the benefits of rates to the Fair.

D. C.

LOWRY CITY ITEMS.

We had a heavy rain and wind storm last Friday evening and the weather has been cold for several days since the storm.

Mr. Albert and Miss Emma Freel, from Iowa are visiting with Bro. and Sr. B. Freel of Lowry City, and as it is peach and pear time we think they will enjoy themselves while there.

Three days of last week was soldiers reunion at Osceola, Mo., and it was said to be the largest gathering of people at this place since the war when the army was there.

Mrs. Ingle, a sister of Sr. Hall, is said to be very sick.

Elder P. W. Pramo gave us a short but interesting sermon Sunday at High Hill school-house.

Our brethren and sisters of this branch seem to be growing stronger every day in the work. It was cheering to hear the testimonies of both old and young last Sunday.

Remember the grove for our reunion at Loway City, Mo., has been offered free to us, and everything else is so plentiful and cheap it is almost the next thing to being free. It seems as if the fruit is ripe and all that is needed is for some one to shake the tree and gather it.

REX.

RICH HILL ITEMS.

The reunion is about all we hear of now days. The Saints and friends in Rich Hill are looking forward for a general good time.

John and Alfred Ferry have returned from their visit with relatives in Moline, Ill., and are looking hale and hearty.

Bro. and Sr. Wedlock have disposed of their property here and have moved onto a farm near Ellis, Mo., joining Bro. J. L. Homming's place. Bro. W. secured a five years lease on the place and thinks that his future prospects are very good. We can only wish them success.

What the Rich Hill Branch has lost in the removal the Nevada Branch will gain.

The Salvation Army is in town again and are using our church part of the time.

Another fine rain. Crop prospects are good.

Sr. Ferry of whom we made mention in our last, is much better.

Meetings last Sunday were well attended, and we noticed, that even some of the spectators were moved to tears by the gentle influence of the Spirit of God.—Truly "Tis good to be a Saint in latter days."

A pleasant surprise party was held in honor of Bro. D. F. Houser, at his residence Saturday, August, 22, it being his 45th birthday. Sr. Houser furnished the guests with refreshments while Mr. J. C. Welch furnished the music. None of the Saints were in attendance.

Rev. C. A. Hedrick of the Christian church preached his farewell sermon last Sunday evening.

\$6,000 has been subscribed for the Rich Hill Fair, which will no doubt be held this fall. Saints wishing to see the country should take advantage of low railroad rates during the fair and reunion. Remember that Rich Hill can be reached from north, south, east and west, by rail.

Aug. 18, 1891. J. C. C.

ATTLEBORO ITEMS.

Little Miss Persia May Weeks of Providence, R. I., was in town last week as the guest of her aunt, Sr. Mary Rogers of this place.

A two days basket meeting could be appointed to advantage in this district. Why not have one or more of them?

Sr. Jennie Weeks of Providence, R. I., was in town visiting last Saturday and Sunday.

Bro. J. F. McDowell writes from New England L. D. S. reunion, dated at Greens Landing, Me., Aug. 17th: "The Reunion closed last eve. Nearly all the folks returned homeward by Saturday p. m. including Bro. W. H. Kelley. The services were well attended and quite spiritual throughout. A large number of us took a delightful sail in a schooner on Friday afternoon, turning about the granite isles of the bay. I go from here to Jonesport for ten days or so, thence to Providence, R. I. There were three baptisms."

A. B. PIERCE.

KANSAS CITY ITEMS.

Kansas City feels refreshed after Friday's storm.

Bro. James Tankard found his lost boy after an absence of over a year. He has been to England and all over the United States.

Bro. A. Allen addressed the Saints Sunday morning and evening.

The prayer and testimony meeting was a spiritual feast. The gift of prophecy was manifested and a good spirit was present.

Bro. Edwards and Johnson spoke at the Market Square Saturday night.

Aug. 24, 1891. F. K.

Bro. R. M. Bradley and wife of Webb City, Mo., are visiting at Clintonville, Wis. They will be there until January and are desirous to see any elder or Saints living there or traveling through there. Their box number is 200.

ATOHISON, KAS., ITEMS.

EDITOR ENSIGN: The city of Atohison was made acquainted with a northern zephyr which was closely related to a cyclone last Friday at 3 p. m. It unroofed a number of houses, while out-buildings were thrown in every direction. Bro. C. Beckman's work-shop was turned over and put down on one corner of the kitchen, breaking it in but doing no damage otherwise.

The work in this city is looking up. The largest audience greeted me Sabbath that I have had the privilege of speaking to here. Quite an interest is manifested. I preached twice in the city and once west of here in a school-house, a new place, some interest was manifested there. Will continue the effort there as the interest demands, Bro. Guinand assisting; he has a great desire to learn more of this work for the purpose of telling it to others, and to this end is making commendable efforts.

Aug. 24, 1891. A. H. P.

Letter from Elder A. Kent.

ZION'S ENSIGN:—Your weekly visit brings with it fresh tidings from afar, thus upon the sunny plains of Kansas we are made acquainted with the world outside, its prosperity and adversities and learn that we are not alone in these. Nature seems to be no respecter of persons or place, the scorching sun is felt in New York as well as in Kansas, in the Dakotas as in Florida. We have been constrained to sing of late, Oh Kansas, sun hot Kansas. The sun registering 103, until a cloud a little larger than a man's hand appeared upon the horizon which changed the atmosphere to almost freezing, making one feel as though he had made a rapid transit from the tropics to arctic regions.

Health is good in this part of the "Sunflower" state.

The hum of the threshing machine, the glad song of the farmer as wafted along the breeze speaks of an abundant harvest. The yield of wheat both in quality and quantity is very satisfactory. Corn and oats will make a half crop. Our farmers are disposed to hold their grain until the price will cover the expense of producing the same. The outlook for Kansas farmers is much brighter than a year ago. Some will be compelled to yield to the mortgage fiend while others will be able to deliver themselves from the bondage of debt and oppression.

While storm and tempest may rage without, and doubts and fears within there is a hope of the redemption of Zion which grows brighter and brighter each day, and fills her wandering children with joy and gladness, in view of this there are vigorous efforts being put forth to make the reunion meeting that is to be held eleven miles north-east of Clay Center, Kans., a success. A cordial invitation is ex-

tended to all to come with tents and blankets. Boarding tents and refreshment stands will be on the grounds and the community will do all in their power to make the grounds and surroundings pleasant to both the pleasure-seeker and those who may seek to serve the Lord. Good order will be maintained, and the law of morality will be strictly enforced in and around the camp ground.

One and one-third fare has been secured over the railways upon the certificate plan. Those coming by rail must see that they get the proper ticket at their station so as to get the return rates.

CLAY CENTER, KANS., Aug. 23.

Letter from Sr. M. A. Christy.

The **ENSIGN** is looked for eagerly for the good reading there is in it, especially the sermons which are a feast to the hungering soul of those who never hear one preached.

Could not Bro. I. N. White come and visit us when he comes to Seligman, it is only thirty miles from here, Bro. John Mills and daughter, Sr. Lena Hendrickson, who lives with me, and myself. If Bro. White can come and will let us know we will try to get a place for him to preach in.

ROGERS, ARK.

Letter from Elder D. S. Crawley.

EDITORS ENSIGN:—I am still striving to sustain the gospel banner here, mostly in Weir City, which has near four thousand population now; preaching often on the streets and in private houses in various parts of the city. Those baptized (twelve of late) and very many more are manifesting much interest. I would be very glad if Bro. Caffal or T. W. Smith would visit our district, as we greatly need their assistance. One family of old Saints who have been for years appointed under a cloud, have come out and are rejoicing with us. Forty to fifty Saints in and near Weir City, twenty-five of them lately baptized, are as sheep without a shepherd. There should be a branch organized there at once, and I think a church could be built there this fall.

There are urgent calls for me to go elsewhere but if I do, who will look after these, and all Babylon is up in opposition. There are calls for preaching every night. One man who heard me Saturday night on the street came to our meeting on Sunday and offered me a dollar a night to continue a week upon the street, and would also help to fix seats. I state this to show the interest manifested. Any brother who can assist and battle with the traditions of "Orthodoxy," on the street if needs be, can find a welcome in our mining town. We have a two days grove meeting appointed here for the 29th ult. two miles east of Weir. Have had three here on Sundays productive of

much good. The **ENSIGN** is of great use to us as a teacher.

WEIR CITY, Aug. 19, 1891.

Letter from Weir City.

DEAR ENSIGN:—We have had preaching very steadily for about two months by Elder Crawley and have had very good meetings, but the people seem to be very careless and unconcerned.

There have been twelve baptized. We are having good audiences now and the interest seems to be increasing among them. We are still hoping and praying for the truth to conquer. We have organized a Saints Sunday School and have Saints meeting once a week.

Hoping the **ENSIGN** will still go forth doing good and to the editor long life and much prosperity I close.

W. H.

Letter from Bro. Levi Cheney.

DEAR ENSIGN: It was my intention that when I renewed my subscription I would write you a longer letter, but as I am sick I will make it short. I am away up here with no Saints only my family around here and I do not know how I could do without you and, the Autumn Leaves, Herald and Hope. They are all the preachers we get and are glad to get them and that they are so good. Although we are alone yet we are strong in the faith and would not know where else to go for a hope.

I am getting tired and will have to close. Brothers and sisters pray for me that I may have wisdom and understanding that I may live to the Lord and bring up my children to worship God in the beauty of holiness.

KENT, ILL.

To the Presidents of Branches of the Independence District.

BROTHERN:—Please call your business meetings on Monday evening, August 31st, as conference convenes September 5th at Clinton, Mo. Your branch reports should be ready for that evening so they can be passed upon by the church.

A union meeting has been talked of through the press. Does your branch approve of such a meeting. If so you should send delegates properly empowered to vote your wishes at conference regarding the time and place of holding said meeting. Should you decide to hold such meeting I would suggest that it be held at an early day so we can have Bro. Luff with us, as he is home now preparing for his mission in the west. Hoping this will reach you all in good time, yours in bonds,

J. A. ROBINSON, Dis. Pres.

Let no man deceive you in creating within you a thought that Christ will save you from punishment, until you are saved from your sins. "The soul that sinneth it shall die" is as true to-day as when first uttered. If we would be saved from death, we must first be saved from that which causes death—sin.

OUR YOUNG LADIES DEPARTMENT.

EDITED BY MISS ANNA BOZANTH.

The editor of **ZION'S ENSIGN** has kindly, and without solicitation, opened and proffered to us, the young ladies of the church, a department for our own benefit. The object is, to make us feel that we have a work to do, and to give us a work to do ourselves. How many will show their appreciation of this thoughtfulness and avail themselves of the opportunity of making of ourselves what God has designed us to be—co-laborers in the church.

Let us hear from all. There are workers among our young sisters. Write to the department and tell of the work you are doing or hope to do. We would not have you appear phariseical, or perform your work to be seen of men; but who can read or hear of what others are trying to do without feeling inspired to try to do something. Who are not encouraged and made to rejoice when they see an effort being made, though feeble it may be, for the promulgation of the gospel.

The work in which we are engaged is great, is mighty, is wonderful, and if we expect to advance it we must be united; making of ourselves a strong band. Just as an army prepares for battle so must we prepare ourselves. We must work unitedly, realizing, that in "unity there is strength." By writing to our department we hope to become better acquainted with each other, our work and ourselves. Though we may never meet, if we interest ourselves in this, we will feel that we are acquainted, and if we are interested we naturally study ourselves to find for what work we are best fitted, thus becoming acquainted with ourselves and our work. If we strive to do something, though to us it may seem trifling, almost too small to be worthy of our attention, yet just as God accepted the widow's mite, so will he accept our efforts if done in his name and for the advancement of his cause on earth.

Write for the department, send in articles and suggestions of any kind for good.

WHAT WILL WE DO?

If we, the young ladies of the church, could all be assembled together in one place and some one should ask us the question, "Do you believe the church of which you are a member is God's own church?" What would be your answer? We feel assured that without hesitation would come one loud chorus. "Yes." Our hearts thrill with joy as in our imagination we hear the answer of so many strongly and firmly in the affirmative; for we love this work and delight in its progress, and each year it moves on with a mightier pace.

Yes, the work is moving on, but are we? What are we, the young sisters of the church, doing to help roll on this work. Let us each ask ourself the question: "What am I doing?" God must have helpers. The work is his, we are only instruments. Some one must do the work, those who have been actively engaged so long, those who have borne the burden and heat of the day are growing weary, not in spirit but in body; one by one they lay their armour down only to be taken up by another. Who will that "other" be? You say, The young men of the church. Yes, we know they must perform a part, and a great part. Look at the young men who are forsaking the things of this world, leaving behind them the scenes of boyhood days, sacrificing the comforts of home, going out from under the tender watchcare of that loving mother, who, like Hannah of old, gives them to the Lord and turns away, but so often and fervently prays, "God bless my boy." How we rejoice when we see the older ministers point with pride to some of our young brethren and say: "Just such young men as he, will take up the mantle of authority as they fall from our shoulders." They catch step with the work and thus move on.

Yes, dear young sisters, the work moves on, but will we be left behind? Some ask, what can we do? Let us draw in the wanderings of our minds from the things of the world and meditate for a moment. Have we sought to do a work for our Master, have we even really desired to help in any way? Just as sure as God's servants live and die, so must his hand-maidens pass away. We must fill the places they now occupy.

Now is the time to begin preparing ourselves for the duties that await us, for the responsibilities that will sooner or later rest upon us. We must not fall behind, for there is a work for us to do. Perhaps some think, as I have heard many say, and as I have often thought, that if I could only write like Sr. Francis or Sr. Elenor, "Ruth," "Martha," "Salome," "Aunt Helen," Sr. Burton and others, I would write often. Ah yes, "if," but we must rise above that "if," for some of us must fill their places. It has been remarked that among the sisters of the church who write, none are what we can call young. Why is it? God is not a respecter of persons. He has given to us talents. Where are they? Have we cast them carelessly aside, or laid them carefully away, thinking perhaps some day we will seek to improve them? If so let us gather carefully all he has bestowed upon us, study for what purpose they have been given, for our work does not all lie in the same direction, seek to improve them, consecrate our lives to the cause we profess to love, keep pace with the church as it progresses and rest assured, God will add his blessings.

PERFECT TRUST.

I may not always know the way
Whom God lends my feet;
But this I know, that round my path
His loving wisdom meet;
And so I rest, content to know
He guides my feet wherever I go.

Sometimes above the path I tread,
The clouds hang dark and low;
But thro' the gloom or thro' the night,
My heart no fear can know,
For close beside me walks a Friend,
Who whispers low, "until the end."

I may not always understand
Just why he sends to me
Some bitter grief, some heavy loss,
But, though I can not see,
I kneel and whisper through my tears
A prayer for help, and know He hears.
My cherished plans and hopes may fall,
My idols turn to dust,
But this I know, my Father's love
Is always sure to trust;
These things were dear to me, but still,
Above them all I love his will.
Oh, precious peace within my heart!
Oh, blessed rest to know
A Father's love keeps constant watch,
Amid life's ebb and flow!
I ask no more than this; I rest,
Content, and know his way is best.
—Lilla M. Alexander. In Christian Worker.

INVENTIONS OF THE ANCIENTS.

Many of Them Are Merely Reproductions
at The Patent Office.

The Washington Star says: "There is nothing new under the sun," said Solomon the Wise. The inventions of modern times were many of them thought of and applied by the ancients ages ago. Telescopes were used by the astronomers of Babylon more than 3000 years back. The workmanship of many Roman coins proves, merely by its exceeding delicacy, that the designs were made with powerful magnifying glasses, if not with the microscope. Gunpowder, unknown to Europe until the nineteenth century, had been a familiar substance to the Chinese and constantly employed by them since before Christ. You can find at the Smithsonian Institution, in the collection of remote antiquities, many devices which are recorded at the Patent Office in Washington as new ideas. For example, there is a fragment of a soldier's bronze belt more than 2000 years old, bound on the edge with leather attached by the McGill patent paper fastener of to-day—the ingenious little contrivance that is thrust through two or more layers of a substance and bent down both ways to

HOLD THEM TOGETHER.

hold them together. The relics held in this collection are mostly of the bronze age, from 2000 B. C. to 400 B. C. Among them are razors of bronze, some of which nearly resemble in form the razors of the nineteenth century, while others are crescent shaped with modern handles. They are not in condition now to shave with, though hardly less so than the tools employed by the astute barber upon the customer that never pays a fee. Even more wonderful is the safety pin with which the Roman women in the time before Christ were bound their garments. It was precisely like the safety pin of the year 1801 A. D., with the little coiled spring at one end and the catch at the other. Fish hooks in

the bronze age were in shape precisely what they are now, with the same barbs and the same heads, of which the famous Limerick and Sloughnessy types are merely copies. The ends of their shanks to hold the lines were either flattened, or looped, just as at present. In short, they were the same articles exactly,

DURING THE NATURE OF THE METAL.

In the Smithsonian collection referred to are shown hat pins with big round heads more than twenty centuries old, in all respects resembling those of to-day, though they may have been employed merely to bind the hair together. Also there are ordinary hair pins equally ancient, like those sold at dry goods shops on F street and Pennsylvania avenue, and likewise thimbles of bronze with the customary indentations, though such implements are generally supposed to have been invented in the middle ages under the name of "thumb bolts." Tweezers and strainers after the modern fashion are included in the same assemblage of curiosities. Others of the same epoch are woven goods from the Swiss lake dwellings that were built on piles, bronze beads from Rome actually plated with gold, bronze buttons made just like those of to-day, bronze chains with the same mesh precisely as is employed now by jewellers for watch-guards, bronze mirrors, bronze awls, bronze bodkins, bronze needles, and bronze sickles for cutting grass or grain, with wooden handles—the originals of the McCormick reaper. One of the funniest things in the collection is a small vase with a hinge at the top for a cover—just like the modern beer mug. It dates from before Christ. There are also stone moulds of the same epoch for casting bronze knives, spear-heads, hatchets, sickles and other implements

PRECISELY IN THE MANNER FOLLOWED NOW.

An ancient Etruscan vase shows mending with rivets after the same method as is employed in this day. The Romans, before the birth of Christ, did everything with respect to printing except to print. They made stamps and stamped words and letters on their pottery before baking it. These types were movable and sometimes single, though not usually so. On their lead pipe they cast inscriptions in raised letters. Practically, these would have served for printing if their surfaces had been inked and pressed upon the cloth or papyrus used for their books and letters. It has been said that necessity is the mother of invention, yet the necessity of printing existed in as great a degree as among any people. They had a Senate, which kept its journal; they made speeches and orations; of the making of books there was no end. Laws and decrees were published to the people; in fact, at the same time a newspaper was circulated. All this was done by

handwriting, yet they had all the materials and much of the art of printing in everyday use now. But they never caught the final idea.

"GENESIS FIFTY-ONE."

The Persian Poet Says "It Was So Related to Me."

For the past 500 or 600 years the following so-called "Genesis Fifty-one," has been a puzzle to biblical scholars; and, to-day, were it read aloud in any mixed company, it is questionable if its fraudulent nature would be discovered, so beautifully is the spirit and language of the Old Testament imitated. Below we give this unique fraud in full:

1. And it came to pass after these things that Abraham sat in the door of his tent at about the going down of the sun.

2. And behold a man, bowed with age, came from the way of the wilderness, leaning on a staff.

3. And Abraham arose and met him and said unto him, "Turn in, I pray thee, and wash thy feet, and tarry all night, and thou shalt arise on the morrow and go thy way."

4. And the man said, Nay, for I will abide under this tree.

5. And Abraham pressed him greatly, so he turned and they went into the tent; and Abraham broke unleavened bread and they did eat.

6. And when Abraham saw that the man blessed not God, he said unto him, wherefore dost thou not worship the Most High God, creator of heaven and earth.

7. And the man answered and said, I do not worship the God thou speakest of, neither do I call upon his name, for I have made to myself a god which abideth always in my house and provideth me with all things.

8. And Abraham's anger was kindled against that man for what he had said, and he arose and drove him forth with blows into the wilderness.

9. And at midnight God called upon Abraham saying, Abraham, where is the stranger that came by the way of thy tent at the going down of the sun.

10. And Abraham answered and said, Lord, he would not worship Thee, neither would he call upon Thy name, therefore I have driven him out from before my face into the wilderness.

11. And God said, have I not borne with him these hundred and ninety and eight years, and nourished him, and clothed him, notwithstanding that he has rebelled against Me? Couldst thou not, thee thyself being a sinner, bear with him one night?

12. And Abraham said, Let not the anger of my Lord wax against his servant; lo! I have sinned, forgive me I pray of Thee.

13. And Abraham arose and went forth into the wilderness and sought diligently for the man until he had found him and returned with him to the tent, and when he had

entertained him kindly he sent him away on the morrow with many gifts.

14. And God spake again unto Abraham, saying, for thy thy sin against the stranger, thy seed shall be afflicted four hundred years in a strange land.

15. But, for thy repentance, will I deliver them, and they shall come forth with power and with gladness of heart."

The author of this pseudo-biblical effrosity is unknown. It has been traced back over 700 years to a Persian poet, who simply says "it was so related to me."

Meet Despair With Thanksgiving.

There is nothing I fear so much as discouragement—depression. I don't care what the cause may be, you must do everything you possibly can to save yourselves from hopelessness. One of the best remedies I know of is doing something for somebody else, and dwelling on the least thing you have to be thankful for.

I remember in the long ago having a depressed feeling creep over me; I knew enough to put on my hat and make a call on a woman who I heard had trouble. The servant ushered me into a little parlor that was perfectly dark, but opened the shutter the least bit just enough to let in a streak of light. I sat in the darkness absorbed with my own sad thoughts, when a cat, from some unknown quarter, came and stretched herself out in the one streak of sunshine on the floor, it was just wide enough for her body. She took all there was of it, and in that moment I had my sermon. I saw the lesson, and the question came: Have you nothing to be thankful for? And can you not be as wise as that cat and get and stay in the streak of sunshine that is in life's pathway?

There is always something to be thankful for, and that is what you must dwell on. I once heard of a lady calling to see a poor old woman who lived all alone, and she found her eating her breakfast, which consisted of dry bread and a cup of water. And she found the old woman, as she expressed it, "so thankful." What for? asked the lady, and the dear old woman replied, "she had but two teeth but they were opposite each other which enabled her to eat crust!"

One may smile at such a homely illustration, but it lights up a great truth. "A contented mind is a continual feast," says the wise man; and hopeful people get the most out of life, I think.—Ex.

BURIED TARSUS.

The complete obliteration from the face of the earth of this once famous city is one of the most striking instances of the evanescence of human grandeur. In modern Tarsus (says a writer in Blackwood) you see what you think are work-

men engaged in drawing water from a well; there is a windlass and a rope, but instead of a bucket of water up comes a fine hewn stone; you approach the edge of the supposed well, and you look down to a depth of forty feet, and see that it is no well at all, but a quarry from which the men are bringing up the hewn stones of the former city to construct their own miserable tenements. Blocks of marble, sarcophagi, broken statuary, and many valuable relics of the past come up out of these wells; and the fact soon becomes apparent that Tarsus of St. Paul is as completely a buried city as Pompeii, and now reposes under a mass of earth—earth which has been washed down by floods from the mountains, and earth which has increased in bulk by a process of self-generation, which only those can realize who have to do with ancient ruins, and the unaccountable way in which nature buries them they are left to a process of decay. This obliteration is, of course, most marked in cities like Tarsus, situated on a plain; but even then we find few have suffered so complete and widespread an annihilation.—Selected.

About California.

Upper California was first visited by the Spaniards in 1542. Sir Francis Drake, the same who took Raleigh's colony back to England in 1585 visited Upper California in 1579, calling it New Albion, which means New England. It was two hundred years later, in 1769, when Catholic missionaries from Spain made the first settlement of white people in that country. There were only about ten thousand white inhabitants in the whole province when it was seized by the United States in 1846. In the summer of that year California settlers from the United States set up a movement for independence, and tried to establish a government, known as "The Bear Flag Republic." They were aided by Capt. Fremont (afterward a general) who was in the province as a leader of an exploring expedition. United States naval officers on the coast, expecting a war between the United States and Mexico, raised the American flag on shore, and after some fighting, the province remained in American hands, and was definitely annexed at the close of the Mexican war.—Ex.

We were much impressed in reading, the other day, Paul's letter to the church at Philippi, to observe the kind of preacher he exhorts them to "hold in reputation." He speaks very tenderly of Epaphroditus, and commends him for his services to the cause of Christ, but in all the characteristics which he esteemed so highly, there was none of the shining gifts; so eagerly sought after to-day. Epaphroditus is represented as a "companion in labor and a fellow-soldier" of Paul's, a

"messenger" of the Philippian church. His sickness is mentioned; he was sick even unto death, it is said, and this sickness had some connection with his service of the church and of Paul, but nothing is said about his great talent as a preacher, his power to "draw," or his ability as a financier. A plain, earnest, sympathetic soul he evidently was, utterly unlike the man "held in reputation" nowadays. Who is in fault, Paul or modern churches?—Baltimore Baptist.

UNITED STATES MORTGAGES.

The count of the farm-homes transcripts made in accordance with the mortgage collection clause of the census act has been completed by the census office. The figures are subject to slight modifications. There were returned by the enumerators 2,491,980 farms and homes occupied by owners which are encumbered by mortgages. This number includes some farms and homes about which the enumerators made no report, and which belong partly to the class of hired and partly to the class owned free, as well as partly to the class of owned and encumbered. Until this unknown quantity, due to the failure of the enumerators, is eliminated, it may be regarded as approximately true that 2,250,000 families of the United States occupy and own unencumbered farms and homes, and that 10,250,000 families occupy farms and homes that are either hired or free.

Something for the Ladies, who wear the skins of birds on their hats, to think about.

The report of the American Ornithological Society says: "From carefully gathered statistics it is proved that on the most moderate calculation 5,000,000 song birds are annually required to fill the demand for the ornamentation of the hats of American women. The slaughter is not confined to song birds; everything that wears feathers is a target for the bird butcher. In a single season 40,000 terns were killed at Cape Cod for exportation, and the swamps and marshes of Florida have been depopulated of their egret and heron. In one month 1,000,000 bobolinks have been killed near Philadelphia, and from a single Long Island village 70,000 song birds were supplied in a short time to New York dealers for millinery purposes." In some places, when wings only are sought, the hunters, grown brutal by the practice of their horrid trade, shoot the birds down and tear off the wings of numbers while they are yet alive.

The people of the United States are a queer lot. We checked up to the Czar and requested him to let up on his Russian Jews. The Czar let up and shipped a lot of them to their friends, the Americans, but our officials promptly stopped the outfit and returned them to Russia. The Russian Jews have our sympathy and the Czar has a specimen of our cheek, but that is all they can have.—Ex.

Lairness killed a teamster in Montana the other day who was amassing Chinese from Canada, and the colonials were captured.

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Table listing train times for Chicago & Alton Eastbound, including routes to Chicago, St. Louis, and other cities.

MISSOURI PACIFIC—NAIN LINE. TRAINS WEST.

Table listing train times for Missouri Pacific Nain Line Westbound, including routes to St. Joe, Omaha, and other cities.

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OUR YOUNG FOLKS DEPARTMENT.

This page is devoted to our young people, with the hope that they will make it of interest and value to thousands.

TO THE WORK.

The religion of Jesus Christ is one that calls for work. When one is baptized into Christ he promises to do, and not simply to believe. Ours is a work, not simply a faith. It is well termed, Latter Day "Work." The Lord has promised us reward according to our works, not according to our faith. It will be works, not faith alone that shall enable us to lay up "treasures in heaven." You may ask, "What can I do?" What can you not do? How do you know that you cannot write as well as sister A. or speak as well as Bro. B. The most faithful and earnest workers we have to-day, once felt their weakness as well as you. The successful boys or girls does not allow a feeling of weakness to overcome them but will do the best they can, and as they discover their weakness they will go to work to master it. Some of our ablest men and women of to-day, made many failures first, but instead of becoming discouraged, they continued to work till at last victory forts.

It is generally the one who thinks he has some great talent who has the least. None know what talent may be lying dormant and only needs development to engage the attention of the world, and then, how much better we feel to know that we are doing some good, that we are not a drone, but that the world is actually made better because we live in it. Life will then have an object in view, and we will be better able to enjoy it. It will beget within us a love for God; for Christ, for his cause, for his children, that we never knew before. No one can continue to work for anything very long without loving it. One of the best means of erasing an interest in the church, the school, or any part of Christ's cause, is to go to work and do something for it, and it is remarkable how soon our interest will be identified with the work.

Another encouraging thought is that the Lord has promised us help when we work for him. None but those who have felt the help of the Holy Spirit assisting them can realize the extreme joy that it gives.

To know that we are really associated in our work by this divine power, brings a joy that in itself well repays us for all our efforts.

What the world and what the church need is workers, boys and girls, men and women, old and young, all fall in and lend a hand in spreading "the glad tidings of great joy, that shall be to all people." The Lord has declared that "the time to hasten his work has come." How many of us will he find ready

There is so much to be done and so few to do it. Shall we not therefore, all be determined to do a little and keep doing it and remember it is those who are faithful in the little things that the Master has declared shall also be faithful in much. Then one and all, 'To the work.

MUSIC.

UNDER this head in the ENSIGN of the 15th, I find a letter from one signed "Ida," and being somewhat impressed with the same idea regarding music in our Sunday Schools, I will venture a few hurried thoughts upon the subject.

Taking our own Sunday School as an example, I feel that the subject of singing has been sadly neglected. I find the little children scattered about the room, and the singing is done by those who feel disposed to lead. Now, to my mind, these things, or affairs should not exist in our Sunday Schools any longer. I think it should be the duty of the superintendent to adopt such a method in the school room as will bring the little ones into one body, or group, and then for them to do their part of the singing. They will soon have more interest in the work, and their bright and happy faces will be seen more frequently on Sunday mornings than they have been before. To my mind, there is nothing more grand in a Sunday School than to have the children join in one grand body and sing their songs of gladness. And, let me say here in connection, that there is a great good accomplished in all our church work by having good music. To cultivate the gift of music is one of the commandments of our church.

Dear reader, I wish you would turn to the 119 sec. and, the 6th paragraph in Doc. and Cov. and there read the commandment with reference to music. It says, "Let the young men and maidens cultivate the gifts of music and of song." The Bible is full of evidence that we should cultivate the gifts of music; read the Psalms (sacred songs) of David, and then let me ask if music is not a Divine gift? I believe it is, and more than that, I think all of us who have the gift of music, have a talent that God has given to us, and shall we hide this talent away until the Master comes? Let us see to it that we use what God has given to us, whether it be the ten talents or the one. I feel that my talent in the music line is only about one, but I mean to use that talent to the best of my ability.

I will tell you how I am doing this, and I hope that others will try the same or a similar plan and let us hear through the Young People's Department of the ENSIGN, how you are succeeding.

I have organized the children of our Sunday School into a class, and we expect to meet once a week for the purpose of studying music. We

are using a small book that contains the rudiments of music, music that has been especially arranged for the use of children. We propose to begin the subject of music where it is simple and go on to a better knowledge of singing than we now have. My desire is now, that the parents will encourage their children in this work, and aid me in my feeble efforts to use my talent, that it may soon be doubled that I may do much better than I am doing at present.

Let me suggest a thought to superintendents. Select some one from your Sunday School whom you think to be best qualified to give instruction in music, and encourage such an one in the training of the children in the line of music.

To those who may think their talent is greater than that of the one chosen, I would say, for the sake of the children, let harmony reign, for you can use your talent in helping to sing if you cannot assist in the training to sing.

My earnest prayer is, that God may bless us in all our efforts to cultivate in the young of our church a love of music.

COLE.

COLEMAN, Mich.

BIBLE STUDY.

JESUS AND HIS DISCIPLES.

"Then hasten ye heralds: go forward proclaiming: Repent, for the judgments of God are at hand: Shrink not from your duty however unpleasant. But follow the Saviour, your pattern and friend.

When God sends forth his ministers and prophets with an important message to mankind, he also appoints faithful witnesses to testify concerning their calling. Truthful testimony is not wanting as witness to the prophetic calling of Joseph the Seer and the coming forth of "the work" of the latter days. He was raised up to organize, by the means given him, the Church of Christ on earth, and to foretell the great events which were shortly to come to pass. After finishing his glorious work, though like his Master surrounded by persecutors, and rejected of men, he went "as a summer's morning" to suffer his martyrdom. The world was full of wickedness when he came forth, and, like other prophets before him, he came to warn them of their impending doom unless they should repent, and to show mankind the way of life.

There is something truly comforting in the thought that Jesus was not sent to condemn the world but that the world through him might be saved. We read in Mosiah's book that the prophet Abinadi told the people that they had not taught nor observed the commandments of the Lord, or He would not have caused him to come forth to prophesy evil concerning them.

Is not the mission of Christ essentially different from that of all other prophets, in that he came to bring peace, good will, and good

tidings of great joy, for have not all others been sent to man, and to proclaim against the people for their iniquities? And does it not add to our appreciation of Christ's mission when we hear from such men as the prophet Abinadi concerning his nature and relation to God. After his baptism by John, he began to show forth the grace and truth of his Messiahship, and the might and power bestowed on him as "the Elias who was to restore all things." To use the words of Mosiah, he "grew up as a tender plant, and as a root out of dry ground,"—"a man of sorrows, and acquainted with grief."

"If Christ had not come into the world, there could have been no redemption," and if he had not risen from the dead, or have broken the bands of death, that the grave should have no victory, and that death should have no sting, there could have been no resurrection. The glorious testimony of John concerning him is that "He lighteth every man who cometh into the world," and they who receive him have power given them to become "the sons of God;" that the creation and the gospel were by him in the beginning; that except he hath borne record of the Son, no man hath seen God at any time, and except it is through him, no man can be saved! The great light of his coming forth burst upon the people which sat in darkness after that John the Baptist was cast in prison and Jesus had sent an angel to comfort him. He then departed to Capernaum of Galilee, on the sea coast, where he began his ministry with his disciples. And what is there in the Scriptures concerning them? Had they been reared in affluence, with high social position? We read otherwise. They were humble fishermen.

"I tread where the Twelve in their wayfarer's tread: I stand where they stood with the chosen of God Where his blessings were heard, and his losses were taught Where the blind was restored, and the healing was wrought."

"Yet loved of the Father, thy spirit is near To the meek, and the lowly, and penitent man; And the ruler of the hour is the same, even now, As at Bethany's tomb, or on Olivet's brow."

Andrew was first a disciple of John the Baptist, but he with Peter followed Jesus on John's testimony—"Behold the Lamb of God." He is supposed to have been crucified, and the "Acts and Gospels" which he left, to have been rejected and lost.

Phillip tells the news to Nathaniel that he had found Jesus of Nazareth, whom the Savior blessed with the promise that he should "see the heaven open, and the angels of God ascending and descending upon the Son of Man."

To Peter, Christ gave a test of his seership, saying, "Thou art Simon, the Son of Jonah, thou shalt be called Cephas." Although a native of Bethsaida in Galilee, he lived at Capernaum at the time Jesus called him. After a faithful and zealous service in his Master's

cause for many years he went to Rome where he was made Bishop, and under Nero suffered martyrdom A. D. 63. He had great success in preaching, for on the day of Pentecost 3,000 souls were added to the church. His epistles are full of wise instructions.

John was especially favored by Jesus, in Scripture he is called the Divine and Revelator.

The disciples doubtless followed Jesus as he preached repentance, healed the sick and affirmed his prophetic calling.

Inspired by their love for him and the doctrine which he taught, although they might not have fully understood him, they travelled on, sometimes weary and oppressed, but with faith in the Master, they were willing to follow where he should lead. So let us follow Him; let us keep and do his sayings for they who walk in obedience to his commandments "shall find wisdom and great treasures of knowledge, even hidden treasures, and shall run and not be weary and shall walk and not faint."

A. A. H.

Mother's Turn.

"It's mother's turn to be taken care of now."

The speaker was a winsome young girl, whose bright eyes, fresh color and eager looks told of light-hearted happiness. Just out of school, she had the air of culture which is an added attraction to a blithe young face. It was mother's turn now. Did she know how my heart went out to her for her unselfish words? Too many mothers, in their love for their daughters, entirely overlook the idea that they themselves need recreation. They do without all the easy, pretty and charming things, and say nothing about it, and the daughters do not think that there is any self-denial involved. Jennie gets the new dress and mother wears the old one, turned upside down and wrongside out. Lucy goes on the mountain trip, and mother stays at home and keeps house. Emily is tired of study and must lie down in the afternoon; but mother, though her back aches, has no time for such indulgence. Girls, take care of your mothers. Coax them to let you relieve them of some of the harder duties which, for years, they have patiently borne.—Presbyterian.

He serves God best whose service is prompted by love, instead of fear or for reward.

Is it justice in God to forgive man his sins, thus saving him from the penalty attached to wrong doing? Yes, inasmuch as forgiveness is based upon repentance which means reformation. The object of punishment is for the purpose of reforming the individual. Therefore, if the individual reforms without punishment, there is then no object in punishment. This is the object of the gospel.

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SALVATION.

Has there really been a plan or system authorized by the Almighty for the salvation of man? The evidence furnished by the so called Christian world with its many conflicting theories and systems all professedly based upon God's word, indicate that there is not, or that if there has been, the Lord has made it so indefinite and mysterious, so far at least as man's duty is concerned, as to make it of little practical value to him, inasmuch as he is left, after all to act upon his own ideas or imaginations as to what is required at his hands.

If, however, instead of being guided by this confusion of ideas, we will carefully direct our attention to God's revealed word, we shall find that God has an authorized plan of salvation, both definite and plain, upon the proper observance of which the salvation of the race depends. His word is pledged in its favor, to the exclusion of every other system; stamping all else as false and with no saving power. This plan or system of salvation authorized by the Almighty is referred to by different writers of the Scriptures. The Psalmist calls it the "Law of the Lord" which he declares is "perfect converting the soul."

James the apostle calls it "The perfect law of liberty," which if man will look into and not be "a forgetful hearer but a doer of the word he shall be blessed in his deeds." Another apostle calls it "the faith once delivered" to the Saints." John calls it "The way of the Lord;" Christ calls it the truth to make man free, etc.; all having reference to the same glorious plan of redemption, the gospel of our Lord Jesus Christ.

This gospel if we examine it closely embraces a work of God for man, also a work of man for God. The failure to recognize this simple truth is one of the causes which has thrown the world into its present confusion. Accepting the truth, that man in his helpless condition needed a Saviour, and that God so loved

the world that he gave his Son to save all who would believe on his name, many overlook the conditions upon which the salvation offered by Christ is based, thus neglecting what is really of the most importance.

The Lord, through the prophet Isaiah, (Isa. 55:4), declares that Christ's mission was to be three fold in character, at least so far as it affected man's salvation. He says: "Behold I have given him for a witness to the people, a leader and a commander to the people." If God sent Christ to be a witness, it is evidently our duty to believe this testimony, before we can hope to derive the benefits of his coming, and it is equally as essential if he is sent as a leader, that we follow him and, if a commander that we obey him. The one who can grasp this simple truth, namely: that our duty is to believe, to follow and to obey, will have little difficulty in understanding God's plan of salvation. It is when we separate these principles, one declaring that faith alone is necessary and that man can do nothing to help himself, and others ignoring the work of Christ in their behalf, believing that they have the power to save themselves, that the mind becomes confused with conflicting ideas and theories with which it cannot make the Bible harmonize, and too many are inclined to look upon the whole theme as a mystery too deep for them to fathom and give up in despair.

The very work that Christ accomplished proves that he understood his mission according to Isaiah's prophecy. He declares himself a witness in bearing testimony to the truth. Hear His words, "To this end was I born and for this cause came I into the world, that I should bear witness unto the truth."—John 18:17.

As a leader he declares himself to be "The way the truth and the life, no man cometh unto the Father but by me."—John 14:6.

As a commander he says, "If ye love me keep my commandments." Thus understanding Christ's mission in our behalf, is not our duty made plain? When as a "witness" he bears testimony to the truth and declares that unless a man be born of the water and of the Spirit he cannot enter the kingdom of God, we ought to believe it and not believe the statements of men to the contrary. When as a "leader" he says, in explanation of why it was necessary for him to be baptized that "Thus it becometh us to fulfill all righteousness," it is our duty to

follow the example thus so graciously furnished, instead of following the precepts of men who have perverted this blessed ordinance and made it of none effect; and when as a "commander" he says, "He that rejecteth my words hath one that judgeth him, the word that I have spoken the same shall judge him at the last day, 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 12:48-50. It is clearly our duty to obey every precept furnished by this divine mind, follow every example, and believe every statement. Here lies our only safety, anything short of this will make us come short of life eternal. See to it, dear reader, that the system of religion embraced by you has only these elements of truth, unnumbered by doctrines or precepts of men. This is what the gospel restored offers to all, and with it the blessed promise that by obedience you shall know of its truth.

SOUL SLEEPING.

A species of infidelity is fast pervading the ranks of christianity in the form of what is commonly known as soul sleeping, which means that a person has no conscious existence after death. That man dies the same as the brute, for the time being at least, goes out of existence and that the idea of a heaven where the spirits of the good remain, even in the paradise of God, waiting the resurrection, (recognized by the ancient worthies as Abraham's bosom), or of a place of punishment where the spirits of the wicked remain to answer for their wickedness, as described by Christ concerning the rich man who died and lifted up his eyes in hell being in torment, are all myths, without any foundation in fact.

It is wonderful what various forms the spirit of infidelity of our age assumes. Anything and everything that will in the least cause man to repudiate God's word or any portion of it seems to fully answer its purpose. It is astonishing to, how easily persons may become imbued with error and how presumptions they become.

In view of the teachings of the prophets and servants of God in all ages of the past, relative to the conscious existence of the spirit after death, if men should now present this new doctrine, claiming inspiration even for teaching it, we should

even then seriously question the truth of their message because of their being out of harmony with the inspired men of the past and not until they could show that their teachings were in harmony with God's servants in the past would we be justified in receiving them. Claiming to be inspired should at once challenge our attention sufficiently to compare their message with the word of God and even then it would seem a strange message, and unless further proof than has yet been produced to show that it was true is given, we would have to reject it because not in harmony with God's word.

But what shall we say of men who teach this doctrine with no claim to inspiration, but have discovered by their own wisdom what inspired men of all ages failed to learn, that man's spirit remained unconscious after the death of the body and that Christ was mistaken when Moses and Elias appeared to him on the Mount. He only thought he saw them but did not in reality because Moses was dead and buried, therefore unconscious, or in other words "was not." The inspired Apostle Paul was in ignorance of this truth or he would never have said that he knew a man "who was caught up to the third heaven but whether he was in the body or out of the body he knew not." Why Paul, did you not know there was no conscious existence out of the body?

Peter was mistaken too, when he understood that Christ went and preached to the spirits in prison which sometimes were disobedient when once the long suffering of God waited in the days of Noah. See 1 Pet. 3:19, 20. Mark it, Christ preached to spirits. Christ's statement is, "A spirit hath not flesh and bones as ye see me have." Thus we see that the gospel was preached to beings who had not flesh and bones. This is in harmony with Peter's statement in his 4th chapter, 6th verse: "For this cause was the gospel preached also to them that are dead that they might be judged according to men in the flesh [why use the term men in the flesh if there are none out of the flesh] but live according to God in the Spirit." Thus Christ completed his mission which was not only "to preach good tidings to the meek and to bind up the broken hearted," but also "to proclaim liberty to the captives and the opening of the prison to them that are bound." See Isaiah 61:1.

Right here we begin to see the

danger of accepting this doctrine. It strikes directly at the mission of Christ which was to reach not only the living but the dead who he declared should hear his voice.

We do not question the motives of those who advocate this doctrine. They certainly manifest a zeal that is worthy of a better cause. We believe they were partly driven to it as embodying a better hope than the idea of everlasting punishment, according to the Calvinistic creed, but appear to have gone so far astray in the opposite direction and are now fully as much out of harmony with the gospel of Christ.

It is clearly the duty of those who have the truth to let that truth shine out until it shall penetrate every dark corner of the earth, making infidelity impossible, excepting to those who prefer to dwell in darkness rather than light. To aid in this work we can recommend Bro. Lambert's new book entitled, What is man? We believe it is just the thing needed to be placed in the hands of those liable to be deceived by this false doctrine. Bro. Lambert has had to meet this enemy and has learned how to handle him. We recommend this work because we have a very deep interest in the good it is bound to accomplish and we hope to see men relieved of this which must in time, if it does not now, prove to all to be a species of infidelity.

CURIOS.

Recently a missionary traveling through the country representing the same doctrine that Jesus taught, advocating identically the same church organization, etc., came in contact with individuals who claimed to be followers of Christ but who had so far departed from the original doctrine taught by the lowly Nazarene that when they were presented with ancient Christianity they called it infidelity and the one who preached it an infidel.

In the next issue will be a sermon by Elder F. M. Sheehy delivered at General Conference. It is an excellent discourse and deserves a careful reading.

We are informed that John M. Cannon, attorney at law from Salt Lake City, Utah, is at the Pacific House, and that he is here as the representative of the Brighamite Mormon church, doing service in a very quiet manner in behalf of the Hedrickites who now hold possession of Temple Lot. He goes from here to Lake County, Ohio.

SERMON BY ELDER F. G. PITT.

Delivered at the Saints' Church, Independence, Mo., Sunday morning, July 12th, 1891.

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

I will read for our lesson this morning, a portion of the first chapter of John, commencing with the 43d verse; and also the 20th chapter of John's Gospel, commencing with the 24th verse.

You will discover in the reading of these two passages, two examples of faith as exhibited by Nathaniel and Thomas. One of the disciples of Christ, having met Nathaniel on the way, Nathaniel doubtless being a friend of his, he informed him of the important fact that he had found Jesus of Nazareth, who was to be the Messiah, the king of the Jews. Nathaniel did not seem to be ignorant that such an individual was to come, and doubtless if we had his full history we would find that he was one of those who were looking for him and searching the prophets and striving to find out this divine being, for they were expecting Christ's coming. But Nathaniel met this information with a degree of skepticism. He had evidently heard of this place called Nazareth, which seemingly had an unsavory reputation and he said to him, with a sneer, "Can any good come out of Nazareth?" The disciple simply did like all God's followers do when directed by the Spirit, he invited him to "come and see" for himself.

And right here let me tell you, friends, I believe there will be more condemnation attached to us because we have refused to investigate than there will be for lack of faith. A person can hardly help disbelieving without evidence or help believing sometime when evidences are placed before them, but the great trouble with so many is they refuse to look, refuse to come and see. Nathaniel went and met the Savior. The Savior was the first to speak, looking at him, he said, "Behold an Israelite indeed, in whom is no guile." We can hardly think for a moment that there was any intention to flatter in this. Nathaniel knowing himself, to some degree knew whether this was true or not, and if not true to some extent he would have seen that it was flattery, and would have done as many others did, refuse to receive him; but there was something in the tone, in the look, something in the words, something in his voice that attracted Nathaniel and he asked him, "How knowest thou me?" And Jesus informed him that while he was under the fig tree, he knew him. Then there dawned upon Nathaniel's mind the truth that the other disciples had learned before, that this indeed was the Christ, and he acknowledged him as such, then Jesus turned to him and said, "Because I said unto thee that I saw thee under the fig

tree, believest thou? Thou shalt see greater things than these." And he saith unto him verily, verily, I say unto you, hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of Man." Here we see an exhibition of faith exercised by an individual who was trusting in God; and who had exhibited such purity of life as to make it easy for him to believe and that Jesus could look upon him and say to him that he was without guile.

The other example that we call your attention to was one who had followed Jesus here upon earth, he had met him with the other disciples, acknowledged him to be the Christ, heard him speak as never man spake, had witnessed miracle after miracle, the sea and waves had obeyed his voice, and all nature seemed to be subject to his will, he had but to speak and it was done. Not only this, but he fulfilled the prophecies concerning himself as he went up and down through Judea, and it was simply a question of time with this Thomas when Jesus would fulfill all that was expected of him as the Christ. He went with him and the thought that the promise that Jesus would sit upon the throne of David and reign as King of kings and Lord of lords should be fulfilled, and it was simply a question of time when the nations should be subject to his will and all should obey him. His mind imbued with this thought, Thomas was willing to do his bidding, because he recognized in him the Son of the living God, but all these hopes and desires were suddenly dashed to the ground. He was with him in the garden when a mob came, surrounded him and took him prisoner and there, for the first time it seemed that Jesus was subject to the powers that he, and had no power to resist; He was taken before a magistrate like a common prisoner, and there condemned, his persecutors railing at him, spitting in his face, slapping him upon the cheek, asking him to prophesy, who it was that smote him. He was raised upon the cross between two thieves and taunted with the words, "Jesus of Nazareth, the king of the Jews;" and this one who had before not only swayed men but swayed nature, this one was at last controlled himself, and was about to go the way of all the earth, directly in opposition to what they had expected. Can you wonder then that Thomas doubted? Can you wonder that notwithstanding all the power which he had seen manifest before, he had now almost given up all hope? One of the thieves looking at Christ said, "If thou be the Son of God, cast thyself down and save thyself and us," others mocked and said, "It was easy to save others, himself he cannot save." And thus he died. What wonder then, the apostle looking at it from his stand-point would say: "I go fishing," or I go to my

business. While he could not forget his wonderful experience in his associations with Christ, it was seemingly lost forever, and he made up his mind that the whole thing had been a fraud and a failure. Ashamed to be seen and ashamed to have any one look at him, he went away discouraged, disheartened. Finally when one came to him and said "We have seen the Lord," "Well," he said, "You have seen a vision or something of that kind, but so far as I am concerned I am done with the whole matter, I won't believe it until I look at him and until I am able to thrust my hand into his side." Then there came a time when the apostles were again assembled and suddenly in the midst of them stood Jesus and said, "Peace be unto you." Then he said to Thomas, "Reach hither thy finger and behold my hands, be not faithless but believing." Then came the confession, "My Lord and my God." At last he had to admit notwithstanding all things seemed to be against the possibility of belief, yet now he knew that this was Jesus the Christ, risen again from the dead. And why did they not understand this before? Because their eyes were not yet opened. While they were with him through Galilee and through Judea, they believed he would then accomplish at once what it would take centuries to accomplish. They forgot that the same prophets who prophesied that he would reign as King of kings, likewise prophesied that he would come as a lamb to the slaughter, that all this humility must first be imposed upon him before he could accomplish his work; they did not see all this at first, hence do you wonder they did not believe until they had the evidences placed before them that these things were true, then their hope revived and they were permitted to take up the work again where it was laid down and complete it, and it is said by those who have written concerning this man Thomas, that ultimately he became one of the most faithful and active workers of the apostles, traveling wherever his feet could take him, traveled and preached this gospel, never again doubting the existence of Christ or the truth of the gospel.

I have referred to this experience for the purpose of illustration, that it may be a lesson to us. Some of us—I say "us," speaking to the body, not including myself—some of you have entered into experiences almost identical to this one. There was a time when this work was first organized, that you supposed the end would come very soon, you recognized in it the Divine power, the divine forces, the Spirit of the living God; you were made to understand this because of your environments, you accepted the gospel because it was the gospel of Jesus Christ. You saw in it the grandeur of the gospel as it was

taught anciently; the gospel did not come to you in word only but in power and much assurance, and because of this you accepted it and knew it to be of God, and there were times when it seemed all nature was subject to your control, when the sick were healed, and the lame were made to walk, when the winds and waves were subject to your command, and all these marvellous manifestations were wrought by that power which accompanied the work of Christ. Then when missionaries were sent forth, hundreds and thousands were converted and you were made to know that the same power accompanied the gospel to-day as in days of yore, and you were made partakers of the same glorious gospel.

But there came a dark hour, an hour, when it seemed the powers of darkness held complete control, the powers that had accompanied the work vanished. The prophet was slain, and he who had before been able to accomplish so much for others was unable to do anything for himself and the church was left in darkness; a calamity that did overthrow the faith of some, and while they had to admit that these things had been with them in the past, they could not deny that, yet their hope was lost. They had seen the dark day come and they thought they saw the failure of prophecy connected with this work that they hoped would be fulfilled. They had read the prophecies that this work should not be given to another people and that the work would accomplish that whereto it was set. They had read the statement that Zion should not be moved out of her place and that all that was promised should be fulfilled, and yet their prophet was slain, and his people driven from one town to another, and while they tried to rally and ward off the darkness it seemed as if all their efforts were unsuccessful and at last they were driven almost out of civilization, and left without a shepherd, without a fold.

In this condition, the faith of many wavered, and some gave up in despair. Right in the midst of this condition of adversity, false shepherds tried to take control and lead away disciples after them. The faith of many was shattered, others were loath to follow them yet did not know where to go. Under these conditions, is it surprising that iniquity abounded and the love of many should wax cold? They had forgotten, like the ancient disciples, "to believe all that the prophets had spoken." God had not only said that he would restore the gospel and save his people from that apostate condition, in which it found them, but that there should be another partial apostasy, for it is said: "In the latter times some shall depart from the faith giving heed to seducing spirits

and doctrine of devils speaking lies in hypocrisy having their consciences seared as with a hot iron." 1 Tim. 4: 1, 2, also 2 Pet. 2: 2. They forgot this prophecy and hence they were not prepared for it any more than the disciples of Christ were prepared for the fulfillment of the prophecies concerning Christ's death upon the cross. Although he told them he would go away from them, and the way they know not, yet they did not understand him and they said to him, "We do not know whither thou goest and do not know the way." Then Jesus had to explain that he was the way and if they would follow him, where he was there they should be also.

And so it was thought in this latter day dispensation, that the work would go on and on and that nothing could stop it, and many thought that it would continue to accumulate and bless mankind until it should sway the whole earth. But it seems that something had to stop this progressive spirit because had it not been stopped it would to-day have been one of the most popular churches in the world, and being popular, it would not be long before it became filled with all kinds of men and women who only cared for this life and the praise and love of themselves, and to help them in their selfish motives they would come in to this fold; hence there had to be something come to stop this kind of evil that would ruin the church, hence the Lord permitted this evil.

The church seemingly was stopped in its career for the time being, and it had to be built up again, hence a reorganization became necessary, and thus forming a little nucleus with one or two branches, this work commenced again where it was laid down, until to-day we have the work in the condition in which we find it, where God's Spirit is with us; and again the Lord has spoken and told us in plainness that the time to hasten his work has come, and those who have in days past been faithful, those who have not thrown away their hope and those willing to believe on the evidences that God had furnished them, are to-day ready again to take up the weapons of their warfare and do the work as God has commanded them. But all this time there have been in our midst, individuals who have seen the dark side only, and many have been swaying to the right and to the left instead of making the progress necessary for them. I remember many times when individuals under the power of God's Spirit have warned you that you must do thus and so, that you must make progress or else the work would leave you far behind, and not having made that progress you never would be able to overtake the church again because of the progress it would make. Many have prepared themselves, while others who have been willing to live upon

that which is discouraging instead of heeding the command to prove all things and hold fast to that which is good and a result are prepared to attend the work now at hand, they only look to that which is discouraging and they cannot see the work as we see it to-day.

All of us acknowledge the necessity of faith, faith based upon evidence, and as this evidence accumulates, our faith increases, and so we believe that as a people, and as individuals we should seek after that which will produce faith in us. Most of us would rather believe than not that God has spoken from the heavens, that he has restored the gospel unto earth, it is better to believe this, than that man has been left in darkness; hence is it not better to be looking for evidence concerning this matter than to look for that which produces doubt? Most of us would rather believe God has set his hand a second time to recover his people and that this body, the church in which we are now working is recognized of God. Is it not better to believe that than it is to believe that God has left us entirely to ourselves and has no influence or control over us? Hence, preferring to believe this, is it not better for us to look for evidence to sustain this work than to look for that which produces doubt?

Now, for example, those of you who have been all your lives in poverty, know what it is to endure suffering and trial, and if some one would come to you and tell you that in this city in a little piece of property you might own there was a treasure hid, you would ask them for the evidence, and if some one was to tell you this was not true, you would be far more apt to seek after that which would benefit than that which would not and you would be anxious to hear the evidence in your favor rather than against what you desired. Some of you who for years have been in sickness and trouble if there should come to you an individual saying a certain remedy would cure you, would you not rather believe him than those who would argue and invent theories to make you disbelieve it? Certainly you would.

And so it seems to me regarding this work in which we are engaged, and I feel especially impressed tho last few weeks to speak upon this subject for this reason. There are now and will be in our midst things that will try you, elements of evil that you will have to meet, and you who are not prepared for the emergency will not be able to endure; I say this advisedly, I feel impressed that this is the case, that this work is about to make progress, about to assume that condition in the world that you and I will be tried with the severest tests, so far as our faith is concerned as to whether or not we are entitled to a part in this

glorious cause, and those who are actuated by doubts instead of hope; those who have preferred to believe that which simply gratifies the flesh and their selfish natures; and those who have not worked as they ought to have worked, will have their faith tried, and tried to that extent that they will have to surrender or else take up the work entrusted to them in order to accomplish their salvation. That time is near at hand, and therefore realizing this, I urge upon you to seek earnestly those things that shall sustain you in your hours of trial, and not give way to those influences, that breed contention, that breed discord, and sow doubt in your minds.

The word of the Lord is that we should prove all things and hold fast unto all that which is good, and when you have proved anything to be true, hold it fast and don't let it go. If you have received the knowledge that this work is of God, hold that fast; but be careful lest you be deceived by other things that are not true. I remember some individuals that had received the knowledge of the truth of this work, but thought because it was true, of necessity the position of certain men were true; but afterward discovered their mistake, so we must be cautious. It does not follow that because this work is true, that everything connected with it is just as it ought to be; we ought to prove all things by the standard that God has placed within the reach of all, and he has told the elders that they shall preach as they are directed by God's Spirit and that they also should take for their guide the Book of Mormon and the Bible and also the revelations which the Comforter should reveal unto them. Now, if we simply take the Bible we leave out a part of God's word, we leave off a part of the evidences that shall sustain us in our hours of trial. If we take the Bible and the Book of Mormon alone we leave out the third witness, and the Lord has said, "In the mouth of two or three witnesses shall every word be established," and he has given us not only the Bible and Book of Mormon but the revelations given directly to his church and these will judge us just as much as the Bible or the Book of Mormon. God's Seer has pointed out to us from time to time God's word, and we have to have these things stamped upon our hearts so we may know these things are indeed of God. Everyone of us has the power to search for and receive the evidences that satisfies the skeptics that this work is all a fraud, try it, those who wish to risk their faith in this matter. Take this Bible and carefully examine all that is written against it and shut out the Holy Spirit and do not give your heart to prayer, don't give your mind to meditations upon God, but only think upon that which pro-

duces doubt and instead of a year many of you will be ready to doubt the whole Christian religion, because you have accepted only darkness instead of light and knowledge and that which brings peace. And so it may be with our faith in the Book of Mormon and Doctrine and Covenants. We simply have to let the darkness come in and the light will depart from us, and we simply have to obey the principles of light and truth and darkness will be dispelled and thus we can have the power to know for ourselves that these things are true if it is our desire.

Our duty then is plain. I want to make it so that all can understand. When we have doubt in our minds in regard to important matters, the Lord has told us how we can have these doubts removed; and it is most important, that we remember the pattern he has given concerning the spirit that actuates individuals, first that they remember the ordinances of his house, and those whose minds are humble, whose spirits are pure, whose hearts are contrite, these same are of God if they obey his ordinances. Those whose hearts are elevated, that manifest an ambitious spirit and perhaps don't regard the ordinances of the house of God, remain away from Sunday to Sunday from the fold, don't partake of the sacrament—without which we are told there is no life in them; when they remain away from the elements of life, what wonder then that they should partake of the elements of darkness and death, and partaking of those what wonder that they should disseminate these elements to those around them! I have wondered sometimes how good men and good women too, will prefer the counsel of those that are constantly sowing doubt, discord and evil instead of those that are trying to build up, to establish a work for God's people.

Now it is strange, but it is true, that there is an element of evil among us, and we are liable to be overcome by that element. The tendency of some is instead of going where hope, where peace, where love abounds, to go where those are that are sowing discord, hatred, malice and strife. Those things are denominated the work of the flesh, and just as surely as you can tell whether an individual has the Spirit of God by the spirit he manifests, so you can tell what kind of an individual he is who manifests these evil impulses. If he is wrought upon by the Spirit of God there will be love, joy, peace and humility, all manifested in his life, in his character, in his words, in his actions. If he is wrought upon by the flesh; discord and evil, evil imaginations will be the fruit that will produce doubt and fear. I wonder why we would rather partake of that which is so discouraging,

so disconnected with all that is happyfying; that we would prefer such company rather than those that are good. I urge you therefore that whatever may arise in the future, those that may come among us and sow discord and strife though they may be well read and even eloquent, and have all this world can afford to make them attractive, there is one thing we should always remember, do they speak according to the word and the law and the testimony? Do they say we can sin a little here and there and God will forgive us, or do they exact from everyone an honest straightforward life. The Book of Mormon says there will be some, who will say you can do this and the Lord will forgive you, and thus Satan will lead you with fine cords, with fine silken cords until he has his chains around you, and this is why we have to beware lest we be deceived and be overcome and not be able to partake of that which we are looking forward to. Remember there was an object of this trial of faith here referred to by this man Thomas in that their eyes and ears were holden so that they could not see and hear, so that when the light of truth did dawn upon them they might the more successfully preach it to men; and by virtue of their own experience might be the better able to warn their fellow men and point out where they were liable to be deceived.

That very humility of Spirit manifested by Christ, in every condition that enabled him while he had the power to call twelve legions of angels at his side, the power to destroy every one who were testifying against him, yet to stand there and endure, and say "I relinquish this right, while I have the power, I will hold all this power in subjection so that I may accomplish my Father's will." That was the grandest exhibition of strength that the world has ever seen, and yet these men in their ignorance supposed that that was a condition of weakness, and left him because they thought they saw in him a condition of weakness that was not worthy of their service.

Let me tell you friends, there is also another object in this trial that you may have to pass through. You are to occupy a position in which you will be able to accomplish that work that God has called you to, but first you must be tried, your patience must be tried; and you must be tried in all points wherein you are weak, and just to that degree that you are able to overcome, to that degree will your work be of service in God's kingdom, but just in proportion as you are weak and frail just in that proportion must you be left deficient in this great work.

In this connection, let me urge upon you, see that no man take your crown, but like Nathaniel of

old, that you shall be prepared in your mind by cultivating this honesty of heart, this sobriety of mind with all that we are commanded to observe in God's word, our condition will be such that we will be able to manifest it. On the other hand, if we give way to doubts and fears and live carelessly, we ought not to be surprised if the time shall come when we shall be over taken and if we are not we must be faithful in discharging all these duties. The individual who lives in this church and makes no effort to accomplish anything, will just as surely come short of salvation as the sun rises. The individual who boasts that he has been in the church for so long and it has never cost him a cent, as some have done, have little conception of this latter day work. The individual who has no sense of shame when others do wrong are being left behind and cannot expect to receive the reward with those who are right in the front rank and identifying themselves with God's work, who stand by God's laws, and when Christ's work is touched they are touched, and those that stand so identified with the work consecrate every particle of their being in behalf of the cause. It seems to me, that is what Jesus meant when he said our heart, our affections, our life, our all were his, every part of our being; everything that we have is to be consecrated to advance God's cause, to enhance his glory and benefit his people.

I thought, only recently, of this grand church we are trying to build, that some consider such a hardship for us, that is such a burden because we have not the means to finish it, I believe this very thing is a trial to test what you will do under straightened circumstances. If some few had come here who were rich, who had thousands of dollars to spare and had put their money together, it would have been an easy thing to have built the church, but the church would not have seemed near as dear to us as it will when we have wrought this out by sacrifice, for the individuals who are throwing in their mites here and there are doing it by sacrifice, and this church will only be built in that way. The more we endure the more unity there will be in our midst. When each one have to put our hands down into our pockets and take money that we feel is needed for some other purpose, we will then see that this money is used wisely and honestly and the very sacrifice will beget within us a spirit of love, a spirit of unity to help us live in unity and peace. And my experience in the past has been that hardly an individual who has sacrificed for this cause, for the building of this church, has had a single grumble or complaint to make, but those who have not been as

ZION'S ENSIGN.

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

Independence District Directory

- I. N. WHITE, Missionary in Charge. J. A. ROBINSON, President. P. G. PITT, Vice President. ALFRED WHITE, Bishop's Agent. E. BRANSHOUSEN, Clerk and Treasurer.

Independence Branch Directory.

- P. G. PITT, President. ROBERT MAY, Priest. J. B. SCOTT, Teacher. J. A. McGUIRE, Deacon & Treasurer. R. J. CHAWFORD, Clerk.

Sunday School.

- H. R. MILLS, Superintendent. WM. CLOW, Assist. Superintendent. BARR COFFIELD, Secretary. EMMA MILLS, Assist. Secretary. W. H. L. MILLS, Treasurer. P. G. PITT, Chorister. MATHIE BOZARTH, Asst. Chorister. BELL ROBINSON, Organist. MATHIE BOZARTH, Assistant Organist. ADA PITT, Librarian. CLARA BRANSHOUSEN, Librarian.

Bro. John Luff, Sr., returned from Lamoni, Iowa, last Saturday.

Bro. E. E. Williams and wife of Camden, Mo., spent Sunday in Independence.

Bro. Henry Kemp came in last Saturday and will spend a few days with home folks.

The delegates to district conference started for Clinton, Mo., the place of convening on Friday.

The delegates to conference at Clinton are R. May, P. G. Pitt, A. A. Harton, A. H. Mills, W. Clow and A. L. Newton.

Bro. H. H. Robinson returned home from his mission field, Northern Illinois and Southern Wisconsin District, Thursday evening.

Bro. T. W. Chatburn returned home on Wednesday and will leave on next Tuesday for his field of labor in the Far West District.

Bro. Henry Kemp occupied the pulpit on Sunday morning and Bro. T. W. Smith in the evening. Both sermons were reported for the Ensign.

This has been a fine season for vegetation, apples are much larger than usual and will be a good crop, peaches and pears have done well also all kinds of small fruit.

Bro. Peter Dopp whom Bro. Hogue baptized lately was born in Oneida county, N. Y., near where the plates were obtained, he is reported to be a substantial member.

We are now in our new quarters, settled for at least five years, and in a location where our friends can easily find us as we are over the Dummy depot, nearly opposite the post office.

Elder Henry A. Stebbins is expected to be here over Sunday and we hope to have a sermon from him.

The plasterers are putting on the finishing coat on the new church and then when the floor is laid and the doors put in it will be ready for occupying.

Bro. Stephen Hogue reports that lately he and Bro. Tucker held some eight preaching services in Blue Springs, Mo., occupying a hall in the town. Attendance fair, and interest good. Some have given their names for baptism; the ordinance will be administered in the Little Blue at 2 o'clock p. m., Sunday, September 6, 1891. Others beside those whose names were given, are also expected to join at that time. Bro. Hogue is in good spirits and hopeful.

KIRTLAND ITEMS.

I have been patiently waiting for lo! these many months, thinking that perhaps some person would chronicle you a few items from this historical spot. I presume that many of your readers would read Kirtland news with some degree of interest. This little hamlet appears to good advantage at this time of the year, those who visited here in April would hardly recognize the place were they to come here later on in the season.

It is with pleasure I inform you that your excellent paper is highly appreciated by all who peruse its columns here and throughout the mission. May God bless you, that your future efforts may be crowned with success.

The two days meeting here on the 15th and 16th inst. was a success. Bro. E. L. Kelley, T. W. Williams and the writer dispersed the word to fair sized audiences.

Bro. Thomas Holmes, wife and daughter, and Mrs. Dr. Bishop, of Providence, R. I. spent nearly two weeks here and at Willoughby the guests of Mrs. Griffiths and Bond. Sr. Ora favored us with some choice solos in the Temple which were highly appreciated by the congregation. They took their leave on the 17th inst. for Detroit, Mich., thence home by way of Montreal, Canada and "thousand Island."

Elder W. C. Kelley arrived from the east on the 23rd inst just in time to receive the young lady visitor who also arrived that same evening and will likely remain with the family for a term of eighteen or nineteen years. She will be known by the name "Hattie Martha." Mother and daughter doing nicely and the father rejoicing exceedingly with countenance all wreathed in smiles.

Elder T. W. Williams and wife left here on the 17th inst. for Hartford City, W. Va. to visit his mother and sisters, they will also attend the reunion at Vales Mills, O., which convenes on the 29th inst. The Bishop and myself will leave here for the reunion on the 28th. The following brethren of the traveling ministry are expected to be in attendance. D. I. Shim, James Moler, T. Matthews, J. L. Goodrich, H. E. Moler, W. H. Rhodes and others, a good time is anticipated.

M. H. Bond arrived home on Monday 24th, after a ministerial tour to Wheeling, W. Va. and Pittsburg, Pa. Elder L. W. Powell arrived same day from New Philadelphia, O. enroute for Conneautville, Pa., where conference of the Pittsburg and Kirtland district will convene on Sept. 5th.

Bro. D. H. Proper, our efficient teacher and Sunday School Supt., has just returned from his summer vacation in Michigan.

Mr. Dayton Briggs, son of E. C. Briggs, who has for some time been in the employ of Kelley & Co., in their store, withdrew from their employ to accept a situation with Johns & Orkway of Peoria, Ill. The best wishes of this community for his success follow him. He was much liked and highly respected by all. His genial face will be missed among the denizens of Kirtland.

The store of Kelley & Co. has changed hands, Bro. Wm. Grazer of Pittsburg, Pa., becoming sole proprietor.

Elder J. H. Lake returned to his mission by way of Niagara Falls, where he intends remaining for a time striving to reflect the gospel light upon the benighted minds of the pleasure seekers and wonder viewers who resort to this great American retreat.

G. T. GRIFFITHS.

BAY PORT ITEMS.

We have a branch here numbering about one hundred Saints. The majority of them are striving to be faithful.

We had a two days grove meeting on the 15th and 19th of August. The good seed that was sown, will I hope spring up and bear fruit. Elders E. C. Briggs, W. J. Smith, A. Barr, J. J. Cornish and Gowell were present. The meeting was enjoyed by a great many especially outsiders who took an active part in preparing for the meeting.

Pay Port is situated on the shore of Lake Huron and partly on Saginaw Bay. It is a grand summer resort. Many hundred and even thousands visit the place in quest of health and pleasure, which makes it a quite popular place in the summer season.

We have a good substantial church here. It will seat about four hundred persons. We have also a good Sunday School and are striving to teach the little ones the way of life, and the true gospel of our blessed Redeemer.

We are much pleased with the Ensign and especially since it has been enlarged.

Bro. E. C. Briggs has been with us nearly two weeks, he has gained many friends. He is beloved by all who have made his acquaintance and regarded as an apostle indeed. I hope the time is not far distant when he will be permitted to break the bread of life to us again. I be-

lieve there are many honest hearts to be gathered in this part of God's vineyard, who will ere long be gathered into the fold of Christ.

DENVER ITEMS.

The first reunion of the Colorado Saints took place the 29th and 30th inst. and to my mind was a grand success. Though there was not any great outward manifestation of God's power, there was felt by all present that peaceful quiet influence of the Spirit which characterizes the meetings of the Saints, when they come together with a united feeling to worship. There were not a great many of the Saints from a distance but those that did come I think can say they were well paid for coming.

The preaching on Saturday was by Bro. Caffall. Sunday morning Elder C. R. Duncan preached to a well filled house "The fulfillment of prophecy." He had good liberty and his discourse was very instructive.

After the morning service we repaired to the river and one was buried beneath the liquid wave, he being the second one baptized during the meeting. The one baptized on Saturday is a sister that was converted to the truth through reading the Herald, and has been waiting for eight years for an opportunity to obey the gospel. She saw the notice of the meeting in the city and said, "Now is my time to join Christ's Church" and she came all the way from Banner Co, Neb., to be buried with Christ in baptism. We have no fear for those that manifest such love for the gospel as this sister has. May God bless and keep her in our earnest prayer.

At 7:45 Sunday evening Elder Caffall spoke over an hour on the second coming of Christ and the establishment of the gospel in latter days. Some were present who have never attended our meetings. The two baptized make twenty-three who have been baptized into the branch since its organization. I doubt if there are many branches that have done better under like circumstances. Surely our esteemed Bro. Caffall, missionary in charge can rejoice that after so many days and years of labor spent in the Colorado field his labor is beginning to bear fruit. He has surely had cause to be discouraged if any man ever had, but Christ commanded his servants to cast their "bread upon the waters" and they should find it after many days. There are others who say they are ready and we expect to trouble the waters again in a few days.

At 3 p. m. Sunday we met for confirmation, prayer and sacrament, and for nearly two hours the Saints rejoiced together. I don't think there was one present of the church but what partook of the emblem, such a united feeling is seldom witnessed. May God help us to ever remain so united for if we so remain

we realize that much good can be done and the evil one will not have power over us.

Bro. Caffall leaves to-morrow for the east, he will stop at Bokes, Col., to baptize those that expressed themselves ready for baptism through the Herald some time ago. He has been with us just a month and we wish he could remain longer but the calls for him at other places must be answered and so we must part.

We shall be very much disappointed if Bro. Luff does not pay us a visit on his way west.

The hobo's have out and destroyed our tent until it is fit for nothing but old rags. It seems too bad after such a hard time to get it and so many hard earned dollars gone for naught. I presume our experience in the tent business will not soon be forgotten.

E. S.

CLINTON ITEMS.

A little correction needs to be made of last week's items. Where they say "to use their church Sunday evening," it should say Friday and Saturday evening.

We learn that the rates to the Clinton Fair do not extend further north than to Harrisonville, so parties at Kansas City and Independence must make other arrangements to obtain rates to conference.

Saturday we had a heavy wind storm and the rain flooded the streets.

Mr. W. P. Brewer of Childers, Texas, on his return from Chicago, stopped and spent a day with his sister Mrs. D. C. White. Mr. Brewer thinks favorably of Clinton and the surrounding country and may locate here. We were pleased to learn that the Ensign has found its way to his pleasant home.

Sisters W. S. Loar and George. Hidy of Independence, came in on Sunday evening's train. They will remain with us until after conference.

Sunday School and preaching was held at the chapel Sunday. In the evening Bro. D. C. White occupied the stand.

Elder I. N. White arrived home Monday from his field of labor in the southern part of the state. He thinks a lasting impression was made for the work there. He preached for us at the chapel on Monday evening.

Preaching services announced for each evening of the week up to time of conference.

We hope to see a good attendance at conference and trust many of the Saints will be interested enough to attend.

We trust the people of Clinton will avail themselves of the opportunity while the conference is here to attend and hear the Latter Day Saints and learn of their doctrine. We believe there are no other peo-

ple who stand firm on the Bible doctrine and its teachings than do the Saints. May it not be possible for them to be the "little flock" that Jesus speaks of? Or "narrow is the way and few there be that find it." Can they be that few? "In mount Zion and in Jerusalem shall be deliverance, as the Lord has said and in the remnant whom the Lord shall call." May not the Saints be that remnant? We read in Isaiah 11 chapter and 11 verse "And it shall come to pass in that day, that the Lord shall set his hand the second time to recover the remnant of his people." The Scriptures inform us that but a few will be ready to meet their Lord. Who will be those few?

D. C.

LOWRY CITY ITEMS.

We could not wish for finer weather and the hum of the thresher and chucking of wagons hauling the grain to market makes the farmer feel that he has come out victorious once more.

Dr. J. A. Bowling has bought the Tom Thomas property in the east part of Lowry, a very desirable place to live.

Bro. Willie Mannering has gone to Appleton City to attend school this fall and winter. We will miss him in our meetings.

Bro. I. N. White passed through on Gulf train Monday from Wright Co., where he has been laboring and he had a smile upon his face as if to say I am not ashamed of the work I have done.

Sr. Ingle who was reported very sick last week is improving.

Bro. and Sr. B. Freel and his brother and niece and Sr. T. R. White and her two daughters all went to Monegaw Springs last Saturday and while there went through one of the wonderful caves of the nineteenth century.

The delegates sent from the Lowry City branch are Bro. P. W. Preno, James Mannering and David Denny.

Bro. James Brown from Iconium, Mo., gave us a call, he is a promising young man and like many others thinks the ENSIGN a good paper and subscribes for it.

Rev.

APPLEBORO ITEMS.

Bro. Richard Ballard of North Weymouth made us a call Monday evening of last week. He states that Bro. W. H. Kelley spoke Sunday Aug. 10th at the Woman's Inebriate Home, Longwood avenue, Boston. Bro. Ballard speaks very favorably of another opening at the State Institute for Imbeciles near Waltham. He visited there the 24th ult. and had pleasant converse with some of the men whom he listened to Bro. McDowell's lecture at Boston recently.

Bro. Ballard was at Plainville the following Tuesday; Wednesday

at Providence, R. I. and was expecting to enter a new place of labor at Cambridge last Monday morning.

A. B. PIERCE.

KANSAS CITY ITEMS.

We were pleased to have the presence of Bro. Johnny Luff and his young companion Bro. Johnny Bozarth of Independence: would be pleased to see the older brethren.

Bro. Johnson addressed the Saints Sunday morning and Bro. Fred Koeler at night.

Bro. Johnson, Tankard and Koeler spoke at the Market Square Saturday night to an interested audience.

Our Sunday School was well attended. Total for Sunday morning forty-one.

Prayer meeting was a spiritual feast.

Bro. Allen was elected delegate to conference to be held at Clinton, Mo., September 5th and 6th and also to the Sunday School Convention.

F. K.

Letter from Elder J. A. Robinson.

I have not had time to write you before, having filled in the time in preaching and business both public and private.

On Sunday, 30th, I had the pleasure of a visit to Lamoni, Iowa. I arrived as the Saints were pouring out of the basement of their large church at noon. I met a number of old and tried friends, among whom in Kewanee long ago I held sweet council. Sr. Chisnel of Kewanee, Sr. Sumption, Sr. Atkinson and others, then the old friends from Montrose and Hancock Co., Ill., Bro. Daniel Lambert and "Hattie" and Joseph Lambert. Each calling for a visit and extending an invitation to dinner, Bro. Blain's smiling face also appeared. What a pity I could not comply with them all. At last Br. Joseph put in an appearance, found I had bids on hand but he settled the question by begging off from the rest as we had some church matters to talk over. After dinner we repaired to the prayer meeting, which was well attended.

We noticed a few things in which we believe an improvement could be made if observed; nearly all of the old men occupied more time than rightly belonged to them. A congregation of hundreds, all no doubt desiring to bear testimony, yet not allowed the opportunity. You see, dear ENSIGN, the average of the Saints come from small branches where they could use as much time in prayer and testimony as they desired and the habit has grown upon them, they cannot quite reconcile themselves to cutting short their statements in a large assembly like the one in Lamoni. Thus a large number do not testify. We were cheered to hear from brethren

Landers, Stafford, Whitehead and others, but I hope the latter two will not feel bad if I suggest that they be a little more brief, so as to give others less eloquent a show.

One thing I noticed that pained me, was that in the midst of the testimony meeting a brother called the meeting to prayer. This broke in upon the harmony of the Spirit some, but was soon regained however. In my opinion when after a few pointed prayers, the spirit has rested upon the congregation in testimony, it is in bad taste to say the least, to break in on this spirit of testimony by introducing the spirit of prayer, seeing you already have what you are seeking for. I was much cheered by the sweet voice of sister France, also late of Kewanee, striking one of those old airs that brings with it such a halo of heaven, and the meeting went right along again, a good spirit being present. We spent the remainder of the day in the company of Father Whitehead and his grand-children, also Bro. and Sr. Dancer. Robert Elvin preached in the evening with good liberty, on 'The perfect law of the Lord.'

On Monday morning a drive over the town showed me that the residents are a progressive people. A large number of new dwellings going up all over, smaller ones receiving additions, quite a number very neat, some even artistic.

After attending to business, visited Herald office, had a good visit with the presidency, examined the new building being added to the old office and was well pleased with the appointments. Had a nice visit with the editor of Autumn Leaves and promised her to write upon temporal matters pertaining to the church. I have shown you the place and people as I saw it then. Am now heading for conference at Clinton.

Letter from Elder Emsley Curtis.

ERRORS ENSIGN:—At the close of the two days meetings of Eldorado branch, Bro. A. White and the writer continued there over last Sabbath, on Thursday baptized three, namely, John W. Oglevie and wife, also Elenor L. Parsons, one a sister and the other a sister-in-law to Bro. A. H. Parsons. We had a glorious confirmation meeting, all the new converts taking part.

On Saturday Bro. White in company with A. Lloyd, went to Taborville to fill the regular appointments at that place, the fourth Sunday in every month, while A. J. Keck continued over Sunday. I preached on Saturday eve on "Restoration," Sunday 11 a. m. on "Book of Mormon," had fine liberty, Sunday, 8 p. m. subject, "False Prophets," from Matt. 7:15-23, had good liberty. A Seventh Day Advent minister was present. The tent was well filled, mostly young folks. At the close the minister took objections from my quoting Isa. 8:20, he stating that the law referred to by Isaiah was the ten commandments, etc. I called his attention to the fact that Paul, while a Pharisee kept all the ten commandments, and after all that he had to be baptized for remission of his sins, and I advised him to go and do likewise; this raised quite a laugh at his expense. Then he said he would like

half the time with me. I told him there was the stand to begin, and he excused himself, saying he would first have to post up; however, at parting he invited me to eat chicken with him on my return. The interest seemed to increase from first to last.

On the 24th I came south eight miles to this place, accompanied by Palmer Bros., who had come over the day before, with a team, for the tent. They had already arranged for a protracted effort at this place. They secured a corner lot of a Mr. Duncan, who is very favorable toward us, as are many others, the interest having been created by the preaching of Bro. A. White and Swenson. We at once erected the tent, on our arrival here, and arranged seats. At 8:30 quite a good sized congregation gathered. I preached from Isa. 55:4, also Heb. 13:8, 9. Last eve I was rejoined by Bro. A. White, who insisted that I should again preach; I did so, Subject, "Faith," from Heb. 11:6, also Jude 3; had fine liberty and spoke an hour and fifteen minutes to about two hundred persons. We shall continue until conference at Clinton.

PHILEY, Mo., Aug. 26, 1891.

Letter from Bro. Wm. Pooler.

DEAR ENSIGN:—We hail you with gladness. It does us good to hear from the sweet singers and laborers round about Zion. I am glad the Saints are trying to let their light shine in Zion for the church and the world are looking to that place for an example.

We as Saints should one and all be up and doing that the coming of the Lord may not overtake us as a thief in the night. We should avoid the very appearance of evil. The Saints should never be seen standing around saloon doors or idling away their time on the street corners for that has the appearance of evil. They had better be at home reading the ENSIGN or some other good paper.

The church is slowly but surely gaining ground here in California. The class of people who join the church here are very noble generous-hearted people. It does one's very soul good to be with them when they come together to worship.

Our Reunion commences on the 12 of September at Irvington, Alameda Co., 85 miles north-west of here.

OUR YOUNG LADIES DEPARTMENT.

EDITED BY MISS ANNA BOZARTH.

PRAYER.

How sacred is the hour of prayer. When we go to our heavenly Father desiring to approach him in that manner that will be pleasing to him, we wish to draw near to him, so near that we can feel we shall receive the blessings we seek, if we ask aright, and if it is for our good to receive them. We not only believe but we know there is efficiency in prayer. It is one of the means of spreading the gospel, for "the prayer of the righteous availeth much." The elder goes forth to proclaim the gospel while the humble saint prays God to bless him in

his absence, and no doubt the very thought of the prayers that ascend for him day by day strengthen, encourage and comfort him in hours of trial when it takes more to sustain him than any earthly power can give. We well remember the times when our father starting on his mission kisses us good bye saying: "Remember me in your prayers," and our hearts, though too full for utterance, respond, "yes, ever."

We cannot preach, but we can pray, and by prayer hold up their hands as it were, like Anan and Hur of old.

This is a busy world, and we live in an age of unrest, at times we may partake of this spirit, but when we enter our closets, close the door behind us and bow before our Father, to ask him for blessings which we feel we need, we know God alone sees and hears. We may witness no ray of light, hear no audible voice yet a spirit of rest, quietude and contentment like a sweet benediction comes over us, and we feel the influence of that higher power which strengthens us, and gives us a desire to lead better, purer, nobler lives. God knows what we need before we ask him, yet he desires us to come to him and ask him for the blessings of which we feel in need, and if we were to ask for all we receive and for all we wish to receive, we would surely obey the injunction, "Pray without ceasing."

SELF-CULTURE.

"The best part of every man's education," said Sir Walter Scott, "is that which he gives to himself." The late Sir Benjamin Brodie delighted to remember this saying, and used to congratulate himself on the fact that professionally he was self-taught. But this is necessarily the case with all who have acquired distinction in letters, science or art. The education received at school or college is but a beginning, and is valuable mainly, inasmuch as it trains the mind and habituates it to continuous application and study. That which is instilled into us by others is always far less our own than that which we acquire by our own diligent and persevering effort. Knowledge conquered by labor becomes a possession—a property entirely our own. A greater vividness and permanency of impression is secured; and facts thus acquired become registered in the mind in a way that mere imparted information can never effect. This kind of self-culture also calls forth power and cultivates strength. The solution of one problem helps in the mastery of another; and thus knowledge is carried into faculty. Our own active effort is the essential thing; and no facilities, no books, no teachers, no amount of lessons learned by rote will enable us to dispense with it. —Self-Help.

Continued from Third Page.

faithful in this direction, have been the very ones to complain and find fault and thus sow discord in our midst. This proves my former statement to be true, that those who will sacrifice, that will do this work in harmony with God's law shall of themselves be benefited, while those who refuse to comply with God's command, but cheat themselves. Everything that God demands at our hands is because we need it, not because he needs it. He has all things under his control, not only this world but worlds upon worlds without number, and all are subject to his supreme control, but we need to pray for our own benefit, we need to sing songs of praise so that we may become worshipful beings for our own happiness, and we need to give because it begets within us a spirit of benevolence that is so necessary for our wellbeing. Hence we are commanded to do all these things because it is for our own benefit; and thus in rearing this church I believe we have been guided and led to erect this building in these times of business depression, coming just as they did, because it would prove of the most benefit to us rather than to have it done because we could do it without sacrifice. I rejoice that the poor among us are building this church rather than the rich. I believe that by so doing we are working for ourselves, benefiting ourselves, and that this very thing is a means in God's hands to unite us to each other.

May God help us to see these things aright and when trials come, as they must, that we shall so act that they may be sanctified to our good. And while this work is moving forward we may be able to keep pace with it, and not stand still and hinder others or declare the church is going astray because of our inability to keep up. Let me tell you friends, those who limit this church to a likeness of any one of the dispensations of the past make a mistake. The Lord was with Adam in his age also with Moses. The Lord was in the patriarchal age, in the age of the prophets. In the present work there is a gathering of all the dispensations of the past and a likeness of all the former dispensations are manifest. Hence we need all the officers in the church that were in it anciently. Not only apostles and prophets, evangelists, pastors, and teachers, but patriarchs, high priests, bishops, etc. If we will allow God to work for us he has offered, and be in our midst. I trust we will not be permitted to wander away from the truth but as this church progresses, we may make progress with it. The tendency of man has always been to narrow down God's work, but God's work is for all eternity, and without bounds, and although we may not comprehend it until we see as he sees. Be content, be careful, not

to work against these things we don't understand, and after awhile perhaps, our mind will be large enough and our comprehension broad enough to comprehend and understand it, and then we can testify it is of God.

May God help us to so work in my prayer, in Jesus name. Amen.

CHEERFULNESS.

God bless the cheerful person—man, woman or child, old or young, illiterate or educated, handsome or homely. Over and above every other social trait stands cheerfulness. What the sun is to nature, what the stars are to night, what God is to the stricken heart which knows how to lean upon Him, are cheerful persons in the house and by the wayside. Man recognizes the magic of a cheerful influence in woman more quickly and more willingly than the potency of dazzling genius, of commanding worth, or even of enslaving beauty.

If we are cheerful and contented, all nature smiles with us; the air seems more balmy, the sky more clear, the ground has a brighter green, the trees have a richer foliage, the flowers a more fragrant smell, the birds sing more sweetly, and the sun, moon and stars all appear more beautiful.

Cheerfulness! How sweet in infancy, how lovely in youth, how saintly in age! There are a few noble natures whose very presence carries sunshine with them wherever they go; a sunshine which means pity for the poor, sympathy for the suffering, help for the unfortunate, and benignity toward all. How such a face enlivens every other face it meets, and carries into every company, vivacity and joy and gladness! But the scowl and frown, begetten in a selfish heart, and manifesting itself in daily, almost hourly fretfulness, complaining, fault-finding, angry criticisms, spiteful comments on the motives and actions of others, how they thin the cheek, shrivel the face, sour and sadden the countenance! No joy in the heart, no nobility in the soul, no generosity in the nature; the whole character as cold as an iceberg, as hard as Alpine rock, as arid as the wastes of Sahara! Reader, which of these countenances are you cultivating? If you find yourself losing all your confidence in human nature, you are nearing an old age of vinegar, of wormwood and of gall; and not a mourner will follow your solitary bier, not a tear-drop shall ever fall on your forgotten grave.

Look at the bright side. Keep the sunshine of a living faith in the heart. Do not let the shadow of discouragement and despondency fall on your path. However weary you may be, the promises of God will never cease to shine, like the stars at night, to cheer and strengthen you. Learn to wait as well as labor.

The best harvests are the longest in ripening. It is not pleasant to work in the earth plucking the ugly tares and weeds, but it is as necessary as sowing the seed. The harder the task, the more need of singing. A hopeful spirit will discern the silver lining of the darkest cloud, for lack of all planning and doing, with its attendant discouragements and hindrances, shines the light of Divine promise and help. Ye are God's husbandmen. It is for you to be faithful. He gives the increase.

Be cheerful, for it is the only happy life. The times may be hard, but it will make them no easier to wear a gloomy and sad countenance. It is the sunshine and not the cloud that makes the flower. There is always that before or around us which should fill the heart with warmth. The sky is blue ten times where it is black once. You have troubles, it may be. So have others. None are free from them. Perhaps it is as well that none should be. They give sinew and tone to life—fortitude and courage to man. That would be a dull sea, and the sailor would never get skill, where there was nothing to disturb the surface of the ocean. It is the duty of every one to extract all the happiness and enjoyment he can without and within him, and, above all, he should look on the bright side of things. What though things do look a little dark? The lane will turn, and the night will end in broad day. In the long run, the great balance rights itself. What is ill becomes well; what is wrong becomes right. Men are not made to hang down either heads or lips; and those who do, only show that they are departing from the paths of true common sense and right. There is more virtue in one sunbeam than a whole hemisphere of cloud and gloom. Therefore, we repeat, look on the bright side of things. Cultivate what is warm and genial—not the cold and repulsive, the dark and morose. Don't neglect your duty; live down prejudice.

We always know the cheerful man by his hearty "good morning." As well might fog, and cloud, and vapor hope to cling to the sun-lit landscape, as the blues and moroseness to remain in any countenance when the cheerful one comes with a hearty "good morning." Dear reader, don't forget to say it. Say it to your parents, your brothers and sisters, your school-mates, your teachers—and say it cheerfully and with a smile; it will do you good, and do your friends good. There's a kind of inspiration in every "good morning," heartily and smilingly spoken, that helps to make hope fresher and work lighter. It seems really to make the morning good, and a prophecy of a good day to come after it. And if this be true of the "good morning" it is also of all kind, cheerful greetings; they cheer

the discouraged, rest the tired one, and somehow make the wheels of time run more smoothly. Be liberal then, and let no morning pass, however dark and gloomy it may be, that you do not help at least to brighten it by your smiles and cheerful words.

The cheerful are the busy; when trouble knocks at your door or rings the bell, he will generally retire if you send him word "engaged." And a busy life cannot well be otherwise than cheerful. Frogs do not croak in running water. And active minds are seldom troubled with gloomy forebodings. They come up only from the stagnant depths of a spirit unstirred by generous impulses or the blessed necessities of honest toil.

What shall we say by way of commending that sweet cheerfulness by which a good and sensible woman diffuses the oil of gladness in the proper sphere of home. The best specimens of heroism in the world were never gazetted. They play their role in common life, and their reward is not in the admiration of spectators, but in the deep joy of their own conscious thoughts. It is easy for a housewife to make arrangements for an occasional feast; but let me tell you what is greater and better: amid the weariness and cares of life; the troubles, real and imaginary, of a family; the many thoughts and toils which are requisite to make the family home of thrift, order and comfort; the varieties of temper and cross-lines of taste and inclination which are to be found in a large household—to maintain a heart full of good nature and a face always bright with cheerfulness, this is a perpetual festivity. We do not mean a mere superficial simper, which has no more character in it than the flow of a brook, but that exhaustless patience, and self-control, and kindness, and tact which springs from good sense and brave purposes. Neither is it the mere reflection of prosperity, for cheerfulness, then, is no virtue. Its best exhibition is in the dark background of real adversity. Affairs assume a gloomy aspect, poverty is hovering about the door, sickness and nights of watching go slowly by, and now you see the triumph of which we speak. When the strong man has bowed himself, and his brow is knit and creased, you will see how the whole life of the household seems to hang on the frail form, which, with solitudes of her own, passing, it may be, under "the sacred primal sorrow of her sex," has an eye and an ear for every one but herself, suggestive of expectants, hopeful in extremities, helpful in kind words and affectionate smiles, morning, noon and night, the medicine, the light, the heart of a whole household. God bless that bright, sunny face! says many a reader, as he recalls that, one of

mother, wife, sister, daughter, which has been to him all that my words have described.

The industrious bee stops not to complain that there are so many poisonous flowers and thorny branches in his road, but buzzes on, selecting the honey where he can find it, and passing quietly by the places where it is not. There is enough in this world to complain about and find fault with, if men have the disposition. We often travel on a hard and uneven road, but with a cheerful spirit and a heart to praise God for his mercies, we may walk therein with great comfort and come the end of our journey in peace.

Let us try to be like the sunshiny member of the family, who has the inestimable art to make all duty seem pleasant, all self-denial and exertion easy and desirable, even disappointment not so blank and crushing; who is like a bracing, crisp, frosty atmosphere throughout the home, without a suspicion of the element that chills and pinches. You have known people within whose influence you felt cheerful, amiable and hopeful, equal to anything! Oh! for that blessed power, and for God's grace to exercise it rightly! I do not know a more enviable gift than the energy to sway others to good; to diffuse around us an atmosphere of cheerfulness, piety, truthfulness, generosity, magnanimity. It is not a matter of great talent; not entirely a matter of great energy, but rather of earnestness and honesty, and of that quiet, constant energy which is like soft rain gently penetrating the soil. It is rather a grace than a gift; and we all know where all grace is to be had freely for the asking.

Fashioning Character.

There is no former and fashioner of character like to the Lord Jesus. There is no mold of beauty and excellence into which the spirit of man can flow comparable to the mind which was in Christ Jesus. There is no school for the education of man in patience, in truth, in boldness, and in all virtues, like unto his disciple band. There is no predominating influence which will make men true, and wise, and spiritual and faithful like the influence of fellowship with Christ. There is no formative period in which men may be enriched with nobleness and grace of character like hours spent in his presence; those bear the bloom, and in time of fruit, of Christ-likeness of whom it can be said, "They are wont to be with Jesus." "Strength and beauty are in his sanctuary." Fellowship with Christ is the power that makes men Christ-like. Yet this is not a grace to give to some but denied to others, as a sculptor is limited by the shape and voicing of the block on which he is working. These two men, St. Peter and St. John, with so much that was different and even opposite

In their natures, are yet found bearing the unmistakable lineaments of the Master. In spite of their opposing tendencies, fellowship with Christ has bestowed on each a likeness to Christ. As in the mint, each coin, whether of gold or silver bears the king's image and superscription, so may each soul bear the image or superscription of the eternal King. As the artist leaves the impress of his personality upon all his handiwork, whether it be wrought in plastic clay or hard, unyielding marble, so upon each nature does the divine artificer, the great moulder and former of character, leave his mark and signature the likeness of himself.—Sunday at Home.

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 loth 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 gentle west wind is reading 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 fulfillment of those prophecies which crown 'great David's greater son' upon his own home hills.—Chicago Herald.

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R. R. TIME TABLES.

K. C., & IND. RAPID TRANSIT RY. In Effect on and After June 4th, 1891.

Table with columns for WEEK DAYS and SUNDAYS, listing departure and arrival times for various routes.

Kansas City, 43R. Vernon Junction, West Liberty, West Ridgeway, Sheffield, Blue River, Washington St. Clair, Washington Park, Evanson Park, Maywood, Englewood, Norwood, Pacific, Clark Street, Independence.

CHICAGO & ALTON.

Table listing train schedules for Chicago & Alton, including Chicago Flyer, Chicago Local, and other routes.

MISSOURI PACIFIC—MAIN LINE.

Table listing train schedules for Missouri Pacific Main Line, including St. Louis to St. Joe & Omaha, Grand Avenue Accommodation, etc.

LIBERTY STREET DEPOT.

Table listing train schedules for Liberty Street Depot, including Grand Ave. Accommodation, St. Louis to St. Joe & Atchison Passenger, etc.

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OUR YOUNG FOLKS DEPARTMENT.

This page is devoted to our young people, with the hope that they will make it of interest and value to themselves.

WILD OATS.

How often we hear the remark when a parent's attention has been called to the downward course of their boy. O yes, he is sowing his wild oats and the sooner he has them all sown the better. Then we can expect him to settle down and amount to something.

This is sometimes said with a careless indifference as though there was an actual necessity for this downward course; that there was inherent in the boy a certain amount of evil which could only be got rid of by wicked actions in the gratifying of carnal desires termed in the Scriptures fleshy lusts; but here termed wild oats. A more false and pernicious idea can hardly be conceived than this. Think of it a moment; committing sin to get rid of sin, sowing wild oats to get rid of wild oats. What would you think of a gardener who was troubled with wild thistle, amusing himself blowing the down over his garden. You would recognize that when this seed began to grow this man would pay dear enough for his folly. And so it is with the boy who sows wild oats, there is a reaping time coming and the boy that sows wild oats will have to reap wild oats just as surely as he has sown them, no power can prevent it. O, but you say, after I get through I will obey the gospel and settle down and live a Christian life. So you may, so the gardener may turn his ground over and plant it anew. But the thistle down which he amused himself will keep coming up sapping the nourishment from the soil and only by the most earnest endeavor is he able to cause his garden to produce the fruit desired; and even then much of it is spoiled and wasted and but little if any brought to perfection.

So it is with the Christian who has sown his wild oats in his early life, as many can testify. All through their lives is manifest wild oats, in every department in life, in the family, in his children, in his business, wild oats, wild oats everywhere. He may now be faithful in religious duties, he may be prayerful, an earnest worker for Christ and forgiveness of God yet nothing can relieve him from that law, whatsoever a man soweth that shall he also reap. What is the cause of that sweet little child of yours having to go through life with eyes all inflamed and made hideous because of sores? Wild oats. Why does that son of yours take so naturally to intoxicating drink, where did he obtain that terrible appetite that is certain to ruin him? Wild oats. What is it that makes your son so worthless, only taking delight in

filthy conversation, coarse jokes, preferring loafers for his companions? Wild oats. What influence was it caused your beautiful daughter raised and educated with so much care to go astray and make life a burden and bring your gray hairs in sorrow to the grave. Wild oats. These are not over-drawn pictures but are facts that we meet with every day as thousands can testify if they will speak what they know in their inmost souls to be true. Therefore boys and girls as you prize a life of usefulness a life of peace, as you hope to make life a success avoid the sowing of wild oats. Loath sin in every form as a leader of death. If you discover that you have a besetting sin crush it out by resisting it, not by yielding to it, this will only increase its power over you. But do not rest till you have mastered every evil inclination or habit.

Then may you hope to lead a successful life, and all around you, instead of wild oats, will spring up that which shall make even this life happy and shall crown it with success.

BIBLE STUDY.

MARRIAGE AT CANA.

"Gospel miracles are in the main miracles of beneficence in which the light of the divine love shines."—Chambers Encl.

Marriage feasts were as common in ancient times as among us now-a-days. There had doubtless been many of them celebrated at this little town situated six miles north of Nazareth, and thirteen miles west of the Sea of Galilee; but never before nor since had there been one so distinguished as this, for there was present a personage whose grace and powers of mind were plainly shown by the manner of his serving, and the wonderful and divine gifts of the Spirit which he possessed. This was Jesus the Christ. His faithful mother and disciples were also there and they were strengthened by what they witnessed.

The Saviour's mother, it is written, "believed" in her son; and when she informed him there was no wine for the feast, for it had all been drunk by the assembly, he replied "Woman what wilt thou have me to do for thee?" After requesting that six waterpots be brought filled with water, he turned it, clear and pure, as it had been brought (so he supposed) from the beautiful fountain situated at the entrance of the village, into wine. It was so excellent in quality that the governor to whom it was first given, said, "Every man at the beginning doth set forth good wine, and when men have all drunk, then that which is worse, but thou hast kept the good wine until now." This act of offering the best wine at the last of the feast may have been considered by the governor and those who assisted in serving, as a compliment paid to them in his extended courtesies to the bridal cortege and invited guests.

There was no mistake about the miracle; no mixing, no deception used, for there were witnesses present who were called on by the Master to help in the performances of this "work and a wonder," which hereafter was destined not to be forgotten, but to be handed down, as a testimony, to the children of unborn ages. To be sure, great miracles had been performed by holy prophets of old; but since they passed away, gross darkness had covered the people, and now the Messiah had come in the flesh, and with his coming, came the glorious gifts and blessings of the gospel, and the signs followed its believers. We read in the Book of Mormon, if there be no faith among the children of men, God can do no miracle among them, and all these gifts never will be done away only according to the unbelief of the children of men."

On this festive occasion, Jesus not only demonstrated the power of the gospel by the miracle of turning the water into wine, but also by the inspiration of a faith and love, which will outlast the fleeting years of time, in the hearts of all his followers. Even he could participate in the affairs of common life, and thus let in a ray of sunshine upon our own; and we feel that while our Master by his Spirit mingled with us here, we are strengthened and comforted indeed. Christ entered freely upon his labors of beneficence; wherever he goes he shows forth with power, the gifts which were for the strengthening and upbuilding of his kingdom. But its citizens must be a pure people. We read that when he visited this land, he prayed for his disciples, and said "Father, I thank thee that thou hast purified those whom I have chosen because of their faith, and I pray for them and also for them who shall believe on their words, that they may be purified in me."

Wherever the gospel goes it carries with it its cleansing power; therefore all that is sordid, selfish and contrary to his law must be driven out, even though it be by the chastening hand of an offended God. When, after going with his mother and disciples to Capernaum, he left that place, he departed to Jerusalem and attended the feast of the passover at the temple. There his soul was vexed, for he saw the vendors of oxen, sheep and doves, and the changers of money sitting there, and he drove them all out, poured out the changer's money, and overthrew the tables, saying to them that sold doves, "Take these things hence! make not my Father's house an house of merchandise!"

What a grand result of his purifying strength the principles of the gospel will there be for all the covenant people of the Lord, when the Indians and the Jews, as prophesied, shall become a pure and delight-

some people; when even the brute creation shall be changed in nature, and the wolf and the leopard, and the lion together shall be led by a little child in that reign of light and peace!

Let us not forget the words of the gentle mother of Jesus at "the marriage at Cana." "Whosoever he saith unto you, see that ye do it."

"Oh, for a strong, a lasting, faith,
To credit what the Almighty saith
To embrace the message of his dear son
And call the joys of heaven our own."
A. A. H.

JOY.

Joy is a prize unbought, and is freest, purest in its flow when it comes unsought. No getting into heaven as a place will compass it. You must carry it with you, else it is not there. You must have it in you as the music of a well-ordered soul, the fire of a holy purpose. An unchanging state of joy is not possible on earth as it now is, because evil and error are here. The soul must have its midnight hour as well as its sunlight seasons of joy and gladness. Still the more of the Lord is shown as much in the night as in the day. It is only in the night that we can see the stars. The noblest spirits, however, are those which turn to heaven, not in the hour of sorrow, but in that of joy; like the lark, they wait for the clouds to disperse, that they may soar up into their native element.

He who selfishly hoards his joys, thinking thus to increase them, is like a man who looks at his granary, and says, "Not only will I protect my grain, from mice and birds, but neither the ground nor the mill shall have it." And so, in the spring, he walks around his little pit of corn, and exclaims, "How wasteful are my neighbors, throwing away whole handfuls of grain!" But autumn comes; and, while he has only his few poor bushels, their fields are yellow with an abundant harvest. "There is that scattereth and yet increaseth."

Worldly joy is like the songs that peasants sing, full of melodies and sweet airs. Christian joy has its sweet airs too; but they are augmented to harmonies, so that he who has it goes to heaven; not to the voice of a single flute, but to that of a whole band of instruments, discoursing wondrous music. Those who joy in wealth grow avaricious; those who joy in their friends too often lose nobility of spirit; those who joy in sensuousness lose dignity of character; those who joy in literature oftentimes become pedantic; but those who joy in liberty—i. e., that all should do as they would be done by—possess the happiest of joys. It is a solid joy no one can snatch away. Exceedingly few possess it.

He that to the best of his power has secured the final stake, has a perennial fountain of joy within him. He is satisfied from himself. They, his reverse, borrow all from

without. Joy wholly from without is false, precarious, and short. From without it may be gathered, but, like gathered flowers, though fair and sweet for a season, it must soon wither and become offensive. Joy from within is like smelling the rose on the tree. It is more sweet and fair—it is lasting; and, I must add, immortal. Happy are the moments when sorrow forgets its cares, and misery its misfortunes; when peace and gladness spring upon the radiant wings of hope, and the light of contentment dawns once more upon the disconsolate, unfortunate, and unhappy heart.

There is in this world continual interchange of pleasing and great accidents, still keeping their succession of times, and overtaking each other in their several courses; no picture can be all drawn of the brightest colors, nor a harmony consorted only of trebles; shadows are needful in expressing of proportions, and the bass is a principal part in perfect music; the condition here alloweth no unmeddled joy; our whole life is temperate between sweet and sour, and we must all look for a mixture of both: the wise so wish: better that they still think of worse, accepting the one if it come with liking, and bearing the other without impatience, being so much masters of each other's fortunes, that neither shall work them to excess. The dwarf growth not on the highest hill, nor the tall man loseth not his height in the lowest valley; and as a base mind, though most at ease, will be dejected, so a resolute virtue in the deepest distress is most impregnable.

There are joys which long to be ours. God sends ten thousand truths, which come about us like birds seeking inlet; but we are shut up to them, and so they bring us nothing, but sit and sing a while upon the roof and then fly away.

Bro. J. KALER writes, Knob Noster, Mo., August 27h: "Bro. J. H. Wells and writer returned from the south to-day where we baptized nine more, most of them heads of families. This makes twenty-nine Saints in that place now and prospects are good for more in future. I think there will be a branch organized and church built there soon. Bro. Gomer Wells and myself preached seven sermons in the grove south of Boonville to attentive listeners. The Saints enjoyed themselves and I think good was done."

The idea that it makes no particular difference what theology a person holds is very emphatically contradicted by the apostle Peter, where, speaking of the writings of Paul, he says, "In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction."—1st.

Bro. L. F. Daniel baptized five near Washington, Indiana, on the 30th of August.

ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 2.

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CONVERSION.

The work of converting souls to Christ is one which is today taxing the minds of many of our ablest men and women. Millions of dollars are being spent annually, and the lives of thousands are consecrated to this noble work.

This ought to cause the thinking man and woman to carefully examine into the methods employed to see that this vast amount of material is not used in vain. From the teachings of the majority thus employed in this work together with the peculiar methods employed we conclude that the general belief is that man in his natural condition is in a condition of sin; out of harmony with his Creator and out of Christ, and conversion means a change from a condition of sin to one of righteousness; a change of relationship, to become in harmony with his Creator, recognized as being in Christ.

There seems to be an idea which is almost universal among a large class of religionists that this change called conversion is dependent upon some spiritual or miraculous power; that the Divine power or Spirit has, in some way to touch and operate upon the mind of man till suddenly his whole nature is changed from one of sin to one of righteousness. He feels that he has been forgiven of all past sins, and all his desires are changed so that the things he once despised he now loves and the things he once loved he now despises. Believing that this condition or change can only be brought about by a miraculous power, methods are employed to secure the operation of this power. The individual whom it is desired to convert, must first be brought to believe in Christ, that he died to pay the debt of sin; which as soon as he is able to fully grasp, exercising at the same time a desire from the heart to be saved and be free from sin and its consequences, he at once receives of this Divine power and his conversion is accomplished.

Different schools of theology employ different methods, those most

generally employed today are prayer, pathetic songs and exhortations to come to Jesus and escape the judgements of an offended God and receive the joys of heaven together with the society of the loved ones gone before. The main effort being to awaken the mind to a realization of his sinful condition which will cause the individual to reach out for help when he is met by the Divine Spirit, filling him with peace and joy which he is told is conversion.

We have no reason to find fault with the zeal, the self-sacrificing spirit of those engaged in this noble work of saving souls; yet we do most sincerely believe that much of their labor will prove to be in vain because they are operating from a false basis. Don't be offended, dear reader, our only object in making the above statement is to point out the error and direct you to the truth, that your work may be wrought out in truth and not be in vain.

By referring to the Bible, God's word, we learn that God through Christ has instituted a perfect law for the salvation of man, the gospel. And that only through obedience to the principles contained in this law of the Lord can man be converted or saved.

The Psalmist declares, "The law of the Lord is perfect converting the soul." Mark it, the law of the Lord, not the Spirit, converts the soul. Right here is where many of our religious friends make a mistake. Instead of directing those whom they desire to convert to the law of God they ignore this almost entirely and exhort them to pray for the things that can only be granted by obedience to this law. For proof, notice the difference in the methods employed by the ancients and those employed today. When John the Baptist came teaching "the way of the Lord," instead of praying that the people's sins might be forgiven or teaching them to pray for one another, he taught them the principles of the law: "Baptism of repentance for the remission of sin," also teaching them to believe on him who should baptize them with fire and the Holy Ghost.

Christ bore testimony to the sacredness of this ordinance by declaring that "thus it becometh us to fulfill all righteousness." When Nicodemus came to Christ to enquire of him, Christ instead of exhorting him to pray for this Divine power to convert him, referred him

to his law and assured him that man must be born of the water and of the Spirit or he could not enter the kingdom of God. When Christ sent his apostles out to convert sinners, he commanded them to preach the gospel, the law of the Lord, and to baptize all nations and to teach them to observe all things that he had commanded them.

The three thousand who were converted on the day of Pentecost were converted by obedience to the law. When they were convinced of the truth by the preaching of the apostles they cried out "What must we do," the answer was not believe, for they already believed. Peter therefore referred them to the other principles of the law, "Repent and be baptized in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost."—Acts 2:38. Saul, though the Lord manifested himself to him in such power that he had to acknowledge him to be the Christ, and though he prayed to the Lord three days his sins were not forgiven him, else Ananias would not have commanded him to "Arise and be baptized and wash away thy sins." Every conversion recorded in the Bible was through obedience to the law of the Lord, and not till the law was obeyed was the individual acknowledged by the Holy Spirit. Therefore let no one suppose that after God has placed in his church an ordinance, in obedience to which a blessing is to be obtained, that any one will receive that blessing in any other way though he plead with the Lord never so earnestly.

We believe that God will bless an humble seeker after truth, and when such an one is in ignorance of the truth but does according to the best light and knowledge he has, God will speak peace to his soul, but this must not be mistaken for conversion. It is not prayer, not faith alone, nor desire, but it is the law of the Lord that converteth the soul. Therefore let all those engaged in this work of salvation see to it that the means employed are those authorized by the Divine mind and not seek to improve upon that which He has stamped as perfect. Then and not until then can any hope for their work to receive recognition of Him whom they profess to serve.

Bro. JOHN CAIRNS of Seranton, Kas., sends in two paid subscriptions and says, "I like the Ensigns and would like to see it in every Saint's family."

WORKING FOR WHOM?

For whom are we working? If for self alone then we shall surely grow selfish, everything we do will be done with the idea of bettering ourselves or adding to us those things which we desire and self will appear in all we do and say. Even when professedly working for Christ and defending him our methods will reveal the fact that selfishness is back of all.

On the other hand if we are working for Christ, and him alone, Christ will be prominent in all we say and do, and self will not be seen. In proportion as we work for Christ, self will disappear, our only thought will be how can I work the most successfully in his cause. What would he have me do. No matter whether it brings to me pain or pleasure; whether there is any pay connected with it or not; the fact that I am working for Christ is pay sufficient and that his cause is being advanced is all the reward desired.

Oh that the love of Christ may so burn in our very souls that he and he alone shall be all in all in everything we do and say. Then can we hope to be his servants in very deed.

Let us ask ourselves from time to time, especially when we feel discouraged, disheartened or in the least tempted to yield; for whom am I working. If for Christ then take no thought of self but work and continue to work, independently of the hindrances thrown in our way, and be assured that Christ will preserve his own and we need have no fears for the result.

AN EXPLANATION.

The business of the Ensign has increased to such an extent that it became necessary to put in power, this necessitated a change of location and the moving and reletting incident thereto has again caused us to issue the Ensign later than usual, so if a few numbers should reach our readers a little late we hope they will kindly bear with us, and will also overlook typographical errors that may occur for the present, as it has been impossible to devote the required time to this department.

We are making another change, setting up a mailing list, which will no doubt be very pleasing to many of our readers as it will enable them to know to what time their subscription is paid, thereby showing the receipt of remittances and will also reduce the liability of papers going astray.

A word concerning the meaning of the figures after the printed name may not come amiss. If after your name, you find Jan. 02, it indicates that your subscrip-

tion is paid to that time, and so with any other date. If the marks are 1 Jan. 01, it indicates that you began taking the paper at that time, and have not yet remitted for it and should not neglect it any longer for the Ensign is the largest paper of the kind offered for the small amount of one dollar per year, and a poet has said,

"You can never get to heaven
Unless you pay the printer."

ITEMS.

At Severance, Kansas, Bro. J. A. Davis and G. E. Duell baptized five lately and more are to follow.

The district conference held at Clinton, Mo., last week passed off pleasantly. Unity and peace prevailed.

The union meeting of the South-West Missouri mission is to be held at Lowry City, October 9th. I. N. White and J. A. Robinson in charge.

Bro. CHARLES JONES made the Ensign a pleasant call Tuesday. He was on his way to the reunion near Clay Centre, Kas. Bro. Charles looks well and is in good spirits.

The cause is growing in the good graces of the people. Bro. A. H. Parsons has lately held services in the Presbyterian church at Netawaka, Kansas, where some of our elders were formerly refused a hearing. Bro. Parsons is in his field busily sowing the good seed and dropping a word for the Ensign when opportunity offers.

We have just received a copy of Elder Wm. H. Kelley's book, "Presidency and Priesthood," second edition, revised and enlarged. It is a book of over four hundred pages, neatly bound, printed in large type, and contains a vast fund of information that must make it of great value to Bible students as well as to all lovers of the sacred word. It is especially valuable to the ministry, as it contains many items of history so important to those who have to contend with the priestcraft of the present age. The price of the book is very reasonable, \$1.25. Sister Abbie Horton is the agent in Independence.

Quite an interest was manifested by all present at the recent session of the Independence District Sunday School Association. Reports from the different schools show a gradual growth and an increase of interest in this line of work that is most encouraging to Sunday school workers. We constantly feel the need of a singing book to be adopted by all the schools. We hope those who have charge of this work may soon be able to recommend us a Sunday school singing book. Some of our schools are losing ground in this department as they do not wish to buy new books until they know what book will be recommended by the General Association, and their old ones are about worn out.

2
Sermon by Elder F. M. Sheehy.

Delivered at the Kirtland Conference, Tuesday morning, April 14th, 1891.

(Reported for the ENSIGN by Sr. Helle Robinson.)

We will read for a thought; a few verses in the 17th chapter of St. John: "Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world; even so have I also sent them into the world. And for their sakes, I sanctify myself that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through thy word; that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundations of the world. O righteous Father, the world hath not known thee; but I have known thee and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherein thou hast loved me may be in them, and I in them."

This is the language of the Savior as found in what is termed his prayer as recorded by John, and I gather from it this very important thing, that the wonderful responsibility of the work of human redemption, as far as the ministry among men was concerned that Christ had been engaged in, and of course that is a very important work, was now transmitted to these disciples of his, and in the same sense that the Father sent him into the world, "Even so now I send you into the world," to represent the things that are heavenly, in clear and well defined distinction to those things that are not heavenly.

We have had a great many teachers; the world to-day makes the claim that he is just one among the Savior's of the world, and that some of the great philosophers and men that have had the power to introduce precepts and enforce them so that thousands of people's lives have been conformed to them and for thousands of years—in fact the followers of Christ and Confucius exceed in numbers those of Christ, if the claim we make for Christ is that he is only a teacher, and that he also had power to reform men and teach certain precepts that others had taught, and thereby influence their lives for good; if that is all there is to his mission, it is then upon par with these others, and we

as claiming to represent him, are assuming more than we ought, when we claim that our mission is from God directly. Unless there is something in our work that can be manifest in such a way that the lines can be distinctly drawn, and we can make the contrast between that outside of ourselves, as a religious body and that which is inside, unless this can be made, I fail to see where we are justified in making any particular claim that our religion is divine. I read in the Bible that "God who at sundry times and divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds, etc." Now looking at that from a rational stand-point, that is a claim made by men that lived upon the earth, and similar claims may have been made by other men for their theories of religion or morals. And as far as the statement is concerned it is on a par with the rest.

We come along in our age and dispensation and assume to teach men that there is a God, and that he has spoken by prophets and spoken by Jesus Christ and in those days has actually sent an angel to the earth, commissioned with power and authority to communicate with man, and endowed certain men with privileges and rights that were distinct from everything else on the earth. That is the claim we make and of course we ought to be able to offer sufficient evidence to begot faith in regard to our claim, and we ought to draw the line so that there will be a distinction in what we have to offer, so that the impress of the Divinity can be recognized.

I mean that it must transcend the bounds of what is generally termed morals, unless we can evidence to the world a greater and a higher state of things than the world of itself may attain to, or has ever attained unto, or in the nature of things can attain unto, unless we can do so, our claim of divinity can be called a presumption.

It is said that Jesus Christ came into the world to perform a certain work for God, but previous to that this work of the Almighty began, as we read of it in Genesis when they said among themselves, "Let us make man in our own image." Whatever is contemplated then in the scheme, "Let us make man," has been wrought upon all along the ages from that time up to the present; I cannot see it in any other light, only that the dispensations of God have been working in harmony with each other, and God has had a purpose and has accomplished it in the main; that "there is a destiny that shapes our ends, rough how they shape us may." I believe that God has been accomplishing that object all along, and will make a completion and a success of it when

he is done with the work. Different phases of that have been necessary. God worked through the Patriarchal age, in that peculiar way; in the days of Noah, according to the peculiarities of that dispensation, and to carry out certain purposes, he brought about the Mosal dispensation; and when we come to the time of the Savior or as we read of it in the Inspired Translation "The meridian of time," he sent forth his Son into the world who was to do a certain work.

I think that the basis of all this work from the beginning, has been individual attainment of righteousness. He has aimed to reach the individual by law, and regulate him in such a way that he can develop as an individual, but there are other things necessary beside the development of individuals; there is the necessity for the formation of a compact body; man has not only to learn how to love and to discriminate between what ought to be loved, etc., but he has to develop the principles of justice and mercy and all other high, grand and noble qualities. He has also to learn how to be a ruler; to learn governmental affairs, and this of course necessitates environments as well as time which is an important factor in this matter.

I can recognize the hand of God's dealing in all the ages. This dispensation above all others seems to have been labelled in such a way that success is a part of it. When the priesthood was given or part of the work referring to the ordination of the early men of the dispensation, the promise was that the priesthood was now put upon the earth to remain, not to be taken away, "until the sons of Levi should offer again an offering in righteousness," and this gospel of the kingdom shall be preached in all the world." The work must be done and that is a part of the work that you and I are called to, in this dispensation of time that I want to some extent to address myself.

As the Savior was sent into the world, so the disciples were to be sent to represent him, and we being called of God and also sent into the world, are to represent Jesus Christ. A great deal of that represented by us is presented by the theoretical part of it. We offer as an argument to sustain this, that we have an organization of apostles, prophets, etc., that we preach faith, repentance, baptism, laying on of hands, resurrection and eternal judgment; that we have the gifts and blessings; the sick are healed and all such as that we present as evidence of our external organization. We ask people to conform to that line of thought, and argument; we recognize the necessity of these particular features referred to and yet I am well aware of the fact that there could be an organization of apostles and prophets as far as form is concerned, and gifts and blessings,

as far as external manifestations; there could be preached faith, repentance, baptism, etc., and still it would lack being a true demonstration of Jesus Christ. That there is something as essential and necessary in this representation to the world of the Savior as are these external matters and it is this, that as we represent him from this doctrinal or theoretical standpoint, so we are to present the practical effects of the doctrine by a oneness with the apostles, with Christ, with God, so that the love wherewith the Father loved him and he in turn loved the disciples, may be with us and in us, and that is the strongest argument that the Savior has offered to this world of the divinity and the truthfulness of his position and as being a messenger sent from God. Its effects upon this earth, upon humanity, leaving the impress of divinity so that it can be recognized as such. Higher in morals, higher in intelligence, grander than any in all other things.

Every tree is known by its fruits; every church is determined by its doctrine and the legitimate products of its doctrine; so in regard to this church of Christ. The Savior, while he taught there was a God; while he taught principles or a law that would lead men to God which Paul calls "The power of God unto salvation," he did not rest there, he practically demonstrated that his principles and doctrines had in them a God, because the God-hand was manifest in it in contradistinction to everything else under the sun.

There is a thought impresses us in this chapter which I have read, in the last verse that will suggest to you one operation of this: "And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." Now here is something referred to as the love with which God loved Christ that it might be in these disciples. You see there is a distinction there between that love that belongs to God and the principle of love that appertains to men generally, for these men had the ordinary possession of love; they loved the beautiful; they loved their children; they were ahead of the other nations in the respect of love for offspring, helping the poor, etc., yet Jesus is speaking of something different from all that which should find a place with them; the effect of which upon the world would cause them to believe that God sent him, and of course when there is an absence of that the world will not believe.

The works of God as they are taught to us by revelation and also by science, show us a wonderful state of activity on the part of the Creator; a broad, magnanimous effort of benevolence in the superlative sense, which will pass as such everywhere. Now there seems to be in the operation of that benevo-

lence something quite different from the little sample that is ordinarily called benevolence that makes men philanthropists. There must be a distinction of that which moves God from that which moves man, outside of regeneration. If the world can naturally attain unto the heights and all that is possible for man to attain unto outside of this plan of redemption, then of course we have no need of said plan. Astronomy teaches of innumerable habitable worlds, and great and wonderful problems are being wrought out upon them. The revelations of latter days teach us that God is working out worlds upon worlds, doing all this wonderful work. For what? To add to himself? To increase his sense of enjoyment? That is impossible. If God is all-wise, all-powerful, and perfect in everything, we cannot conceive with our process of reasoning, how anything can be added to Him, or increase a sense of enjoyment with Him. I cannot understand either, that His nature is of

such a kind that when He acts, it is a work of reciprocity. That is the way it works with you and I, and we work out in the world to-day a species of kindness that comes by reciprocity. I cannot conceive of that on the part of God, and yet He is doing good all the time, accomplishing good, working out these great plans for the benefit of His creatures. That seems to be His nature; that is the kind of work that He is accomplishing, and when the time comes for Him to be represented here—and before I make this statement I want to go back again to the starting out of this scheme, "Let us make man in our own image," in the image of God. What for? We read here in the latter part of the sacred volume that bye and bye man is to be with God. God is to take up his abode with man, to associate with him. That in this work of making man, and when he is made according to the plan contemplated by God, he is fit for the society of the Deity, and that means an appreciation on his part of those conditions. The work of elevating man is that which angels have desired to look into. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

There is a vehicle of thought, though, which can be used upon this planet, "it is revealed" unto us by the Spirit, for the Spirit searcheth all things, yea even the deep things of God." Can you with me, in thought, go into the details of the bye and bye, when God will take up His abode with men, and we may possibly be blessed to be there, what shall be for us there? We can say that it must be grand, it is away beyond the shadow of a conception we have of it; we cannot get the idea properly. It is revealed by inspiration. John, in order to express what

he saw by inspiration uses those terrestrial figures of speech. And we (to-day do not grasp the ideas that are conveyed in the vehicles, we require a goodly measure of inspiration to get the right ideas and convey them with our ways of expressing thought.

Now Jesus demonstrated the possibility of this being accomplished by humanity. An ideal is raised and if left there alone, "the hope deferred would make the heart sick," certainly, but when we see that in human life this thing can be carried out, demonstrated and made practical in this earth-life, then the spiritual is brought down largely within the precincts of the real, without which we would certainly be discouraged. It shows the possibility of the thing, God had been and is working and he sent Jesus Christ for the purpose of doing that part of it, manifesting in the flesh: "God manifested in the flesh" in that sense, and so these disciples are to represent the same thing so far as is possible under their environments.

Now if we get the right idea of what Jesus Christ did in the time he was upon the earth; we will find he worked out certain propositions, and demonstrated the possibilities of humanity, he labored continuously for the benefit of others, he was found under all circumstances with one objective point, and that was, to do the will of God revealed to him; and in so doing he represented God, as the Father sent him into the world to do. He proved that God had made something here that would be fit for his presence by and by. Jesus Christ, it is said, was a man of sorrows and acquainted with grief, that he was tried and tempted in all things like as we are; that he was weary, worn out and tired, he knew what it was to suffer poverty, the birds of the air had nests, but the Son of Man had not where to lay his head. We think it very hard to suffer the pangs of poverty but he endured them. In his travels here he knew what that was. A very meagre account is given of Christ's life, but I presume a great deal of what he suffered and underwent was done during the early part of his life when he was forming, and the forces were at work acting upon him. For one I cannot see but what Jesus Christ had to bring into subjection by his effort and his will those carnal forces that are at work within us. A gentleman in my town put the question to me a short time ago in this form, said he, "You ask me to do as Jesus did, and you expect me to do as he did, and you say he was born of the Holy Ghost, while I am not, but subject to heredity, prenatal influence, bad associations and other things that act upon me and make me what I am, consequently I can't be like Christ, he has the start of me in every way. It is not

a fair race for I am handicapped." My answer was, Jesus Christ accomplished his work by obedience to law, and you and I by obedience to a similar or the same law, and obeying it as he obeyed it, will produce precisely the same results; and I understand that is what we offer to demonstrate to the world; "the law of the Lord," "the gospel," "the power of God unto salvation" is couched under this head of law. "The law of the spirit of life in Christ Jesus makes me free from the law of sin and death."

Another thought, long before modern science had brought out the beauties of these ideas of law, that everything is regulated from the smallest form to the highest by it, long before they had attained unto such beautiful thoughts as that, modern revelation stated "There is no space in which there is no kingdom, there is no kingdom in which there is no law or that is not governed by law." And to-day we have science standing by us or what God requires of us, inasmuch as everything is governed by law Jesus Christ is no exception. If you and I obey the same law, what is to prevent the same results? There cannot be anything to prevent it. So then if we are born again partaking of divine nature as a result of obedience to the "law of the Lord converting the soul," is it not equal to an immaculate conception, then Christ is formed within us as we act out the Christ life. An evidence of this is what I want to call particularly to your attention, that is that Jesus Christ showed this to the world by suffering, what for? By undergoing all of the hardships named in the Bible and doing what he did we find when he was done, he said, "Father give me the glory that I had with thee before the world was." After all of this work he did not expect an additional glory; not a single star to his crown, but only what he had once had, and left for the purpose of coming down here to do good for others.

Now I see in that a close resemblance to the Spirit that moves God. I see in that something which John speaks of, as "the love wherewith God loved him may be in them and I in them," for he had the same genus of things moving him that moved the Father, and that was an exercise of this unselfishness; this love towards another that was not based upon reciprocity. Jesus Christ did not get or expect any additional good, all he wanted was what he had before; here is what he says, "I want that these my brethren may be with me, that they may share in the glory that I had with thee before the world was." He wanted his disciples, prayed for them that they might be one with him, all bound together by this beautiful unity. He demonstrated to the world that it was possible for a man to move out in the lines

of unselfishness, and to labor purely for the good of others; to build up; to elevate, to do all that is grand and good without the element of selfishness; that was the way that he moved out.

Now then, if we are sent into the world to represent Him, as the Father sent Him to represent the Father, will we not act like Him? Will not the same impulses that moved Him move us? If they do not, we are far below the demands, and we are not any greater than the moral or the religious world around us. Here is a distinction that those who are to follow Him; those to whom He has committed this matter of representing Him, must not only represent the external part of it, but the internal life; that which is the greater and grander; the other is simply a means toward advancing. It is the eternal life, using it in the sense that the eternal life is the God-life.

There are certain sayings in the Scripture like this: We are commanded to love our enemies, and pray for them that despitefully use us. Who is he referring to there, the natural man? The natural man cannot do that. There are laws that regulate this matter for the natural man just as they regulate the spiritual man. It is perfectly natural that we who are born of the flesh, of the will of man, conform to the natural type. Conformity to type is working itself out all the time; we look, and act, we think largely like our ancestors, so that it works out sometimes generations after; that is, there may be a great grandfather that you can recognize in the child, the characteristics of which you may not have noticed so markedly in the grades that are between, but if you were acquainted with the great grandfather who might have been the type in this particular case, you will find that the conformity to type is at work. It is natural for me when a man imposes upon me to react with the same spirit, retaliate. I have not a great deal of the passive nature in me, naturally. It is now modified by a higher law; love produced by the new birth under this spiritual higher law, now governs in the case, and I can resist evil in that mild way; I can pray for those who despitefully use me, but I could not do it formerly, neither can a natural man do it, and God did not expect him to do it. But He does expect those who are conforming to this spiritual law; those who are representing Jesus Christ in the affairs of the gospel. He expects them to do it. It is just as natural for the spiritual man to act out these impulses as it is for the natural or physical man to act out the other. Don't you feel like it when you are living up to what we have obeyed? That is the way we do and that is the way we feel. It is evidence to us that the work is divine. It there shows its effects. We begin to feel and act like God

and to be like God. There are the mineral, vegetable and animal kingdoms; the vegetable kingdom acts upon the mineral, which is lower, and by the destruction of it as a mineral, appropriates such portion of it as is necessary for its own growth; the animal does the same with the vegetable, which is lower than it. Man stands naturally in the animal kingdom. The spiritual, which is higher than the animal, takes the animal kingdom, that carnal part of man, consumes, destroys all that is necessary for the building up of the spiritual; the proper application, or to put it in a scientific term, the proper "responses" to the environment, and when man born into this Spirit of Jesus Christ, is in proper touch with that spirit, it brings about a proper application of his powers of being with his surroundings, and as he gets in touch with that he is right and sees things as they really are, just as God designed and intended them; then he is doing what is demanded of him by the laws that God has established for this purpose. I remember a good many years ago as a Latter Day Saint—and I will say right here in this connection that I have obtained many gems of thought from Latter Day Saints in prayer meeting, when I was young in the church I was very particular about attending prayer meetings, and I would sometimes go when I was the only young person in the crowd. I would always go, and made it a matter of principle to attend; and I would sometimes go there thinking, "Well, I'd rather go somewhere else, and I'll hear the same testimony that I am accustomed to hearing," but upon principle I felt to go, and go I did; every once in awhile I would gather a gem that came by inspiration, which could be appropriated and laid away in the store-house. It would be a thought gathered that came into the mind by Divine inspiration through those mediums, Saints who were there upon those occasions; and oftentimes when I have been preaching these things would come to me. They came by inspiration, the things of God were known by the Spirit of God. Responses to environment. On the other hand, I offer this as a word of advice to Latter Day Saints. I have seen young people who thought they could develop their intellectual faculties and their natural forces better by going somewhere else and neglecting their prayer meetings. I have seen them go downward spiritually, and so when the time came for them to meet a spiritual emergency they were found wanting. I speak of the thoughts I have gathered in this way, and of the necessity of attending to the means of grace, for the perfection of the body; for the bringing about of that which is contemplated in the gospel, and more shining rays of truth can be found among the Saints in such ways than I can find in the

literature of this age. It is all well enough to read literature which will increase a man's vocabulary and expression, but what is the good of having a means of expression unless you have something to convey, and especially under the gospel and in the spiritual realm. The central thought is this: If we are representing Christ as He represented the Father, following out the same laws that He followed out, we must act like him, thus we will represent to the world something greater than it already has. Now what has the world? It has love. What is that love based upon? It is bred upon this sentiment "Me and my wife, my son John and his wife, us four and no more." We quote it against the sectarians, but it applies to the whole of us for that matter. We are harboring our own to the exclusion of about everybody else. That is natural, but how about the unnatural that is divine? Should man be doing just the same, and should that be the motive and aim of his life, to be working for selfish ends and purposes? I do not so understand it. Did Jesus Christ do so? No, he spurned selfishness; he acted upon the basis of divine benevolence. There was a nature in Him which could only exist and find its life work in acting for the good and benefit of others, without the first consideration of a reciprocal benefit. God is not of a nature that is dependent for His good upon any process of reciprocity, if I understand it.

In the world, men are doing grand work; that is natural, it evidences to us the capacity to accomplish good. It has a sort of prophecy of a future fulfillment in man; man is really a prophecy of his future. He is a good deal like the little acorn. We have within us here an undeveloped condition of the future, and if the acorn is left away from the proper environments for its unfolding and development, of course it remains an acorn, and so man is, outside, away and distinct from the proper environments, when he is outside of Jesus Christ. "There is no other name given under heaven or among men whereby we can be saved." There is no other method of salvation or attainment unto the possibilities that are represented by the apostles of Christ, only the way that is marked out by him.

That is the position we take as a people in the gospel, and that is what we are to preach to this world as a witness; to preach it in our lives by demonstrating these truths, so that the world will take notice that we have been with Jesus. And that makes quite a difference from what we ordinarily hear in the world when they say, "I don't see any difference between the church member and those who don't belong to the church." "There is no

Concluded on sixth page.

ZION'S ENSIGN.

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

Independence District Directory

I. N. WHITE.....Missionary in Charge
 F. A. ROBINSON.....President
 F. G. PITT.....Vice President
 ALFRED WHITE.....Bishop's Agent
 E. ERZSBERGER.....Clerk and Treasurer

Independence Branch Directory.

F. G. PITT.....President
 ROBERT MAY.....Pastor
 J. B. SCOTT.....Teacher
 J. A. MCGUIRE.....Deacon & Treasurer
 R. J. CRAWFORD.....Clerk

Sunday School.

H. R. MILLS.....Superintendent
 Wm. CLOW.....Asst. Superintendent
 EARL COURRIER.....Secretary
 EDNA MILLS.....Asst. Secretary
 WILL H. MILLS.....Treasurer
 F. G. PITT.....Chorister
 MATTIE BOZARTH.....Asst. Chorister
 BELLE ROBINSON.....Organist
 MATTIE BOZARTH.....Assistant Organist
 ADA PITT.....Librarian
 CLARA BUESMAN.....

LOCAL NEWS.

The next conference will be held at Holden Dec. 12th, 1891.

Bro. and Sr. J. W. Dumbauld of Cameron, Mo., are visiting their daughter Sr. Berg.

Sister R. J. Crawford is entertaining her sister, Miss Rose Allen, of Petrolia, Canada.

Bro. C. E. Reynolds of Lubek, Mo., is spending a few days here in the interest of the work.

Bro. R. J. Crawford left on Tuesday for St. Louis where he will engage in stair building.

Bro. E. W. Nunley of Texas sends in five subscriptions and cheering words for the ENSIGN.

Bro. Henry Kemp preached at Walnut park on Sunday and Wednesday evenings to good audiences.

Bro. C. K. Preston and family have moved to Warrensburg, Mo., where Bro. Preston is engaged in business.

Bro. Joseph Chester and daughter Mary were granted letters of removal from Independence branch on last Monday evening.

The pulpit of the Saints' church was occupied Sunday morning by Elder H. A. Stebbins and the evening by Elder H. H. Robinson.

The reunion of southwestern Missouri will be held at Lowry City, Mo., beginning Oct. 2th. Bro. I. N. White and J. A. Robinson in charge.

Bro. Henry A. Stebbins spent a few days in Independence visiting with the Saints, he left Tuesday in company with Bro. Chas. Jones for Clay Centre Reunion.

Bro. D. F. Richards and Isaac Bailey formerly of Gilman, Wash., stopped off at Independence to see the new church and the Temple Lot on their way to Camden, Mo.

Sister Belle B. Robinson arrived home on last Monday from her vacation at eastern summer resorts and reports having had an excellent time and also a readiness to resume work for the ENSIGN.

Sister Cora Brackenburg, wife of Bro. Lester Brackenburg of Riverside, Cal., and her brother Willie Hammond of Youngstown, Ohio, passed through Independence on their way to California on last Wednesday.

LAMONI ITEMS.

The weather is fine but nights cool.

Bro. Henry A. Stebbins is attending the reunion at Clay Center, Kas. Elder Joseph Lambert occupied the pulpit here last Sunday morning and will preach at Leon on next Sunday.

Bro. W. Anderson and Joseph Snively have been holding services at Lutesville.

Bro. G. W. Weld who has been spending some time in Lamoni returned to Norway, Ill., Monday.

Sr. Frank Young has gone on an extended visit to friends and relatives in Idaho and Utah.

Pres. W. W. Blair is making a short ministerial tour in Illinois.

Elder James Whitehead preached at Davis City last Sunday.

The ENSIGN is eagerly looked for here and when it is late we are disappointed.

Sept. 9, 1891.

DENVER ITEMS.

Items are scarce this week.

Elder Duncan made application to the council for the privilege of holding meetings in the public parks of the city but was refused.

Preaching services yesterday were well attended both morning and evening.

Sisters Shupe and Jamison are rusticating with the Hutchison Saints this week.

Bro. Reams, of Grinnell, Iowa, is stopping in the city and took the pains to hunt up the Saints and their meeting place.

Sister Powell is still absent attending her son who was injured in a railway accident at Leavenworth, Kas., a few weeks ago.

KANSAS CITY ITEMS.

Sister Allen is visiting friends at Higbee Mo.,

Prayer meeting Wednesday night was a spiritual feast, some glorious promises were made.

Bro. J. Tankard addressed the Saints Sunday morning and Bro. Johnson at night, assisted by the younger brethren.

Bro. Koehler, Johnson and Tankard spoke at the market square Saturday night.

Monday night was officers meeting, every officer was present. Love and unity prevailed and we hope good will be the result.

LOWRY CITY ITEMS.

Rain is useful to soften the ground for plowing.

Bro. John Walker has bought the Heester farm one and a half miles northeast of High Hill school-house.

The Springs City Coal miners, three miles north of Lowry City, are running out and shipping over the K. C. Coal & Southern R. R.

Quite a number of the Lowry City Saints attended District Conference at Clinton and the kind treatment the Clinton Saints showed will ever be lasting, and the warm shake of their hand and those from other parts made us feel a oneness of spirit which we must all have to gain a celestial reward.

Sr. W. S. Loan from Independence, Mo., is visiting with her Bro. T. R. White at Lowry City, Mo.

Bro. T. R. White received a letter from his sister, Sarah L. McVay, living at Spigarsville, Mo., stating the death of her daughter, Nellie, who has been sick for some time. We feel to sympathize with the bereft ones.

A gentle rain has set in, we hope to give the necessary needs of water.

Rtx.

ATTELEBORO ITEMS.

Elder J. F. McDowell was in town the latter part of last week, and also called at Plainville Saturday. He returned from Maine last Tuesday. He gives very favorable reports of the work in Maine.

Bro. William Shalleross and Mary J. Daily were married at the residence of the groom's parents, on Carpenter street, last Tuesday evening, Elder C. A. Coombs of Plainville officiating. Delicious refreshments were served, music enlivened the occasion, and a good time generally was had.

Bro. George Robley is to labor in the ministry in Maine for a season.

The young people connected with the branch at Providence are to form a literary society on Friday evening of this week.

A series of meetings will be held at Plainville chapel this week. Bro. J. F. McDowell and George Robley will be the speakers.

A. B. P.

CLINTON ITEMS.

Weather was very fine during conference time. Saints all seemed to be in the best of spirits and enjoyed themselves splendidly. Preaching was good, and all of the business passed off in a pleasant way.

Sister Maggie Mannering of Lowry City is spending a few days with us since conference.

Well, the "big union meeting" is decided at last, Lowry City is the favored place, Oct. 9th the date of beginning, let every body make ready to go, and all will have a grand good time.

The Clinton Fair which closed on Saturday evening was one of the best ever held in the county. The attendance was large.

Mr. T. B. Rice, an "old hand in the grocery business," is now seen at White Bros. assisting them as clerk.

Elder F. G. Pitt's sermon of Sunday morning was highly commended by all that we have yet heard of.

Elder I. N. White was called on Monday to go to Deepwater to administer to Bro. I. N. Delong's son who was in a very critical condition, having had spasms one after the other for hours. After being administered to he quieted down until his death which occurred at about 8 o'clock Monday night. Bro. White preached the funeral on Tuesday. May the Lord care for and comfort those who are called to give up their loved ones.

Preaching services are being continued through the week at the chapel and we hope to see some accept the gospel.

Sister Emma Mills of Independence, is spending the week with her friends in Clinton.

D. C.

We will publish the place of meeting and address of presidents of branches in the cities, for the benefit of visiting Saints, if they are furnished us.

Letter from Kittle M. Minkler.

DEAR ENSIGN:—While reading over your columns, I have often thought I should like to be able to write and express the gratitude I feel in my heart for the comforting words expressed by others. We enjoy the sermons so much, they are like cold water to a thirsty soul.

My sister and I were baptized while at Kirtrand Conference last spring.

Bro. Bond came and preached a few sermons to us soon after conference by which we were strengthened and some were led to investigate. One dear soul, was baptized into the kingdom and we have hopes more will follow when opportunity presents. We are few in number, yet firm in the faith. May God speed the glorious news to all the benighted, is the prayer of your sister in the faith.

Letter from Sr. Nancy Given.

DEAR BROTHERS OF THE ENSIGN: I take your paper and it is a welcome visitor and great comfort to me. It cheers my heart to read the sermons. My prayer is that this glorious work may prosper and that much good may be done by the Saints. There are no Saints here but myself and the people here will not even read the ENSIGN. My father and mother live with me. They are both bitter against the Saints and I feel that I am in a dark place.

Saints I ask you to pray for me that I may stand firm and that my faith may not be shaken by the darts of the evil one. I pray that the time is not far distant when I can meet with the Saints. Yours in the faith.

Letter from Honolulu.

Bro. F. G. PITT: We are still on the move here, and are being blessed. I am always glad to see the ENSIGN, and will do all I can for it and try and get others to subscribe, for I think it worthy of support.

Our circle is widening here, and God is moving His cause. This field is wide and grand, but the laborers are few, and we pray God to raise up others here who will be willing to enter into His work. I for one, am desirous to do our Master's will, and an endeavoring to let my will be swallowed up in His. I often wish that I had the tongue of an angel, and the faith of Jared's brother, that I might plead and proclaim the cause of Christ.

The chief thing we need here is the means to have the word printed in the native language, that it may go forth to the people. I feel that we cannot do too much, but I have so little time just now. Still I am not complaining, for my desire is to do ALL THINGS with an eye single to God's honor and glory. I hope, however, to have my evenings soon, that I may go out more among the people. We that have light and a warning, must warn others.

Bro. Haws baptized eight on Sunday, August 2d, (five natives and three English), making twenty-two in all. After baptism we met at our hall, and those baptized were confirmed by Bro. Haws and Waller. (Bro. Waller was ordained as an elder June 7th, '91.) After the confirmation Bro. Haws advised us to organize into a branch. Bro. Waller was unanimously elected president of the branch, C. H. Luther

clerk, and Bro. G. W. Knaulker treasurer. The other offices will be filled later, when the Lord shall show whom He would have to be His stewards according to their gifts and callings.

It will soon be a year since we landed here, (September 10th), and a very short year it seems to me. But thank God, I can see a great deal of improvement in myself and also the work here, which encourages me to press on, and strive to obtain the "best gifts."

Honolulu branch starts out with a membership of twenty-five. May God give them of His Holy Spirit that none shall ever wander back to the beggarly elements of the world. One among our number is as one raised from the dead. He and his wife were both baptized Sunday, August 2d. (His wife belonged to the Utah church for a long time.) He was thrown from his horse and struck his head on the car track in the street, and was taken to the Queen's Hospital, bleeding at the nose and ears, and the doctors said he could not live. He was hurt on Thursday noon and stopped in the hospital until the following Monday, when he was taken home by some of his friends. He ate nothing while in the hospital and was under the influence of morphine all the time, so he could not come to his right senses. After being taken home Bro. Haws and Waller administered to him, and we all prayed for him and he began to improve at once. He is now all right and well, and has left off the "old man" and tobacco and has come to a newness of life in the waters of baptism. He stands a living monument of God's mercy among us, and may God keep him by the power of the Holy Spirit. There are others who are interested, and we know the work will roll on if we are faithful.

We are all well at this time and trusting in our hope, and striving to live as children of God should, that we may be entitled to the gifts of the gospel.

We shall soon send in our year's report; may God help us all to improve every opportunity of presenting the word.

Aloha Nui (which is much love to you) to you all from us all. May God bless you in all your labors.

Yours in hope,
 C. H. LUTHER.

Letter from East Jordan.

Some time ago I ordered the ENSIGN sent to two ministers here. These two reverend gentlemen each asked me on the street if I was not the cause of their receiving the ENSIGN. Each one claimed, without a word being said, that it was an A 1 religious paper, and that they read every word of the same. They will not come out and hear, but they will read at home.

We soon expect Elders E. C. Briggs, J. J. Cornish, Levi Phelps, and two others here, to divide the word of truth. Elder Phelps has been here since June 29th until about August 5th; he baptized seven, and has many near the kingdom. We expect a big work to be done here this fall.

About October 20th Elder W. W. Blair holds a discussion here with one Winfield Watson, of the Strangite faction. Subject of discussion: "Successorship to the Prophet's Office and Presidency of the Church: Joseph Smith, Jr., vs. J. J. Strang." Your Bro. in Christ, J.

Letter from Bro. E. W. Nunley.

Enron Zion's Ensign.—I for the first time write you. I am well pleased with the Ensign. It is just splendid, for many reasons to numerous to mention, although I am not a subscriber for it, though I intend to be soon. I did think because I take all the church papers published at Lamoni, also the Independent Patriot and a number of other newspapers that I would do without the Ensign, but I find I cannot, I therefore send for it. I would advise all members of the church, at least those who can, to take all the church publications published at Lamoni or elsewhere, and for those who are able, to take them and send to people who will read them who are too poor to subscribe, and also to others, for a while at least, who will read them if sent to them, who are not interested enough to subscribe, to introduce them and the doctrine we teach. By this means much good can be done, I think, and I am not the only one who thinks so. Bro. W. M. Sherrill, of Cook's Point, has lead off in that direction of late. I see he has subscribed for a number of ENSIGNS for others; will somebody else, who is able, do likewise? Let's see, we need about 100,000 copies sent to Texas, scattered broad-cast, to let the people know who we are and what we believe and teach. By this means I think some honest souls would learn that we have no connection with Utah Mormons and are not in sympathy with their damnable heresies, such as polygamy, Adam-God, blood atonement, etc.

I guess some would like to know how the cause is getting on in Texas. Slow enough I can assure you, but we hope for the better and we intend to still preach and labor for the advance, where an opportunity is offered us. I do pity the people who are in darkness in regard to the gospel. I sometimes attend the services of different denominations and when I hear their ministers attempt to tell sinners what to do to be saved, and find that instead of telling them what God's word says, they tell them something else that is in accordance with their creeds. Oh then, how I do feel like telling them the gospel story, or in other words, tell them what Christ and his immediate apostles told the people in their day; I see that darkness has covered the earth and gross darkness the minds of the people. I pray that they may see themselves in the right light that they may be saved upon the terms of the gospel. Cook's Point, Tex., Aug. 25, 1891.

Letter from Bro. John D. White, of Chicago.

Bro. PRATT.—Not only days but months have passed since I promised to occasionally send you a portion of the "pick ups" of Chicago. This has been a very exciting day in Chicago. The Laborer's Union held their annual picnic and gave their great parade. Since sunrise trumpets have been blowing, drums beating, companies counter-marching, small boys cheering and all the other noises incident to a great gala day have been heard in the land. Labor day has become one of the greatest holidays on the calendar. Its universal observance marks the progress of the great mass of humanity toward that goal of recognition for which it has so long striven.

The parade was certainly a success. Nobody could look at those marching men, their red shirts blazing, their banners flashing in the morning sun, at the striped-sashed marshals astride their prancing steeds; at the gaudy uniforms of the drum majors, and doubt that labor day was being fittingly celebrated. And then there were the bands. How the heart of the small boy thumped beneath his jacket as the soul-stirring strains of "I've Worked Eight Hours To-day," "Marching through Georgia" and "Johnny, Secure your Five-arms" hurried themselves out of the brass-belled horns and echoed and re-echoed among the frowning buildings and towering chimneys along the street. From 25,000 to 40,000 men participated in the great parade most of which were laboring men. Business houses of almost every description were closed.

Business of every description seems to be very flourishing, especially in the line of manufacturing and building, which of course is very encouraging to the laboring men. Work on the "World's Fair" is progressing rapidly and gives work to many hundred men.

The Ensign is heartily welcomed. While engaged in my business transactions, I can scarcely realize where "time" flies, yet it passed very slowly while waiting from one week to another for the Ensign. It centers my thoughts to that which gives pleasure to us all. To learn of the wonderful work and the advancement of this "Latter Day Work" being accomplished by the many patrons of the Ensign.

Your separate department for the young is an admirable opportunity which we all ought to be thankful for, and I as one will strive to do all I can to crown it with success.

South-east Ohio and West Virginia District Remission.

DEAR ENSIGN.—I thought to write you a few items of the remission of Southeast Ohio and West Virginia District, which has just closed. The remission began August 29th as announced in the Herald, and continued over two Sundays.

On Friday the 28th, the Saints began to come in from West Virginia and many parts of Ohio, and on Saturday quite a representation was present. Saturday 29th at 10:30 a. m., the Saints met in the chapel and effected an organization as follows: G. T. Griffiths and Thos. Matthews, presidents; T. W. Williams and A. B. Kirkendall clerks; George Bowen and James Barber, ushers. Testimony meeting at 2:30 p. m., and an enjoyable time was realized. Preaching at night by A. B. Kirkendall.

Sunday, 30th, meetings were held in a grove near the chapel. In the forenoon Bro. Griffiths preached from the text; "What think ye of Christ?" Over 600 listened to the discourse; it was an able effort, and was well received by most all present. After the forenoon service a basket dinner was enjoyed, as all came bringing dinner with them. In the afternoon Bro. T. W. Williams spoke, his text being, "They have transgressed the laws, and changed the ordinances;" this also was an eloquent discourse, and all felt glad they were present to hear. Meetings continued through the week, and preaching was done by

the following named brethren: G. T. Griffiths, T. W. Williams, James Moler, Thos. Matthews and J. L. Goodrich. Prayer and testimony meetings were held during the day a part of the week, and the Holy Spirit was with us to a great degree on each occasion.

Thursday, Sept. 1st, Bro. E. L. Kelley came and remained with us over the next Sunday; during his stay we received much good instruction from him in regard to the temporal law; as well as other wise counsel from both him and Bro. Griffiths.

During the meetings two were baptized, one ordination to the office of an elder, several sick were administered to and some children were blessed. We think that good has been and will be accomplished by the meeting; the Saints have been strengthened and encouraged, and many who are out of the fold are investigating.

A committee was appointed to solicit contributions and purchase a tent for the use of the district. We want to get a tent that will seat and accommodate 500 or more, and I am satisfied we can get it if we try. Then hereafter our remissions will be held in a tent, which will be much better than the old way. We can use the tent also for preaching purposes to a great advantage during the summer months, by setting it up in localities where we can not get houses; and thus we can reach great numbers that we never could before.

The traveling ministry are now dispersing for their different territories of labor with renewed courage, to present the bread of life. Our remission has been a success.

We are well pleased with the Ensign.

HEAM E. MOLER.

Letter from Jerusalem.

By the kindness of Mr. John J. Clark, of Independence, Mo., we publish the following letter, sent him from Jerusalem, August 13th, 1891:

The climate here is very fine. The sun is hot for about eight hours but the air is so pure and bracing that we do not feel the heat as much as we did in Missouri. There has been no rain for four months and none is expected for four more. The trees and vines are green and growing nicely. Fruits and vegetables of all kinds are in the market. We eat figs, grapes and lemons every day. Oranges are not ripe yet, the finest of them are brought from the valleys on camel-back.

Fruit and vegetables are very cheap, but some things, such as fuel, salt, soap and horse rent are very high. Take it altogether, we can live cheaper here than in the United States.

This is a great city and is growing so rapidly that it is difficult to estimate the population, by some it is estimated at seventy thousand, but I would say fifty or sixty thousand. Inside of the wall it is about as represented in the Bible. The money-changer is found in every street and he sets his own valuation on the money which represents the currency of all nations, and if he does not cheat you out of one-fourth of it before you get through, you are in luck. The man who can not speak three or four languages has trouble but money is the greatest trouble, for if you desire to buy

anything you must either take the value of your piece of money in goods or go to the money changer for change.

The Jews are gathering in from all countries bringing with them the language, money and customs of those countries, making it Babylon indeed at present. There are also speculators from the different countries, buying all the land they can get so that real estate is very high; but as I am not in that kind of business the price of lots does not trouble me.

This is a city of great importance and many nations are trying to get the best foot-hold, England, France, Russia, Germany and Italy especially. The Russians have bought the Mount of Olives which overlooks the city, and the flags of different nations are floating over the residences and offices of the consuls of nearly every civilized country, so you will want to know something about religious matters. Religious denominations are as well represented as nations. Here are Mohammedans; Roman and Greek Catholics, Jews and the church of England, with their fine buildings and schools. Next come the different Protestant missionaries with their jealousies and different forms, with no power and very few converts; but they can write fine letters and books about the great prospects of the churches if the people will send them money to prosecute the work and especially to provide for the "poor Jew," and that the Lord will be sure to bless them for helping on his work. The money comes right along, but when the missionary pays the rent of a fine large house to live in, and his servants and his fine style of living, there is not much left for the "poor Jew." In other words the missionary gets the wheat and barley and the "poor Jew" gets the straw and chaff unless it is needed to feed the asses the missionary and his family keep for riding.

There are a good many people here of the same kind as in the days of Christ, making long faces and long prayers, and there is also an army of deceived people who are with the different kinds of false spirits, from the polished orator to the lowest with only the cloven foot lacking, to prove his identity. There are enough people here who can get revelations, and get them so easily that it would put all the prophets Baal ever known to shame. There are other here who see things about as I see them, who are waiting and praying for the time when the Lord will set up his church or kingdom with the apostolic power in this city, and take the city out of the power of the Beast and Idolators who now hold possession. But whether these waiting, praying people will receive the truth when the Lord sends it to them, is something to be decided in the future.

I have not done any preaching yet. My time has been taken up with getting a house to live in, finding out the laws of the country and getting posted concerning the spiritual condition of the people so that when I get the command to proclaim the truth, I will know how to keep from transgressing the laws of the country. I can see that much heavenly wisdom is needed, and also the full power of the gospel, for nothing short of the apostolic power can have any effect upon this wicked city.

There is a colony of American heretics (I think about thirty) who came from Chicago ten years ago. They live in a large house on the wall. They are very cranky about their religion. The men and their wives live separate. They claim to receive revelations and see God face to face. My wife and I were invited to their house; I wanted to preach to them, but they were too far advanced in holiness to be corrupted by a preacher. They are the most deluded religious fanatics that I have ever met.

There are other Americans here, who are my neighbors, we enjoy each other's company very much. I will give you my opinion concerning the different religious bodies that are here trying to convert the Jews and that is: "The Jews are the most pleasing in the sight of God, for this reason, that they are honestly living their religion, believing that their redeemer has not yet come and are looking for him to come and deliver them; while those who are trying to convert the Jews profess to believe that Christ has come, with their mouths, but their works prove they are not believers, but are denying him worse than Peter did when the rooster crowed."

I am convinced that the Jews will require something more to convert them than what is offered by these religionists, and that will take place when the Lord causes the Ensign to be set up, which the prophet Isaiah speaks of in the eleventh chapter and twelfth verse of his prophecies.

ELDER W. P. BROWN.

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Continued from third page.

much good out of the church as there is in it." If that is ever stated truthfully of the Latter Day Saints, if it can be said of sectarianism or agnosticism, or any other phase, that they are accomplishing as high and as grand good as we are, our mission is a failure just as sure as the world, because Jesus Christ is not transcended by any reformer, his disciples must not be transcended by any reformer who has ever lived upon the face of the earth. I hope for the time, and I expect it to come too, when this church shall be known in the world as a city set upon a hill, that cannot be hid, living epistles known and read of all men and because they are living, manifesting a life that is God-like, that which Jesus Christ manifested, which is greater than anything outside of it in any shape or manner. In our work of development, I can see that we must attain to that. There is the name of our work. That we will evidence to the world in the preaching of this gospel as a witness, not only that Christianity is a theory, but that it is a practical illustration of the principles couched in the thing called Christianity.

Now if we are able to approach God, it will be because we are rid of the things that will not stand in his presence. It is a wonderful thing to think upon, and from the sectarian stand-point and theory it is impossible, judging by the standard of reason and revelation, for a man under their theory is supposed, when he is changed by what they call conversion, to be then and there saved in the complete sense, fit for the presence of God, but not so under this philosophy of things, for we say in contradistinction to them, "He that endures to the end shall be saved." Not saved to begin with.

If there is a thought in connection with the millennium that is particularly beautiful to me, it is, that we shall have an opportunity of a thousand years for the practicing of these high qualities, and developing the unfinished parts of our character. A thousand years of development will enable us to work out a character that is in beautiful harmony with Jesus, the pattern. It is after that thousand years of development and schooling that the inspired apostle saw God take up his abode with men.

We are now in the process of formation. "It does not yet appear" the apostle says, "what we shall be, but we know when he comes we shall be like him." and David understood the same when he said: "I shall be satisfied when I awake in his likeness." From our theory we will have a resurrection indeed, but it is a resurrection in which there will be an eternal life. A resurrection of the just, that will bring us into these other conditions whereby

we will be fitted to continue our studies and get our diploma; but remember, in order that we may beget faith, and that we may demonstrate to the world that we are representing Jesus Christ, the primary conditions that belong to this state must be manifest here; and the love that dwelt in the bosom of God must be manifest in his disciple. I can say without any fear of successful contradiction that our theory is that unselfishness is held below par. Take the life of those in the ministry, who as it moves us out. This church requires it, demands it. We go out into the world practicing self-abnegation of the highest order. We sacrifice everything of an earthly nature, family, worldly honor, money and all of that, to do what? To bless men. To bring them out of sin and darkness. We are dissatisfied with any heaven unless we have others there. We feel just as Jesus did when he prayed to the Father that they might be with him. We are praying and preaching that others may go with us and partake. It is the regeneration of things which makes us feel so.

We get nothing in the shape of a worldly remuneration, and yet we feel like doing so, we like to do it. A natural man does not understand this. I have had it presented to me a good many times in this form: "What is the harm of your getting money, why not preach for some other church." I have been offered a large salary to preach in other denominations, and yet it does not go deeper than the rim of my ear. Now before I joined this church I had just as great a desire to make money as any body else. If that thought were allowed to take a place within me and develop, the other would die; this principle of selfishness would crowd out the other, my spiritual life would die, and I would be misrepresenting Christ.

This church is presenting to the world a ministry impelled by unselfishly laboring for the benefit of others, and even more than that, they are constantly returning good for evil, for they have to meet with rebuffs and lies and slanders and all kinds of disagreeable things and they face it all and say, "Lord forgive them, they know not what they do" and still labor on to benefit mankind. Now as far as the ministry is concerned, that is all right, but how about the remainder of the body, are they also doing so? They are in this sense, that they support by their means the families of the ministry who are working in the way I have represented and the church sustaining the ministry, are all one; all the members of this church who are living their religion properly, have uppermost in their minds this thought. The gospel first, first above everything else, first thing in the morning, first thing at noon, last thing at night

and as an old sea captain down on the coast of Maine said to me once, "If I wake up in the night let's there." What could we do without the body of the church? we could not be sustained as we ought to be, hence our work is your work; and as every one is judged according to his own labor, don't you see that you are working in your department of this great work if you are doing properly your duty you are representing Jesus Christ, too. Why? Because everything that you engage in has in it this element of unselfishness; because your work is for the establishment of the kingdom of heaven and its righteousness. In one form you comply by paying your tithing, that is the method God has ordained, that is a part of this plan for that portion of the body to show their work.

Some say they believe a person can be saved with or without practicing the law of tithing. My private opinion is that no man can ever get into the society of God undeveloped, and I don't understand how he can develop grand character and be selfish and stingy. It is more blessed a thousand times to give than to receive, and it is couched in that fact that it is more blessed to give because of the principle involved in the giving, without any regard however to being able, as far as much wealth is concerned, because there is a development in giving that cannot come in any other way, and it is just as necessary for that part of the character to be touched upon as any other. So the body of Christ is represented to the world, when it is working together in beautiful harmony, and I will say this, that if a person is living his religion so he is really in touch with Jesus Christ, this tithing law is the easiest thing in the world to serve. It is only when people are dodging it, and are watching and waiting and trying in a thousand ways to get around it, that it is difficult.

Another thought, as the Father hath sent Jesus into the world, we are sent into the world and we are to represent what? That love towards humanity, towards the things of God that dwell with Jesus, that we will feel, and act, and do like Jesus, and as this gospel is being preached as a witness, the testimony is not complete without the practical representation of it in the lives of the people. The bride must make herself ready, and making herself ready she cannot do without this, and as I said before, as an encouraging thought in connection with it, there will be people who will accomplish that work; whether you and I take part in the glories of it or not. But whatever there may be in the future for the latter day work as we may advance toward these higher conditions, remember this one thing that if we are in touch with Christ, consecration, tithing, and all of those things are a second-

ary consideration, selfishness will be kept down, and only the real Spirit of Jesus Christ will be found working in us in all things.

THE INSIDUOUS DRINK HABIT.

The drink habit is often quickly and easily formed. How insiduously it grows upon men. It steals upon them as slyly as the fox, and when it gets a man in its power, how it tosses him about like a strong lion. We once read of a young rabbit that slipped into a garden of cabbages. The garden was inclosed with a wire fence. The young rabbit had a good and jolly time in that garden as he feasted daily on the lucious cabbage. He had heard of the danger of traps and wire fences, but he did not seem to see the immediate danger around him, so he concluded to remain all summer in that delightful place; the more he ate of the cabbage the larger he grew. He never dreamed that he might grow too large to get out through the hole he came in at. But that was just precisely the danger that was soon to overtake him. He fattened daily upon the delicious food. He soon became as large as a grown rabbit, but the only hole of escape didn't grow a bit larger. One day he heard the footfall of a man coming into his garden, and he concluded he would slip out and disappear in the bushy swamp. So he ran to the hole he came in at, and lo and behold, his body had grown entirely too large to squeeze through it! Now what? Ah, he is so surrounded by the wire net as to fall an easy prey to the owner of the garden! He was caught and killed.

The application to the dram drinker is easy. Every dram he drinks is putting up the wire fence of the confirmed habit of drunkenness. His habit is growing insensibly. Like the rabbit, he has a jolly time for a while and sees no sign of danger. After a while something occurs which alarms him about his safety. He resolves to get out of his wire fence of dram drinking, but lo! he finds that his liquor appetite has grown from a babe to a giant, holding him firmly in the grasp. This simple parable tells the story of thousands who are to-day passive slaves to the wine cup. "Wine is a mocker," and a cunning deceiver.—Selected.

The "higher criticism," which is now deemed the proper theology in certain learned circles, assumes to designate what parts of the Scriptures are divinely inspired and what are not. In other words, these higher critics tell us what is to be believed and what is to be rejected. It should be remembered that when Christ was preaching on earth, he did not follow this style of teaching. He proclaimed the word, and declared it to be the truth, and there is no record that he ever made exception of a single verse. He in-

ferred Moses, and the prophets, and the psalms. Nor did the apostles ever except any part of the Scriptures. Both Christ and his apostles preached the gospel from the Old Testament, that being all the Scriptures they had, but we have no word of adverse criticism. Paul's testimony is that "all Scripture was given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Such indorsements are worth more than all the skepticism that the learned critics can invent.—Signs of the Times.

WHAT IS LONDON?

This is how an English paper sums up the matter: "London is a collection of townships welded together by bricks and mortar, until it has become greater than any city of the world's history. Modern Babylon far exceeds ancient Babylon. You can start from Charing Cross in any direction, and travel fifteen miles before reaching its suburban boundary. It measures twenty-seven miles square—that is, to cross it from any one side to the other, as the crow flies, is twenty-seven miles. If the fastest train were to travel around it, it would take two hours without stopping. It contains 5,500,000 living souls to clothe, feed, govern, and spiritually instruct. Of this vast number only one and three-fourths millions ever enter a church door. There are 100,000 paupers and 30,000 habitual criminals. Last year seventy miles of streets were added; the average number of new houses built is sixty-five per day. If all the people who enter London in a year were to start from St. Paul's and walk past, ten abreast, the procession would last for about two hours, and be six miles long. And, instead of the misery and poverty abating, it is growing worse and worse daily. Our arch-bishops and 'big guns' meet at the Mansion House, and get up missions to Zulul and Hottentots, who need less attention than our own heathen at home. Three-fourths of London is heathendom—antichristian Vanity Fair. We want missionaries to come and help us; we want money to clothe and feed the sick and outcast moral lepers; we want to take the mote out of our own eye, before we look to the comparatively clean skin of the 'niggers.'" Yet no one does anything to speak of. Is it not a hollow farce to call this a Christian country?"

HOT-WATER CURES.

There are but few cases of illness where water should not occupy the highest place as a remedial agent. A strip of flannel or a napkin wrung out of hot water and applied around the neck of a child that has croup, will usually bring relief in ten minutes. A towel, folded several times, quickly wrung out of hot water and applied over the seat of pain in

Colic or neuralgia, will generally afford prompt relief. The treatment in colic works like magic. We have known cases that have resisted other treatment for hours yield to this in ten minutes. There is nothing that will so promptly cut short congestion of the lungs, sore throat, or rheumatism as hot water when applied promptly and thoroughly. Pieces of cotton, batting dipped in hot water, and kept applied to sores and new cuts, bruises, and sprains, is the treatment adopted in many hospitals. Sprained ankles have been cured in an hour by showering them with hot water, poured from a height of a few feet. Trepid water acts promptly as an emetic, and hot water taken freely half an hour before bed-time is the best cathartic in case of constipation. Leads Mercury.

WHAT BECAME OF A LIE. First, somebody told it. Then the room wouldn't hold it. Then the lousy tongues rolled it. Till they got it outside. When the crowd came across it, and never once lost it. A terrible crew. And while heading they hurried. The people they hurried. And trouble and worried. As lies always do. And so, well-headed. This monstrous lie goaded, Till at last it exploded. In smoke and in shame. When, from mud and from mire, The lie rose fiercer. And hit the end bar. And killed his good name. —Mrs. M. A. KIDDER.

The great controversy between Christ and Satan is quite marked with reference to Africa. The following item of news is from the New York Evangelist. 'The report that a ship has recently sailed from Boston with a cargo of \$400,000 worth of New England rum for Africa appears unfortunately to be true. While the Christian world is deeply interesting itself in the conversion of the 'Dark Continent' to Christ, New England, it seems, is increasing its activity in sending to that benighted country that which shall render its darkness incomparably denser, and more hopeless. The value of the rum traffic between Boston and Africa in the year ending July 1, 1890, was \$656,216; during the year ending July 1, 1891, it has risen to \$1,223,889, nearly double the former amount.'

This is bad enough, but the matter appears in a much worse light when we consider that most of the so-called Christian countries of Europe are more extensively engaged in the liquor traffic with Africa than are the United States. Signs of the Times. Nothing will yield you richer reward of gladness and a greater wealth of joy than faithfully to cultivate and develop the happier, warmer, sunny side of your nature, that you may be a blessing to yourself, and a blessing to all around you. —Schuyler Colfax.

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Table with columns for WEEK DAYS and SUNDAYS, listing train times between Leavitt, Col. and Ind. stations.

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CHICAGO & ALTON.

Table with columns for EAST BOUND and WEST BOUND, listing train times between Chicago and Alton.

MISSOURI PACIFIC—NAIN LINE.

Table listing train routes and times for Missouri Pacific, including stops like St. Louis, Kansas City, and Omaha.

LIBERTY STREET DEPOT.

Table listing train routes and times for Liberty Street Depot, including stops like Grand Ave. and Commercial St.

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Illustration of a young girl in a dress, part of the 'Moral and Religious' advertisement.

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OUR YOUNG FOLKS DEPARTMENT.

This page is devoted to our young people, with the hope that they will make it of interest and value to themselves.

SEEK THE GOOD.

Children, did you ever consider that every word you speak and every thought you indulge in, is in many respects like sowing seed? While your minds and hearts are young, impressions are easily made, and when made they become a part of your life and it is well nigh impossible to get rid of them.

If your thoughts and words are pure, they will be like good seed sown in good ground, and will produce a pure life, a life of usefulness, a joy to your parents and an honor to your Creator; but if your thoughts and words are impure, they will be like weeds sown in a beautiful garden, which are not only ugly in themselves, but they destroy the good around them, making your future miserable and your life a failure. Some of you may say, "I do not make my thoughts, they come themselves." Ah, but something has caused them. What you read, the pictures you look at, the conversations you hear, all help to make your thoughts; how important then, to read, to look at, and to listen to only that which is pure, true, and beautiful. If we seek for it, we shall find the world so full of good things, things to make one happy, that we shall wonder why any one will choose the coarse, the vulgar, the impure, which only produces misery, in preference to the good. As you value your happiness in this life, and also the life to come, avoid evil as you would a serpent, but partake freely of all that is pure, good and true.

OUR OPPORTUNITIES.

As young Saints our opportunities are many and it is one of the grandest things to know that "now is the time" and to act therein, for in so doing we will never regret any misspent moments, or feel sad because some time has gone wherein we might and should have done that which would have been a treasure gathered by the way.

History and our past experience prove that so sure as time has come so also opportunities come equally as fast, and no matter what position in life we may occupy, they still come bidding us by our improving them to come up higher, nearer the plain, wherein if we stand, will please our Master and also fulfill that great command, "Be ye perfect." But opportunities will pass if not improved, be gone before we can scarcely awaken to the fact, and they never come back again, excepting to trouble our conscience because of our loss. Now cannot we by this knowledge that the past has been full of these opportunities, and the future will be, in expectation thereof, be watching that we neglect none, neither fail to be strong at the time of duty.

Among the many that need our attention may be mentioned: Study at leisure moments all good books

and studies that will make ourselves acquainted with every subject which is essential, and taught by the church, that we may not be ashamed of the hope that is within us in this day of debate and strong reasoning, and that we be not deceived in this day of deception.

We may easily make excuses and claim them to be good ones, but when the night has come, the work done, and we by excuses have buried our talents and not helped therein, how will we feel or what shall we say. Surely our weaknesses and excuses will not hold good at that time. We must therefore remember that "Now is the time" to arise and put forth our efforts.

Should we permit our time to be so occupied with the things that pertain to this life that scarcely any time whatever is given to study? We are required to share in dollars and cents for the support of the work, how much more then are we required to share our time to the study of God and his ways, and as the Lord is depending upon the young of the church to help carry the burden and heat of the day, let us consider that our opportunities are today and we must use them.

Advice has been given us in various ways of late, that we be careful in the choice and selection of food for our minds. We may easily cultivate a forgetfulness by reading literature that we wish to forget. It seems that our mind is as a piece of steel, the more it is used, if used in the right way, the brighter it becomes, but if a piece which has thus been brightened remain in a damp place for a few hours it becomes rusted and is much harder to polish than at first. Our mind is the greatest gift that has been given us, and very much finer than the finest of steel, and we may judge how much more easily improper use will injure it.

There is a thought which comes as I write—Shall we accept all opportunities that come to us? Satan gives us many opportunities to neglect our every duty, to accept the easier way which is not that of a workman, valiant and strong, but I will leave this effort trusting some good thoughts will be derived therefrom, and I cannot do better than close with a short poem, the author I know not, I committed it to memory some years ago because of its, to me, grandeur.

There was a man who dreamed one day
Of great deeds that he meant to do,
But idly in the sunshine lay,
The while he dreamed, and never knew
What proud bright shape was drawing nigh,
Or listened to its thrilling cry—
"Arise! arise, and follow me,
And make your dream reality."
Until it passed away again,
And passing, smote the dreamer's brain
With sudden sense of loss and shame.
Who calls not anxiously his creed,
O speak! oh come! oh come! more to me.
But far away a voice repeated—
"My name is opportunity."
Who welcomes me with swift embrace
Shall always meet me face to face,
But the stern truth is known of yore,
"Neglected once, I come no more."
And still the dreamer in the sun
Imagines great things to be done,
Yet sees, alas! the fruit of none.

ALMA WHITFIELD.

KEWASKER, III.

MY DEAR YOUNG SISTERS:—I was pleased when the editor so kindly set apart a page of the ENSIGN for young people; but when he opened the Young Ladies Department I was more than pleased.

Each of us have a duty to do. Let us try to find what it is, then see to it that we perform it. Let us not stand still and say some one else will write for the department, we must be willing to do our part.

The sisters of the church who now write will not always be able to continue, others must in time take their places, perhaps some of us young sisters may be the ones, so let us take up the cross, for it will be a cross for some of us no doubt.

As I read the names of the sisters who write so often, I wonder if they ever were as weak as I feel.

Dear sisters, there is a work for us to do, let us do it with all our might, mind and strength and keep up with the work. I, for one, feel of good courage, and like pressing onward and upward. Let us pray for each other and for our editor.

Dear Anna, I pray God may bless, comfort and strengthen you, and that the department may prove a success.

Your sister in Christ,
ADA S. BRADFORD.

Independence District Sunday School Association.

Met in the chapel at Clinton, Mo., as appointed, and gave an entertainment on Friday afternoon; Sept. 5th. The program was as follows: Singing by the Clinton Sunday School from "Royal Diadem;" prayer by Eld. Alfred White; welcome address by Eld. F. G. Pitt; recitations by Gertie and Estella Bradshaw, Leonard and Isabella White also by Elmer and Ira Bradshaw. A paper on "Learning and Labor" read by Mrs. A. A. Horton; an address by Bro. Gomer R. Wells; song and march by the little children of Clinton Sunday School in regalia, carrying banners on which were painted the Ten Commandments in verse; closed with prayer by Bro. F. G. Pitt.

In Bro. Pitt's opening remarks he said: Everything that is true and noble ought to be made use of for our good in accumulating all truth. "All Truth" is our creed. In order to be successful, one important thing to remember is to adapt our method to the minds of the children; we must break up the food for them, and apply means to that end; we would have a change in the opening exercises now and then; would sometimes have responsive reading; would introduce lively songs, and create an interest by presenting that which would attract their attention.

He said children are great imitators, and if the teacher is careless and tardy in attendance, the pupils will be likewise, for they will be likely to do as he does. By a mutual love between teachers and pupils they will enforce the principles of a good government.

Bro. Gomer Wells thought that in regard to setting a good example for the children, they should be taught to follow Christ, and they only can follow him through us. He fully explained that teaching is not talk, and the office of the teacher was, as had been said, in the paper read, to draw out the latent faculties of the pupil. Let us study the child, and study our work; be con-

scientious and prayerful; do not take the Lesson Book or Teacher's Helps into the class with you, and to insure success we must be interested ourselves.

Bro. J. H. Wells also made a short speech in which he said there had been an improvement in making an advance in earnest; but we have too much parrot-like teaching in our Sunday Schools; they do not study at home; teaching is one thing and reading out of a book another.

At the close of the exercises the convention adjourned to meet at the Christian church at 8 p. m., on the same evening, where, after the usual opening of services by singing and prayer, a sermon was listened to delivered by Bro. Pitt from the text, "Lord what wilt thou have me to do."—Acts 9:6.

The convention then adjourned to meet for business at 8 o'clock Saturday morning.

Convention met at the Christian church, and after the usual opening, a committee on credentials was appointed, namely Bro. Arthur Allen, Arthur Mills and John Kaler. While the committee were out, by request, Bro. Pitt made a few remarks touching upon the duties of teachers and officers of the Sunday School, and upon the methods of inculcating the truths of the gospel. He thought there might be an improvement in the conducting of teachers' meetings, which might constitute a model class. He would impress the thought of teachers not depending altogether upon the inspiration of the moment, but to be thoroughly prepared for the work before entering the class.

The report of committee was then read and accepted. We the committee on credentials submit the following report: The following are the delegates elected and the total number of votes for each school. Independence, Wm. Clow, Mrs. A. A. Horton, F. G. Pitt, H. R. Mills, A. H. Mills, W. N. Robinson, Emma Mills, Anna Bozarth, Tessie Williamson, Mrs. W. N. Robinson, A. L. Newton, Mrs. A. L. Newton, John A. Robinson, Bertha Mills, Chas. Williamson, Ada Pitt, total No. of votes, 28. Nevada, C. F. Belkham; total No. of votes 4. Knob Noster, E. A. Weidman, John Kaler, J. H. Wells, Gomer Wells; total No. of votes, 5. Rich Hill, E. Curtis; total No. of votes, 10. Holden, H. C. Johnson, Sr. J. Watson; total No. votes, 3. Kansas City, Arthur Allen; total No. votes, 4. Arthur Allen, A. H. Mills, J. Kaler, committee.

Bro. J. Kaler was appointed to give report of Crab Orchard Sunday School which was accepted. The reports of the several schools were read and accepted.

On motion the meeting adjourned to meet at the close of the afternoon business session of the conference. At 5:30 the convention met and entered immediately upon business. By request of the convention Bro. G. R. Wells spoke in regard to the Teachers' Helps and the proper methods of teaching. He said, The Question Books are designed as helps and it is necessary to have a grading system in the Sunday School. Reviews are intended for the little ones. The Old Testament is to be used in the primary classes, the pupils to be graduated from them into the New Testament

classes. He gave a very interesting talk on the subject.

Delegates from Independence, Nevada, Clinton, Crab Orchard, Knob Noster, Holden and Kansas City responded to the remarks of Bro. Wells and all expressed the desire and intention of acting as soon as possible in perfect conformity with the laws and modes suggested by the General Sunday School Association.

Convention adjourned till 8:30 o'clock Sunday morning when a resolution as follows was presented and adopted: The Sunday School association having been in the past pressed for time and having been prevented from transacting the full amount of business of the association by want of time, therefore, be it

Resolved, That the association meet at Holden, Friday, Dec. 11th, at 10 a. m., and proceed to the transaction of business belonging to the Association. Signed, A. H. Mills, J. H. Wells.

It was moved that the expenses of the superintendent, or some one appointed by him to visit the Sunday schools in the district, be defrayed out of the association fund. Carried. After singing No. 78 Royal Diadem, and prayer by the superintendent, the Sunday school exercises were opened and classes were formed for instruction: The superintendent gave as a black-board exercise, "The marriage at Cana."—John 2nd chapter.

The best of feeling prevailed throughout the convention and we have much to be thankful for in the instruction imparted and good intended and received.

Reports of the several schools: Mt. Zion Sunday school report for three months ending Aug. 31, 1891; sessions 13, total enrollment 271, average attendance 197, number of classes 16, officers 10, average collection \$2.24, number of Hopes 125. Rich Hill Sunday school report for six months ending June 28, 1891; sessions 23, average attendance 44, number of classes 8, officers 4, average collection 21 cents, number of Hopes 20. Holden Sunday school report for three months ending Aug. 24; sessions 13, average attendance 18, classes 4, officers 3, average collection 23 cents, Hopes 20. Armstrong Sunday school report for three months ending Aug. 30, 1891; sessions 13, total enrollment 70, average attendance 50, classes 5, officers 7, average collection 45 cents, Hopes 25. Clinton Sunday school report for three months ending Aug. 23; 1891, sessions 10, total enrollment 41, average attendance 24, classes 3, officers 7, average collection 11 cents, Hopes 10. Kansas City Sunday school report for three months ending Aug. 30, 1891; number of sessions 13, total enrollment 35, average attendance 29, number of classes 4, officers 8, average collection 38 cents, Hopes taken 24. Crab Orchard Sunday school report; total enrollment 40, classes 3, officers 4, Hopes taken 11. Nevada Sunday school report for three months ending Aug. 30; sessions held 11, total enrollment 32, average attendance 26, number of classes 3, Hopes taken, 12. Knob Noster Sunday school report for three months ending Aug. 30, 1891; sessions 12, total enrollment 42, average attendance 30, classes 4, officers 4, Hopes taken 10, average collection 58 cents.

WILLIAM CLOW, Supt.
A. A. HORTON, Sec'y.

ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 2.

INDEPENDENCE, MO., SATURDAY, SEPTEMBER 19, 1891.

NUMBER 9.

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.

ENSIGN PUBLISHING COMPANY.

FREDERICK G. PITT, EDITOR.
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HIS WIFE HATH MADE HERSELF READY.

"Such is the statement from heaven as recorded in Rev. 19:7, concerning the condition of the church when Christ shall again return, in evident fulfillment of his promise, 'If I go away I will come again and receive you unto myself that where I am there ye may be also.'"

The language is significant in two things. First, it teaches that when Christ shall come he will find His church in a condition prepared and ready to receive him.

Second, that this work of making ready, whatever that shall mean, shall be wrought by the church, the bride, instead of being wrought by Christ the Bridegroom. This latter truth if comprehended by the great mass who call themselves Christians in our day, would work a most wonderful revolution in their present modes of worship, for instead of praying for God to save them, based upon the false idea that man can do nothing in his own behalf to secure his salvation, but that Christ had to do it all, they would utilize the means placed within their reach by their Creator and thus obey the command "work out your own salvation" also "save yourselves from this untoward generation."

We are plainly told in God's word that instead of Christ making those that received him sons of God, he gave them power to become his sons, see John 1:12. In other words Christ gave to man the gospel, the principles of which if obeyed, will make men God's children, just as literally as men become citizens of our government by obedience to the laws governing naturalization. All our prayers to the president or to the governor would avail nothing though our appeals be full of praise and flattery. If we wish to become citizens we must obey the laws of citizenship, and the same rule applies in the kingdom of God, and this is how the bride the Lamb's wife shall make herself ready.

It is reasonable to suppose that in proportion as the bride lived in obedience to the laws provided for her development, in that proportion shall she be prepared to receive her Lord when he comes, and in proportion as she neglected to abide these laws in that proportion shall she be unprepared.

Now let us see how this rule works. A brief description of the bride as she once appeared is given in Revelations 12:1, clothed with the sun, celestial glory. The moon, (law of Moses) under her feet. Upon her head a crown of twelve stars, representing the twelve apostles of the Lamb. Power had been given her to be thus beautifully arrayed and she had accepted this power. She accepted as true that the "Law and the prophets were until John and after that the kingdom of heaven is preached." Hence she had risen above the Mosaic law and did not attempt to walk by its feeble rays alone, when privileged to walk in the full blaze of gospel truth, the sun. She accepted the principles of purity, faith, repentance, baptism for remission of sins, laying on of hands, resurrection from the dead and eternal judgment.—Heb. 6:1, 2.

Certain gifts were presented to her by her Lord, called spiritual gifts, which she gladly accepted, by which she would be able to retain her beautiful organization and bring it to perfection, see Eph. 4:8-14. Thus she was left. A long time has elapsed, and the return of the Bridegroom is hourly expected. Is the bride ready? Shall He find her in the popular churches of the day, if so what has wrought this wonderful change? She has substituted for her original clothing, pictures of her beautiful robes of light and glory which were once hers and assures herself now, that these are all that are necessary in this enlightened age. The beautiful crown of twelve stars is gone. The beautiful gifts bestowed upon her by her Lord she has long since discarded as being no longer necessary. And the different members of her body referred to by Paul in Cor. 12:28, instead of being fully developed making her beautiful to behold, has actually been severed from the body and false ones substituted in their place.

Is this the bride the Lamb's wife, that hath made herself ready. What has wrought this change? A rejection of the means authorized by the Almighty to bring the church to perfection and the substitution

of man-made laws instead, and the result is, a church, instead of being one beautiful body as Christ left it, properly clothed and ornamented, beautiful to behold, it is a body divided into fragments stripped of its former beauty and power. Feeling not on the living truth, but on the dead past. Instead of the blessed Spirit for its guide, simply a picture or history of the past. Instead of unity, peace and light; discord, strife, division, darkness, uncertainty. No this can not be the bride that hath made herself ready.

When Christ comes he will find his church as he left it, endowed with heavenly gifts, organized according to the divine pattern, with apostles, prophets, evangelists, pastors and teachers; observing the commandments not only to say, but to do according to his word. A church despised by the world, yet owned of God, manifesting within, light, and life, joy, peace, understanding and knowledge. Thus endowed, she may claim to be the bride, and in proportion as she heeds her Lord's commands, can she hope to be prepared to be received as his wife when he comes.

ANGELS.

An inquiry was made the other day as to what had become of the angels. If the popular idea is true that they have not visited the earth for about 1800 years, the question may be asked, Have they gone out of business? if so what are they engaged in now or are they as one of our modern poets very impiously puts it "Loafing around the throne." The scriptures inform us that angels are "ministering spirits sent forth to minister for them who shall be heirs of salvation."

For thousands of years they ministered to man, warning, delivering, and instructing him. Man saw and conversed with them and through their ministrations God communicated his will to his creatures. The question is therefore worthy of our consideration, and also whether the unpopular idea that angels have not ceased their visits, shall not in the end prove to be true. And if their visits are not as frequent as formerly it is because man has adopted such religious theories that virtually their visits are not required, hence they are not welcome in our midst.

Let us heed the admonition given through the prophet Malachi: "Return unto me saith the Lord of Hosts." Then we shall find that the angels are as near and their ministrations as literal as in former years.

The **ENSIGN** will be pleased to answer questions concerning salvation and points of doctrine that are well defined, but please do not ask questions concerning subjects upon which the church has not yet spoken or those upon which the **Saints Herald** has already made answer. The **Herald** is the official organ of the church. Therefore the **ENSIGN** should not be called upon to answer questions that may possibly engender strife or controversy. Also please remember the **ENSIGN** does not feel under obligation to answer inquiries by mail unless a stamp is inclosed for reply.

We trust the young **Saints** who are interested in the **ENSIGN** or the spread of truth, will not forget the young peoples and young ladies department. Don't say you cannot write but try it, and you will find perhaps that you can do more than you are aware. Sister Anna is doing her part well, send her your contributions and help her make a grand success. Let us hear from you.

LOWRY CITY REUNION.

Shall it be a Success?

Since it has been definitely decided to hold a union camp meeting at Lowry City the above question is a pertinent one. We have it in our own power to make it a success or a failure. This power, however, does not rest with the few but with the majority. Do you want it to be a success? Why yes of course. How much do you want it to be a success, enough to sacrifice just a little time, energy, and even money if necessary, or do you beg to be excused and let the responsibility rest upon the few and then dodge the responsibility of its not being a complete success?

Our ministry unlike the ministers of other churches, labor without hope of reward in this life. Many of them are required to sacrifice home, friends, position and all that is dear to them in order that the gospel may be preached and souls saved. They have found that at our door meetings many more could be reached than by holdings in church buildings, hence the growing popularity of the camp meeting, but the ministry need assistance in these meetings and it depends largely upon this assistance, whether our camp meeting shall be a success. We have no doubt but that the several committees appointed to prepare grounds, advertise, secure speakers, etc., will do their part well; but what we need in connection

with their work is the attendance of the **Saints** in such numbers as shall demonstrate their interest, and lend that moral support to the ministry so much required, and to receive and welcome strangers and entertain the seekers after truth. And then we need good singing; Sometimes as much depends upon the singing as preaching. Many a good sermon has been wasted, so to speak, because of lack of understanding and judgment in the song service. We are assured we speak the minds of those in charge when we say we most earnestly feel the need of the great body of **Saints** attending this meeting even though it cause you a little sacrifice.

Come therefore with a desire to aid in the good work, and lend a hand at every opportunity. Come and rest from business cares, give yourselves up to a week of true religious worship. Suppose it does cost you a few dollars, dollars are not the principle things in this life, though some make them such. You require something that will sustain you when money shall be of little service. Then come and make the first Missouri camp meeting a success and a time long to be remembered, and the success of all future meetings will be assured. Therefore prepare and come.

Arrangements have been made with the Kansas City Tent Co., to have all the tents wanted, they can be rented at the following prices: Size 9½x12 will rent for \$1.50 each; size 12x14 will rent for \$2.00 each; size 14x24 will rent for \$4.00 each. Parties renting the tents must pay the freight on them from Kansas City and returning in addition to the above prices. We think the freight will not cost more than 50c. for each tent. Parties wanting to rent tents must send in their orders to D. C. White, Clinton, Mo., by October 1st.

Arrangements have been made for the care of those of delicate health. Wood, hay, etc., will be obtainable at about cost. Parties desiring any information can address I. N. White at Clinton, J. A. Robinson, Box 773 Independence or T. R. White Lowry City, Mo. **Saints** in Kansas, Arkansas and Missouri are cordially invited.

The following will be among the speakers: W. W. Blair, T. W. Smith, I. N. White, J. A. Robinson, F. G. Pitt, A. White, Emsley Curtis, Sven Swenson, D. S. Crawley, Evan Davis, Abner Lloyd, Chas. Schroder, J. H. Wells, John Kaler, Gomer Wells, others have also been invited and may attend.

Sermon by Elder Charles Derry.

Delivered Tuesday, August 20, 1891, at Henderson Grove (Iowa) Camp Meeting.

Reported Especially for the ENSIGN.

About 1,800 years ago Jesus Christ organized his church upon earth for the purpose of saving souls. He placed within this organization apostles, prophets, evangelists, pastors and teachers as the apostle Paul declares, for the perfecting of the Saints and the edifying of the body of Christ.

For a number of years that church retained the form and organization which Christ gave it, but it was obscured and foretold, as we heard last night, that the time would come when they would not endure sound doctrine but would heap to themselves teachers having itching ears, who would turn their ears away from the truth and turn them unto fables, thus destroying the order established by Christ and introducing orders and forms of their own.

The warnings of this great apostasy are plainly recorded in the Bible, which all can read for themselves, and strange as it may appear history confirms the truth of these predictions, which proves there is a God in heaven and that this Holy Being has power to foretell events that shall transpire in the world, for so surely as the record has been given so surely have they been fulfilled.

Scarcely any in Christendom but are willing to acknowledge that there has been a great departure from the ancient order of Christianity. If we examine the history of the past we learn that the whole Christian world were finally sunk in idolatry. If we consult the Christian world, their leaders tell us plainly that a great departure from the order established by Christ has taken place.

It is plainly recorded in God's word that Christ organized his church with apostles, prophets, evangelists, pastors and teachers and endowed them with power as mentioned in Mark 16, and granted to all who would believe and accept the gospel the manifestations of his Spirit as promised in Corinthians 12, but when we come to look for any apostles in any of the churches now, we are told that they are all done away because no longer needed, and other orders have been introduced. Has God said anything about these new orders that in the world now take the place of those established? Yes, His word tells us that there would be a departure from the faith and that false teachers would lead away disciples after them. Nowhere do we learn from God's word that this order was no longer necessary but on the other hand his word informs us that God is unchangeable, therefore if there has been a change somebody is responsible. Somebody beside God has introduced a system different

from that established by Christ, the result of which plunged the Christian world into the worst idolatry. This condition necessitated the work of those great reformers such as Luther, Calvin, Knox, Wesley and many other good men, who introduced the reformation. The fact that this reformation was necessary is an evidence that a departure had taken place, and instead of the church retaining the offices which Christ placed within it and the power of the Spirit accompanying their work, we have strife, contention, envy, following in the wake of what is known today as the Christian church, which has caused more blood to be shed than any other single thing in the world. Go to the records and read for yourselves, and you will find my words to be true. Was this the great object Christ had in the establishment of his gospel on earth. Listen to the prayer in the garden, "I pray that they may be one even as we are one."—John 17. Was this oneness obtained when men were burned at the stake because of a difference in their creeds. Paul says that the spiritual powers referred to by us, which Christians say we no longer need, were to prevent these divisions, that "they were for the perfecting of the Saints the work of the ministry and the edifying of the body or church of Christ and were to continue "till we all come to a unity of the faith."

It is but reasonable to believe that Christ expected his prayer for unity to be answered and set the machinery in motion to accomplish this work, and as long as this machinery was allowed to work they were led nearer to this unity; but when His means were rejected and man introduced methods of his own then division and strife ensued, resulting in crime and bloodshed as already referred to. But some have said he did not intend the church to be united. That we can not all see alike, etc. Did he not say plainly that "a kingdom divided against itself cannot stand?" Did Christ want his kingdom to fall? In his memorable prayer he asks his Father especially, in behalf of those who should believe on him through the words of his apostles, that they might be one as he and the Father were one. Was that prayer to be heard and remain unanswered? No, the time shall come when all who believe him and obey his word, shall be one and enter into the same bond of union that exists between the Father and Son.

It is claimed that we are living in an enlightened age, and so we are, so far as the knowledge of the things of this world is concerned. But it is written, "The wisdom of this world is foolishness with God." What does he mean by this? Does he mean that all the truth that science has discovered is folly? No, he speaks in a comparative sense.

Our powers are limited here, and our best efforts to obtain knowledge come far short of the wisdom of God. All the knowledge that pertains to this life alone is as folly compared to the knowledge that pertains to eternal life.

Three or four hundred years ago when these reformers felt called upon to point out a better way than that then generally taught, they did not profess inspiration, but they taught according to the best light they had. Yet they were greatly influenced in their teachings by their early education and surroundings, they looked at things only from their own standpoint and saw only the truths from their own eyes. But by them creeds were formed, millions of dollars spent and tons of literature sent out to tell the world the reformers views of God. But times have changed and now the brightest minds of our age see faults in these creeds and declare that they cannot endure the light of the present age but must be blown to the four winds. The minds of many are being agitated over this matter and they are asking the cause of this. Could not God have inspired men to have taught only the truth as he did in the days of the apostles? He could but they rejected present inspiration and trusted in human wisdom to guide them in their work. God would have inspired them to seek after and re-establish the original order of things that would trench down through all time and be equal for any emergency. God's system needs no change. A system that requires change is not of God, yet the people are changing the creeds, and are making way for new ones of their own desiring, which only increases the confusion.

In the face of all this how are God's people to come to a knowledge of the truth. How in the name of common sense are his people to be one?

Sixty one years ago there was a church organized after the same pattern as the one organized 1,800 years ago, endowed with the same power, offering to mankind the same blessings, and having the same ministry, that of apostles, prophets, evangelists, pastors and teachers, having for their object the same as when first introduced, to lead mankind to salvation and bring them up to that perfection sought to be brought about 1,800 years ago.

It has been charged that this order was an imposition, that those engaged in this work were false prophets and imposter palming off a fraud on humanity. But stop, let us look at this matter intelligently and see whether facts will justify such a conclusion. When one stoops to deceive his fellows, we know he must have some object in practicing the deception. What object could these men have had. It was not wealth, position or honor, for in

this order they had to forsake all these, they, like their Master, became outcasts, they were persecuted, driven from place to place, and their course can be traced by their bleeding feet, their pathway of privation and sorrow, just as that of their Divine Master. I speak understandingly because for near forty-four years your humble servant has been preaching this gospel. I can remember well when I left all that was dear to me in this life, to tell the old, old story as it was told by the great Teacher, Christ, and his self sacrificing apostles. I have gone without expecting reward in this life. So my brethren have gone to the nations of the earth preaching none other thing than that which the Master taught, meeting in return in every city and in every place the direst, the most bitter opposition—meeting the cry of impostor, deceiver, latter day devil, and every means resorted to in order to prevent the success of their labor. Thus it is evident they can hope for no earthly reward and if their work is deception, they cannot hope for anything in the hereafter but a reward of shame and everlasting contempt. Is it reasonable then that men of only ordinary intelligence would thus waste their time, talent and energy to perpetuate a fraud, when no better reward awaits them in this life and only a reward of endless shame in that which is to come? If not, would men who are the peers of any other class of men in power of thought and intelligence, throw their lives away? This matter is worthy of your consideration.

These men preach the gospel of Christ in every particular, proclaim God as the Creator, Father and Judge of all mankind, Christ as the Savior, Mediator and Redeemer of world. The Holy Ghost as the guide and comforter of his children and earnest of their inheritance in light. They declare that the most implicit faith in these is absolutely necessary, that this faith leads to obedience to all the commands of God; that eternal life is the reward of that obedience secured by Jesus Christ for all who will submit to obey him. They teach that God will judge and reward all men according to their works. They teach the resurrection of all men through this same Jesus, that the righteous rise to life eternal, the wicked to shame and contempt. If this is imposition and fraud, then we are in the company of our Divine Master and his holy apostles and are prepared to risk the consequences at the bar of the eternal Judge.

These men teach that obedience to the gospel of Christ will bring to man in this life the blessings promised by Christ in Mark 16th chapter and declared by Paul in his writings, and helps them to bring forth the glorious fruits of the Spirit as set forth by Paul in Galatians, and beside these it will prepare them for

the society of God and his Christ. Thousands who have obeyed, from the heart, this form of doctrine, testify to the world, that in proportion to their faithfulness to God they do partake of the promised blessings and rejoice in the truth. If this is imposture we plead guilty. If this is infidelity we plead guilty.

Lastly the message we have received tells us that we are living in the last days, when Christ will come to be glorified in his Saints, and admired in all them that believe—coming "to take vengeance on them that know not God and obey not the gospel of Jesus Christ." The signs of the times bear out this testimony. They are just what Christ foretold should precede his second coming, hence the teachings of these men are in harmony with Christ and the Scriptures and the events of the day are the seal of that testimony, and this gospel is being preached to all nations without hope of earthly reward. May God help you to discern between truth and error, and lead you to accept and obey the truth, that you may know that God is, that Christ is your Redeemer, that his kingdom is set up and that you may gain an inheritance therein is my earnest prayer.

ORIGIN OF THE AMERICAN INDIAN.

EDITOR ENSIGN:—The following from H. H. Bancroft's work shows how little the world knows concerning the forefathers of the American Indians and of their mother tongue: Native Races, Vol. 3, page 5, 51-3. "The researches of the few philologists, who have given American language their study have brought to light the following facts: First, that a relationship exists among all the tongues of the northern and southern continents; * * * nowhere are tongues so dissimilar and yet so alike as here. In this general similarity would be a strong groundwork for a theory of common origin, either indigenous or foreign. * * * To prove a common origin and subsequent dispersion without further light. Theories are alike insusceptible of proof, as also would all hypotheses concerning the origin of the natives of this continent."

By reference to the Book of Mormon, we get the much needed information that Mr. Bancroft speaks of, to establish the fact of the origin of the native races of America. It will also establish the fact that their forefathers were all of one common stock (not "indigenous") of the house of Israel, hence their mother tongue would be that of the house of Israel when they left Jerusalem to come to America. And according to the Book of Mormon they wrote their history in the Egyptian language making alterations in the same from time to time until about the close of the fourth century of Christ, which time closed their sacred history and which was "hid up by the

command of the Lord," on account of the wickedness of those of their brethren at that time, to come forth in all the last days to "their seed, to make known their origin."—Mormon 2:6; 3:2, 4.

The following will show the origin of the American Natives. 1 Nephi 1:2, 12, 41. "I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; * * * therefore I make a record of my proceedings in my days; yea, I make a record in the language of my father, which consists of the learning of the Jews, and the language of the Egyptians. * * * My father Lehi, having dwelt at Jerusalem in all his days. And it came to pass that the Lord commanded my father, that he should take his family and depart into the wilderness. And it came to pass that Zoram did take courage at the words which I spoke. Now Zoram was the name of the servant, and he promised that he would go down into the wilderness unto my father. Chapter 2:5, Ibid, "And it came to pass that the Lord did soften the heart of Ishmael, and also his household, inasmuch that they took their journey with us down into the wilderness to the tent of our father. Chapter 5:3, ibid. "And it came to pass that I, Nephi, took one of the daughters of Ishmael to wife; and also, my brethren [Laman, Lemuel and Sam] took of the daughters of Ishmael to wife; and also Zoram took the eldest daughter to wife." This Ishmael had two sons also according to the context who were also a part of this company of Lehi's that left Jerusalem to come to America, but their names are not given in this part of the record. This shows that there were seven families who came from Jerusalem, not counting Lehi and Ishmael, to America, but Ishmael, however, died in the wilderness at a place they "called Nahom" before crossing the sea.

This company traveled on until they came to the sea shore where they pitched their tents and called the place Bountiful. Paragraph 18. The context also show that this company had traveled and lived in the wilderness eight years before they crossed the sea, and two more sons, Jacob and Joseph were born unto Lehi, but no mention is made of the number that was born to the other seven families during the eight years of sojourn in the wilderness, without doubt they would have increased to quite a large number. Their record also shows that after they had built a ship all boarded the ship with their families to come to America: Paragraph 35, ibid. "And it came to pass that the voice of the Lord came to my father, that he should arise and go down into the ship. And it came to pass on the morrow, after we had prepared all things, much fruits and meat

of the wilderness, and honey in abundance, and provisions according to that which the Lord had commanded us, we did go down into the ship, with all our loading and our seeds, and whatsoever thing we had brought with us, every one according to his age; wherefore, we did all go down into the ship with our wives and our children." Paragraphs 43 and 44. "And it came to pass that after we had sailed for the space of many days, we did arrive to the promised land. * * * And it came to pass that we did begin to fill the earth, and we began to plant seeds, yea, we did put all our seeds into the earth which we had brought from the land of Jerusalem." This is but a brief account of the first company of people who left Jerusalem to come to America, nevertheless it shows the fact from whence the ancestors of the native races of America came.

A second company of people left Jerusalem in the eleventh year of Zedekiah's reign, which reads: Omni 1:7, "Behold, it came to pass that Mosiah discovered that the people of Zarahemla came out from Jerusalem at the time that Zedekiah, king of Judah, was carried away captive into Babylon. And they journeyed in the wilderness, and were brought by the hand of the Lord, across the great waters (the sea) into the land (the peninsula of Central America) where Mosiah discovered them; and they had dwelt there from that time forth. And at the time Mosiah discovered them, they had become exceeding numerous." This Mosiah, the king of the Nephite people whose forefathers left Jerusalem in the first year of Zedekiah's reign, discovered those people at the time when the Lord commanded the Nephite people the second time to separate from their brethren the Lamanites, who with them, first located in South America. Helaman 2:26, "Now the land south was called Lehi, and the land north was called Mulek, which was after the sons of Zedekiah, for the Lord did bring Mulek into the land north, and Lehi into the land south." After the death of Lehi in South America, Nephi the son of Lehi was commanded of the Lord that he and all those of his brethren who would believe on his words and accept him as their future leader, to leave that part and travel into the wilderness, (2 Nephi 4:2) which they did, and after traveling many days northward they located and called the place the land of Nephi. This was the first time when they separated from their brethren who now were called Lamanites because they followed Laman who was the oldest son of Lehi, but did not believe in the revelations that were given unto Lehi, his father, nor to his brother Nephi that they were of the Lord. Hence the Lamanites had become the enemies of the followers of Nephi who now were called Nephites.

According to the records of the Nephites they remained in this part, which was north of the equator, about three hundred and fifty years; during this time the Lamanites from the south country settled among them, causing many wars and contentions, hence the cause of the second departure of the Nephite people from their enemies, the Lamanites and of locating with the people of Zarahemla, who were the descendants of Mulek and his company, but who were at the time of their discovery by the Nephite people called the people of Zarahemla, he being their leader at that time, hence they were called his people. But their forefathers having brought no records with them from Jerusalem, their language had become corrupted so they could not at first understand the language of the Nephite people, but Mosiah the king of the Nephite people "caused the people of Zarahemla to be taught in their language," which when done, the Nephite people discovered their origin. And when this was done they "united with the Nephites" and became a part of the Nephite nation.—Omni 1:7, 8, 9.

Now this infers that those two companies of people were of one nationality, and if from a common nationality it also infers that they were of the same common stock of which their records show. First Nephi, 1:46, 47. "And after they had given thanks to the God of Israel, my father Lehi took the records which were engraven upon the plates of brass, and he did search them from the beginning. And he beheld that they did contain the five books of Moses, which gave an account of the creation of the world and also of Adam and Eve, who were our first parents; and also a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, king of Judah. * * * And it came to pass that my father also found upon the plates of brass, a genealogy of his fathers wherefore he knew that he was a descendant of Joseph; yea, even that of Joseph who was the son of Jacob, who was sold into Egypt." Also Helaman 3:6, "And now will you dispute that Jerusalem was not destroyed? Will ye say that the sons of Zedekiah were not slain, all except it were Mulek? Yea, and do ye not behold that the seed of Zedekiah are with us, and they were driven out of the land of Jerusalem?" Such is the record of the history and lineage of the forefathers of the native races of North and South America.

In regard to the language of those people, as before quoted, they wrote and taught in the "learning of the Jews" in the early part of their history, but subsequently made a change in their language and called it the reformed Egyptian. Mormon 4:8, "And now behold, we have written this record according to our

knowledge in the characters, which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech. And if our plates had been sufficiently large, we should have written in Hebrew, but the Hebrew hath been altered by us also." This is the account of Mormon, the last historian of the Nephite nation in the matter, about the year 400, A. D., which date closed the sacred history of the Nephite people. By these extracts from the Book of Mormon, it is seen that those ancestors of America had a common language, which proves, without doubt, that the "similarity of tongues of the native races of this continent had common origin" by a branch of the house of Israel. When Mr. Baneroff and others of like liberal views can once fully understand and accept the many evidences extant in favor of the nature and truth of the Book of Mormon, it cannot be accepted but as the needed link in history to help complete the history of the known world. SIMON SMITH.

ST. JOSEPH, MO., AUG. 30, 1891.

BRO. THOMAS CHAMBERS of Chicago writes that the Saints in that great city are struggling for the truth, they have had no public meetings there lately but continue to hold prayer meetings at private houses. Last week the president, Bro. Mutzly, called a business meeting at which two were added to the branch by vote. Bro. Allen was called to the office of deacon in the branch, T. H. Chambers secretary and treasurer. Arrangements were made for renting a hall, resulting in their obtaining the hall formerly occupied by them, 211 West Madison, where they held their first meeting last Sunday with good results. A Sunday school will also be organized. They desire the elders to observe the address so that when passing through the city they can lend them assistance. They ask for the prayers of the prayer unions. May God indeed bless the faithful in that great city.

HOW HE DID IT.

The children will find a secret in the following story, if they read it carefully. And if they learn the secret so thoroughly that they cannot forget it, and then make it a rule to guide them, it will help them to grow up with beautiful spirits.

A merchant in London had a dispute with a Quaker respecting the settlement of an account. The merchant was determined to bring the question into court, a proceeding to which the Quaker objected. Desiring to make a last effort, the Quaker called at his office one morning, and inquired of the servant if his master was at home. The merchant, hearing the inquiry and knowing the voice, called from the top of the stairs:—

"Tell that rascal that I am not at home!"

The Quaker, looking up toward him calmly said, "Well, friend,

God put thee in a better mind." The merchant was struck with the meekness of this reply, and having more deliberately investigated the matter, became convinced that the Quaker was right, and he in the wrong. He requested to see him, and, after acknowledging his error, he said:—

"I have one question to ask you: How were you able, with such patience, on various occasions, to bear my abuse?"

"Friend," replied the Quaker, "I will tell thee: I was naturally as hot and violent as thou art. I knew that to indulge this temper was sinful, and I found that it was imprudent. I observed that men in a passion often speak loud, and I thought that if I could control my voice, I should repress my passion. I have, therefore, made it a rule never to suffer my voice to rise above a certain key. And by a careful observation of this rule I have entirely mastered my natural temper."—Sel.

THERE is a story that a German, with an ear sensitive to music, one day entered a church and, being distressed by the discords of the singing, put his fingers in his ears; but there penetrated through them a single clear, rich soprano, singing in such perfect tune that he was moved to listen. The singing neither faltered because of the jarring notes, nor increased the volume of her voice to drown them. She kept steadily on till one after another came into accord with her sweet tones, till she brought the entire congregation into harmony.

The true servant of Christ in a church whose members are disagreeing with one another does not drop into silence from disgust. If he is strong and positive in his views, he is much more tempted to sing too loud or too high and crack his own voice. But if he would win for his Master, he must sing for his Master's ear till discord becomes heavenly music. We are divinely called to live and work with imperfect men and women. Let us remember that they are dust and so are we.—Congregationalist.

WHAT a very paradise earth would be if men believed and practiced the precepts of the Bible. There would be no Davids lamenting in the little chamber over the gate; no aged parents weeping over fallen daughters and profligate sons; no divorce suits; no unfaithfulness to matrimonial vows; no domestic discords, no wives waiting at midnight for drunken husbands; no bacchanalian revels; no gilded saloons; no haunts or vice; no dishonesty in high places; no defaulting cashiers. Surely from heaven the Bible came, since to measure up to its standard is to make heaven here.—Methodist Protestant.

We will publish the place of meeting and address of presidents of branches in the cities, for the benefit of visiting Saints, if they are furnished us.

ZION'S ENSIGN

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

Independence District Directory

- I. N. WAITE, Missionary in Charge. J. A. ROBINSON, President. F. G. PITT, Vice President. ALPHON WIRTH, Bishop's Agent. B. DEZENSOUSEN, Clerk and Treasurer.

Independence Branch Directory

- P. G. PITT, President. ROBINSON, MA, PUESER, Teacher. A. McQUINN, Deacon & Treasurer. R. J. CRAWFORD, Clerk.

Sunday School

- H. R. MILLS, Superintendent. WM. GLOW, Asslt. Superintendent. EARL COFFIELD, Secretary. EMMA MILLS, Asslt. Secretary. WVA H. MILLS, Treasurer. B. G. PITT, Chorister. MATTIE BOZARTH, Asst. Chorister. BELLE ROBINSON, Organist. MATTIE BOZARTH, Assistant Organist. ADA PITT, Librarian. CLARA BRENNAN.

LOCAL NEWS

Sister Free is moving from Vernon Place to Lexington St. near Union.

Bro. W. T. Bozarth is expected to address the Armstrong Saints on next Sunday.

Sister Helen Smith's health is improving, though still very poorly, she is able to walk about the house.

Another was added to the church here this week by baptism the result of the Kelley-Ray debate at Lee's Summit, Mo.

Sister Pitt, who is still visiting in Iowa, has been very poorly in health, but is recovering and begins to enjoy her visit.

Sister Sadie Pitt, daughter-in-law of F. G. Pitt, left Independence last Tuesday to join her husband in Chicago, their home for the present.

The Dummy line have decided to carry freight, and have put in side tracks and located their freight house on north side of Lexington near Osage.

Two little strangers appeared in town this week. One at the residence of Bro. Harry Hatty, a girl, the other at the house of Bro. Burnham, also a girl.

Bro. Geo. Bartholomew exhibits his trained horses at the Kansas City fair in October and from there he goes to Atlanta, Georgia to exhibit at the great southern fair.

We are encouraged with the increase of local subscriptions. The adage, "A prophet is not without honor," etc., does not seem to apply so far as the Ensign is concerned.

Bro. Bird Cook was given a letter of removal to the Armstrong branch and Bro. and Sr. Lawrenson and Bro. and Sr. Hepworth and son were admitted by letter at the regular business meeting on Sept. 7th.

The interest taken in the prayer meeting by the young is very encouraging. The interest is certainly increasing rather than diminishing. One pleasing feature is the ten minutes handshaking and social chat at the close of the meeting. Every one is expected to shake hands with all others and a more affectionate and united little band is hard to find.

Four more have been added to the branch by baptism. Bro. Bradford lending two into the waters.

It seemed good to see Sr. Belle in her accustomed place last Sunday, with pencil and note book in hand recording the words as they fell from the speaker's lips, both morning and evening, for the sole object that the words spoken to a few hundred, may be communicated to thousands. Who shall say that the writer is not doing as great a work as the speaker in this instance and though it bring no great reward here, the Master assures us that such are laying up in store.

Bro. Joseph Luff occupied the Pulpit Sunday morning and evening with excellent liberty. A most excellent spirit was manifested at the testimony meeting in the afternoon. The Sunday school too ought not to be overlooked an excellent session was had the only drawback being the lack of singing books. We had no idea we should have to wait so long for a recommendation from the committee. Necessity will compel us to purchase books soon and we want to be in line with the General Association, especially after waiting so long.

ATTLEBORO ITEMS

Sister C. Rogers and daughter Louise Edwards have been visiting in town.

Bro. John Pitton from New Bedford was in town last week.

Bro. A. B. Pierce was at Foxdale Sunday the 6th as the guest of Bro. and Sr. C. L. Munroe.

A service was held at this place last Sunday evening at the residence of D. C. Forrester, Elder C. A. Coombs being the speaker.

Bro. George Robley of Providence, R. I. spoke in Boston last Sunday. He is enroute for Maine where he will labor in the ministry.

Some of the Attleboro Saints and friends attended the Plainville chapel services last week.

Elder McDowell and Bro. R. W. Abercrombie of Worcester were the guests of Mr. and Sr. John Rogers of this place last Saturday night. They left Sunday morning for Providence.

We think some of commencing hall services again this fall and winter in Attleboro.

A. B. P.

DENVER ITEMS

We are having very warm weather.

Bro. Albert Ingle with his mother and sister left Denver Saturday the 12th (by team) for eastern Kansas or western Missouri. They are worthy members of the church, though poor in this world's goods, they are rich in love for the gospel.

Sr. Ella Brannan (daughter of Sr. Platt) with her husband was slightly injured in a railroad wreck on Sunday last. Their injuries are not serious however.

We think Sunday excursions are not very profitable.

Mr. Henry Walters was baptized on Sunday by Elder Duncan. He has been a brother-in-law for some time, but has finally become a full brother.

The Sunday morning preaching was done by Elder Duncan. He being absent in the evening the preaching devolved upon Elder Shupe.

Bro. Duncan and teacher Pratt secured a fall at Littleton about ten miles from this city and opened fire on Sunday evening and expect to continue all the week if the interest will justify. We have not heard from them at this writing so don't know how they are coming on. We also have a prospect for another opening for preaching in a school house east of the city. If we keep up all the appointments the branch officers will have to don their armor and help to do the preaching.

Sr. Jamison returned from the mountains yesterday.

Elder Kemp of Hutchinson gave us a call yesterday, he brought down a load of pine cones for the nurserymen of Denver.

Sr. Shupe's health is improving with her sojourn in the mountains.

Sr. Ida Kennedy of Hutchinson is attending the high school of West Denver.

S.

CLINTON ITEMS

Who would ask for a better time than now for preaching; with bright moonlight nights and cool pleasant evenings.

Last Friday the 11th, a number of the Saints and Friends took their baskets and supper and retired to the great artesian well to spend the evening in that agreeable way that makes life pleasant. The families of Bro. A. White, I. N. White, D. C. White, Mr. Mills, Mrs. Pepper, Mrs. Geo. Hidy and Mrs. W. S. Loar were represented.

Meetings were continued through last week with fair interest and the brethren are now holding preaching meetings at private houses with more than ordinary interest. We believe some will accept the gospel.

The little church building, which the Saints have been using for more than a year, was sold a few days ago and moved to another part of the city. The Saints now will have no regular place for holding their services, this is why preaching is now being held at private houses. We trust the way may soon be opened that the Saints will have a regular place of meeting and that the Sunday School work may not be allowed to go down.

Brethren A. and I. N. White will commence holding meeting in the "Gospel Tent" at Deepwater Friday evening Sept. 18th and continue for a week or more. We believe there is some grain there almost ripe, and it may be that at this meeting the brethren may gather it into the "Garner of the Lord."

The "old lady" Scarelliff of Holden is somewhat improved in health. She is stopping with sister A. White and using the artesian water.

We want all the Saints and Friends who intend going to the reunion meeting at Lowry City on Oct. 9th, who will want to rent tents during the meetings to notify D. C. White of Clinton, Mo., or T. R. White of Lowry City, Mo., at once, so they may know the number of tents required, and orders be made for them. It is not known just now what the tents will be rented for, but we think not for more than \$2.50 each, and probably less. Send in your names at once if you want a tent.

It is now warm and dry and the farmers say they must have rain before sowing wheat.

Miss Cora White arrived home from Lorena, Texas, last week. She says she feels strong in the latter day work and while gone she missed the company of the Saints very much.

Bro. and Sr. Peck and their daughter united with the Clinton branch on last Sunday eve.

The Saints in Iowa and other northern points can purchase excursion tickets on Sept. 20th for many points in southwestern Missouri, Clinton, Mo., being one of them. If the Saints should want to attend the reunion at Lowry City, Mo., on Oct. 9th to the 19th they should bear the above in mind. Tickets sold on the above date are good to go and return in thirty days.

D. C.

PLAINVILLE ITEMS

Elder J. F. McDowell commenced a series of meetings in Plainville chapel last Wednesday evening. The variety of subjects upon which he has discoursed have been timely and interesting. He went to Providence to fill an engagement Sunday morning and returned to speak in Plainville at 3 p. m. to a well filled house. Subject, "Self-Control." It was ably handled. Services were continued each evening this week.

Rev. W. H. Kling of the Gethsemane Baptist church occupies our chapel every Sunday at 1:15 p. m. and eloquently and ably discourses on matters Scriptural. Those wishing to hear an interesting Baptist preacher should listen to him. This was the former pastor of Bro. A. B. Pierce.

Sisters Isabel and Idella Staples and Angenette and Lottie Wileox of Plainville left Monday for Tiverton, R. I. On Wednesday they report a delightful sail down to Seacomet Point below Little Crompton, R. I.

Bro. R. W. Abercrombie was in attendance at the Saints meetings here Saturday and Sunday.

Bro. C. A. Coombs spoke at Foxdale last Sunday evening.

Bro. and Sr. C. L. Munroe and family, and Sr. Avice A. Forrester all of Foxdale were present at Sunday school and the preaching service last Sunday.

Sr. Carrie Rogers of this branch, resident at Lynn was in town Sunday.

B.

LOWRY CITY ITEMS

Last Saturday was the band picnic day. In the morning it rained and held the people in town till noon. After dinner all went to the grove and had a good time. Three bands were on the ground, Lowry City, Osceola and Deepwater.

Bro. Whitaker from Osceola is in Lowry City, he thinks of locating here in the near future.

Elder P. W. Premo preached at the Center School-house Sunday at eleven, had a full house and the best of order. After preaching, about sixty people went to the water to witness the baptism of Sr. Crayne, she is the mother of Bro. Peter and Sr. Cora Crayne who came into the church last spring. She was a member of the Christian church.

Elder Delong and Otto Homple from Deepwater attended our meetings Sunday. Come again brethren.

The union campmeeting bills came in time to get them before the people at the band picnic.

Mr. C. W. Nesbit a banker of Lowry, City, Mo., living one fourth mile west of town has a four year old steer in only ordinary flesh which weighs over three thousand pounds, stands over six feet high and measures from the root of his horns to the root of his tail nine feet. Who can beat it.

Remember the union campmeeting at Lowry City, Oct. 9th to 19th everybody invited to come.

Res.

PROVIDENCE ITEMS

Elder J. F. McDowell spoke in the Saints hall at 11 a. m. last Sunday on the subject of "Work." Good attendance so he reports.

On Friday evening of last week the young people of this city met to form a Religious Literary society. They will have essays, select readings, and vocal duets. They elect an executive committee which serves one month. Sisters Ora Bishop, Eva Snow and Bro. George Gates was appointed for September. A good committee and an excellent work started. Keep it up friends.

A.

KANSAS CITY ITEMS

The Kansas City items are rather slim this week.

The pulpit of the Saints church was occupied Sunday morning and evening by Elder W. T. Bozarth. The sermons were a rare treat to the Saints.

Prayer meeting was well attended and a peaceful time was had.

Bro. Johnson spoke in the colored Baptist church Sunday morning.

F. K.

WEBB CITY ITEMS

Bro. O. P. Sutherland went down to Seligman, Mo., in answer to a telegram from Bro. Ellis Short to come to administer to Sr. Nora Short who has been sick for some time.

Miss Nellie Frick has been sick since Sunday, hope to see her up again soon.

Bro. Z. Decker presiding priest of this branch had a serious accident last week having fallen from a lumber wagon and broken his arm. He is getting along very well however.

Bro. and Sr. Wm. White have returned to Webb City.

Bro. O. P. Sutherland was called to Galesburg last Sunday to join in matrimony Sr. Mary Storm and Mr. Mat. Armfield both of Galesburg, Mo. May their pathway of future life be one of peace and happiness.

The Saints of Webb City gave Bro. Thomas Hayten of Lohigh a surprise on his forty-second birthday which was on the 13th of Sept. The present was a very handsome writing desk which seemed to be highly appreciated by Bro. Hayten. Those present were Bro. and Mrs. E. Bradley, D. Bradford, James Spencer, Z. Decker, Will McGoon, O. P. Sutherland, Jo. Bear, George Jones, John Rainbolt, Bro. G. Alexander, wife and daughter, Bro. M. S. Frick, A. P. Free, Miss Beeka Bradley and a goodly number of children. It is needless to say they had a joyful time. After

The sisters had provided a large table spread with the many good things that satisfy the inner man, about three o'clock order was called and seats arranged in the shade of the beautiful oaks which stand in Bro. Hayton's door-yard, and a prayer and testimony meeting was held for about one hour in which a degree of the Spirit was enjoyed. The meeting was presided over by brethren E. Bradley and A. P. Free after which all repaired to Webb City a distance of about six miles, arrived home in good time to listen to a sermon delivered in the Saints church at 7:30 by Bro. Evan A. Davis.

We have been getting the Ensign too late for Sunday reading. I hope we will be able to receive it on Saturday hereafter.

North-West Kansas Reunion.

REPORTED BY ELDER H. A. STEBBINS.

DEAR ENSIGN:—The Saints of the above named district decided to hold a ten day's meeting in the Goshen branch, Clay county, Kansas. A fine grove of maples and walnuts, called "Idylwild Park," situated on Bro. Arthur Smith's farm, a half-mile from Bro. Alma Kent's and eleven miles from the city of Clay Center, was selected as the place of assembling.

On Thursday September 10th, the day of opening, the clouds were thick after the rain of the 9th, but by the next day it was clear and thus far has continued beautiful weather, warm and balmy by day and clear and cool at night.

At the first session Elder G. W. Shute (the district president) was placed in charge of the services, and subsequently Elder H. A. Stebbins was chosen as secretary.

The first sermon was preached by Elder C. H. Jones, of Lone Rock, Harrison county, Missouri. He was assisted by Elder A. H. Parsons, of Goshen. The speaker read the thirty-seventh Psalm, and therefrom presented the promise of God and Christ that the Saints shall possess the earth as their inheritance, when it is redeemed from the rule of the wicked and from the thralldom of sin. It is a day of much wickedness and oppression, and many are fretting because of the evil doers who prosper in their devices. Hence it is needful to draw the minds of men away from these troubles, and to bring them to consider the promises concerning the life beyond. The Psalmist says that when the wicked are cut off from the earth, then shall the righteous inherit it. Yet people do not understand this promise. Even the Christian world fails to comprehend the words of Christ and the prophets. We ask, "Where are the good going to live by and by?" and we find ignorance upon this important point; that people say they have not made up their minds where they are going. James wrote, that men would heap up riches in the latter days in unrighteousness. Are they not doing it? And war and destruction are promised to such. But we Latter Day Saints believe that God is doing a work preparatory to establishing the meek and the lowly upon the earth in the place of sin and oppression. God promised that Abraham and his posterity should have an inheritance in Palestine or Canaan. Will this promise fail? If it does,

then what assurance have we of anything that God has promised?

Jesus did not say that the meek should go up to heaven to get their inheritance but he said, "Blessed are the meek for they shall inherit the earth," yes earth. And in his prayer he prayed for God's kingdom to come and for his will to be done on earth as fully as it is done in heaven. We expect this prayer to be fulfilled.

Friday Sept. 11th.—The morning social meeting was presided over by Elder A. H. Parsons. The good Spirit blessed and comforted the Saints.

At eleven o'clock Priest R. W. Davis offered prayer and Elder John T. Davis preached from the text, "Seek first to establish the kingdom of God and his righteousness." In order that his ministers might devotedly and continuously prosecute the work of the Lord it was the design of the Savior that they should not attend to the affairs of this life. It was not a universal commandment to all of God's people, but to the ministry alone. At all times when men are in apostasy from God's order they set authority as superior to the law, and have brought others under subjection to their claims and government. So it was with Satan and his fellows when they rebelled in heaven. They were cast down to earth and the cry went forth, "woe is unto men." Many people are educated in evil and are leading others astray. But God and the good will overcome evil and will bind Satan, so that there will be but one government again. Men have their agency, and they must make their choice of good or evil as to the character of their lives. Our children should be instructed and governed by the parents so that they may be ready for baptism at the age of eight years.

At the afternoon session Elder A. C. Hart offered prayer. Elder J. Alfred Davis read the third chapter of Galatians and spoke of the necessity of law, and that by law all things are governed and guided. Yet the law of Moses was a temporary law because of disobedience to the greater, and that no one could be made perfect by that law. But the gospel law is perfect, and a perfect obedience to it is required, just as much as it was to the lesser law. Even if Cornelius did receive the Holy Ghost previous to baptism, and contrar, to the general rule, still he had to obey that ordinance in order to enter the kingdom of God. Baptism does not remit the sin of Adam, Christ atoned for that; but baptism is to remit a man's individual sins, upon his repentance. It is part of the law of salvation to all who will accept the terms. So also the officers are set in the church by God's law, and they cannot be moved out of their place any more than the sun and moon can be moved from their order and place.

The evening service was in charge of Elder G. W. Shute and the sermon was by Elder H. A. Stebbins. He took the words of Paul to Timothy, "Continue thou in the things thou hast learned," and "The same commit thou to faithful men who shall be able to teach others also." The world is being awakened to the fact that creeds were made by men in their counsels and are not of divine origin. Men are thinking for themselves and such men as Dr.

Briggs, the Rev. Heber Newton, and other bright minds, are casting off the shackles of superstition and error. The creeds are being shaken as by a mighty wind. We Latter Day Saints are accused of making no progress because we hold to the simple and clearly stated, doctrines taught by the divine Teacher by the lakes and upon the shores of Judea and Galilee. But the texts taken are the strong-hold of assurance to us of the need of holding closely to the perfect law of life that was established by the Master. Prof. Swing said once that he and his fellow Presbyterians were such because their forms of thought "were cast in the Presbyterian mould." But that mould of opinion and doctrine had no existence until more than fifteen hundred years after Jesus of Nazareth brought to light the fullness of truth. Well did Paul say, that the time would come when the people would no longer endure sound doctrine. Hence the necessity of a restoration of it in its entirety and in its power. Benediction by Elder J. T. Davis.

Saturday, 12th.—The morning prayer meeting was in charge of Elder Alma Kent. A quiet Spirit prevailed, and the time was well occupied.

Following it the conference of the district convened for business, and this was carried out until afternoon. In the evening Priest R. W. Davis offered prayer and the sermon was by Elder A. C. Hart. He spoke from the words, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost." The Jewish nation expected that the Messiah would come unto them as a glorious personage, with kingly power. But he comes a humble teacher of truth, even to the lowly ones of the earth. He brought the principles by which men might obtain life everlasting, and his disciples were to teach these principles unto the end of the world. They were essential things for all mankind to obey.

Sunday, 13th.—A prayer, sacrament and testimony meeting was held, Elder Alma Kent and J. T. Davis in charge. It was a feast to many. The emblems were blessed by Elders Shute and Stebbins, and Priests Victor Rogers and P. M. Dennis passed them to the Saints.

At eleven o'clock prayer was offered by Elder G. W. Shute. A choir had been organized under the direction of Elder A. H. Parsons and the organ was played by sister Elma Cook, and the song service was enjoyed all day.

Elder G. E. Daniel preached from the words, "Ye have made void the law of God that ye may keep your own traditions." All that Christ taught was as the Father commanded him to do. But that which he brought from heaven of truth and doctrine did not long remain perfect, or continue as he gave it, Paul and others foretold this departure. There are different kinds of idolatry, those by the pagans, so called, and those that are among Christians, as the worship of a god who has neither body, parts nor passions. We are here to teach the true God and the restored gospel.

The afternoon sermon was preached by Elder H. A. Stebbins. He presented the evidences from both

scripture and history for the doctrine of the laying on of hands, and followed it with the definition of the office work of the Holy Spirit, as found in the teachings of Christ and his disciples, showing that it was the Spirit of Truth itself, that it was a teacher and a comforter to take the place of Christ after his departure, therefore it must instruct and guide God's people wherein they need, and also reveal to them such truths as are essential for them to know. And this promise was unto the children of God in every age, for He was no respecter of persons and his presence was needed now to guide men into all truth. Elder C. H. Jones also assisted and followed with a few remarks.

After this meeting Mrs. Sarah E. Resch was baptized by Elder Alma Kent.

There was a large attendance at each service during this beautiful day. Good order and respectful attention marked the assembling.

At the evening appointment Elder J. Alfred Davis offered prayer and Elders Stebbins and Parsons confirmed Sr. Resch a member of the church. Earnest attention was paid during this ceremony.

Following this Elder J. T. Davis delivered the evening sermon. His text was, "Without faith it is impossible to please God; for he that cometh to him must believe that he is, and that he is a rewarder of them that seek him." Infidelity is a state of doubt, a lack of comprehension upon the part of man. We must believe in God, not simply as a historical being, but as a present fact. He is also a rewarder. We have an idea of what a reward is. In planting or sowing or in doing other things in life we reach all desired objects by the exercise of faith. So also there is an object religiously that we want to reach. Evidences must go before faith, and the result sought is eternal life.

(To be Continued.)

THE CLINTON CONFERENCE.

The Independence District Conference which convened at Clinton on the 5th passed off pleasantly.

The reports indicated a good degree of activity and interest among the different branches. The work in Missouri is moving forward. The missionaries can not nearly fill the calls for preaching.

In localities where doors were shut against the Elders a few months ago earnest calls are now heard for more preaching and the Saints are made welcome.

The business sessions of conference were held in the Christian church, it being larger than the Saint's church. A spirit of unity prevailed. Not much new business was transacted. The most important was concerning the reunion camp meeting, which is to be held at Lowry City, commencing Oct. 9th.

Two preaching services were held at the Christian church. Bro. J. A. Robinson preached a most excellent discourse on Saturday evening. The good spirit and kindness manifested by the Clinton Saints will not soon be forgotten The

test of discipleship as recorded in John 14:23; was certainly manifest at the Clinton conference. May the good work continue.

LOWAN REUNION.

The Annual Reunion of the Organized Church of Jesus Christ of Latter Day Saints will begin its session for 1901, on the 24 day of October, at 2 p. m., near the city of Logan, Ia.

The grounds are beautifully situated in the ample grove of Mr. J. C. Millman, on the high ridge adjoining the City on the west and for conveniences, healthfulness, quiet and attractive surroundings is all that can be desired.

Prominent teachers will be in attendance from abroad to minister in the word and ordinance, including Elder Jos. Smith, W. W. Blair, J. R. Lambert, Jos. Luff, J. W. Gillen, E. L. Kelley, M. H. Forscutt and others; also local missionaries and ministers from Western Iowa and Eastern Nebraska.

The large new tabernacle, capable of seating about 2,000 persons, to which will be added the tabernacle tents of the Galland's Grave and Little Sioux districts, will afford pleasant sittings for nearly 2,500 altogether.

Board at the hotels will be from \$3.50 to \$4.00 per week and in private families at reasonable rates.

An abundant supply of excellent water for all purposes will be furnished free and wood, hay and grain will be on hand at cheap rates.

From present indications, this will be much the largest and best meeting of the kind ever held in the west. Those attending it should arrange to be on hand at the beginning if practicable, and then stay to the close—a period of ten days or more.

Mail will be delivered on the grounds and distributed at the offices erected for that purpose and all mail should have Camp grounds written on the lower left hand corner.

Provisions of all kinds will be delivered at the tents of each day at reasonable rates. A boarding and lunch stand will be on the grounds.

To our fellow members, we say, don't fail to come, and come to abide till the close. To our fellow citizens, we say, come and see and hear and they judge.

All come, and welcome.
Reunion Com. J. DAVIS, CHAIRMAN, Pres.
JOS. SEBBIEN, Secretary.
Logan Com. J. A. L. HARVEY, Pres.
C. E. LUCE, Secretary.

THE LOWRY CITY REUNION.

I do not think that I need say more than what the editor has said in the way of exhortation to all the Saints, officials and truly of South-Western Missouri to do their best to make this meeting a success in every way. But I wish to say, that in selecting Lowry City the superior advantages that were presented as a suitable location, were considered only. Rich Hill was evidently the next best place that was offered, but as the present locality was selected, without prejudice against any other place, by those who selected it, it is hoped that if any were disappointed in not having their preference endorsed, that they will not take an interest in making the meeting at Lowry City a decided success. I would extend a cordial invitation, as a missionary in charge, to the ministry and lay of the other sub-missions and districts in this field, to come and take part with those of the South-Western Missouri sub-mission and Independence District. It may be possible that Bishop E. L. Kelley may be present, in connection with others who have been named in the hand bill which the executive committee have had printed. Bro. I. N. Waite and J. A. Robinson the executive committee, have my full confidence and co-operation, and are well known to be men of push, and pluck, and perseverance, and will do all that can be done by them to make the meeting a success.

If the missionaries laboring in the state can leave their respective fields for ten days appointed, and can come and take part I would be glad to have them do so. I would especially like to see a well organized choir of singers, and practical musicians present, and do a good job of the work of making the meeting attractive to those not of our faith. And I hope that those singers will not forget that no song book on earth has any better music in it (if as good) and certainly not so much scriptural sentiment, or evangelical truth taught in poetic form in it, as the "Saints Harmony." There are gems of music in it that my eye nor it seems yet discovered. Let this meeting be one in which the faith and hope of the Organized Church of Jesus Christ will be the theme of every discourse preached and every song sung. Let us sing the truth, as well as preach it.

Let those who cannot attend remember that they can help greatly by praying for those who may be fortunately permitted to attend and take part.

T. W. SMITH,
In Charge of Missouri Mission.

WHAT IS THE PROPER AND LAWFUL NAME FOR THE CHURCH?

Is It "The Church of Christ?"

To settle this question understandingly, it is proper to enquire what relationship does the church sustain to him who is called the "Lamb of God," the "Son of God," the "Lord Jesus," "Jesus Christ," and "Christ Jesus," etc. etc., and also to ascertain what is his name.

1st, The church is called the "body of Christ," of which he is the "head." See Eph. 1: 22, 23; 5: 23-32; Col. 1: 24, etc.

2nd, It is called his "bride or wife." 2 Cor. 11: 2; Rev. 19: 7, 8; 21: 2, 9; Eph. 5: 30-32.

Whatever his name is, his body, or his bride or wife must be called after or by that name. Now it so happens, that He is called by various titles, and these all are significant of some attribute, office, or character attaching to him. He was to be called "Jesus," because he was to save his people from their sins, (Matt. 1: 21, 25), and the name signifies a "Savior," therefore he was called "Jesus" because he was to be a Savior. Matthew wrote in the Hebrew language and did not write "Jesus" at all but "Joshua" or Hoshua, Jeshua or Jehoshua, but the translation into Greek, brings the name Jesus, pronounced ya-sous, but Anglicized into Jesus.

He is called "Christ" or "the Christ." Matt. 16: 16, 20; 20: 63, 64; 28: 17, 22; John 20: 31; Acts 2: 38; 4: 26; 9: 20; 17: 3; 18: 28, etc.

This name is also a title, an office. When Peter said, "Thou art the Christ," speaking in the Hebrew, he would say, "Thou art the Messiah or Messiah," but translated into the Greek we have the word "Christos," and Anglicized into "Christ."

He is also called the "Lord." Matt. 7: 21, 22; 8: 6, 8, 21, 25; John 20: 20, 25, 28; Acts 9: 5, 6, 10, 11, 13, 15, 17, 27.

And the "Lord Jesus." Acts 1: 21; 7: 59; 8: 16; 9: 29; 11: 20; 19: 13; 20: 24; 21: 13; etc., etc.

He is called also the "Lord Jesus Christ." Acts 11: 17; 15: 11, 26; 16: 31, 20: 21; 28: 31; Rom. 1: 7; etc.

He is also called "Christ Jesus." Acts 19: 4; Rom. 3: 24; 8: 2, 39; 1 Cor. 1: 20; 4: 15, etc., etc.

People were to be baptized in "the name of Jesus Christ." Acts 2: 38. They were baptized in "the name of the Lord Jesus." 19: 5; and in the "name of the Lord." Acts 10: 48. The lame man was healed in "the name of Jesus Christ of Nazareth." Acts 3: 6; 4: 10.

There is no salvation in any other name. Acts 4: 12. Philip preached "the name of Jesus Christ" as part of the gospel. Acts 8: 12. Paul taught the "things which concern the Lord Jesus Christ," and the things "concerning Jesus." Acts 28: 31, 23. Paul and Barnabas

"hazarded their lives for the name of our Lord Jesus Christ." Paul and Silas commanded the jailer at Philippi and his family to "Believe on the Lord Jesus Christ," and Paul determined not to know anything among the Corinthians, "Save Jesus Christ and him crucified," and said that "Other foundation can no man lay than that is laid, which is Jesus Christ." He told the church at Corinth to deliver over to Satan an evil doer, "in the name of our Lord Jesus Christ." He speaks emphatically of the "name" that is to be revered and honored, thus: "Let this mind be in you which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation. * * * Wherefore God, also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Philippians 2: 5-11. "And whatever ye do in word or deed, do all in the name of the Lord Jesus." Col. 3: 7.

And now we would ask, is the church the household or family of God? The answer of course must be, it is. Well then, what is "the name" of the family of God? Let Paul answer, "For this cause I bow my knees unto the Father, our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Eph. 3: 14, 15. What then is the name of the bride of the Lamb of God? What is His name, is it Jesus only? Nay. Christ only? Nay. But Jesus Christ or Christ Jesus (as you prefer). What shall the church on earth be called, as well as the church in heaven? We answer, the Church of Jesus Christ or of Jesus, the Christ. But, says one, is it not called the "Church of Christ" in the Book of Mormon? Yes, but that same book declares that an angel said, "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 whose belongeth not to the church of the Lamb of God, belongeth to that great church which is the mother of abomination." 1 Nephi 3: 46. Again, "I beheld the church of the Lamb of God, and its members were few." Again, 1 Nephi, beheld the power of the Lamb of God, that it descended on the Saints of the Church of the Lamb and upon the covenant people of the Lord," etc. Now as these "Saints of the Church of the Lamb" were not the former-day Saints, but the latter day Saints, is it any more out of place to speak of the "Church of the Saints," than of the "Saints of the Church?" And does not Paul speak of "Churches of the Saints?" 1 Cor. 14: 33. And as they were former-day Saints, and

were the Church of Jesus Christ, were they not the Church of Jesus Christ of Former Day Saints or Former Day Saints of the Church of the Lamb of God? And what are Saints of these latter days, but Saints of the Church of the Lamb? But if the church must have for its name, "The Church of Christ," because it is so called in the Book of Mormon; then it should upon the same ground be called, "The Church of the Lamb of God," also "The Church of God." Now if the name of the Son of God was "Christ" and that only, it might be well to claim that the name of the church should be "The Church of Christ," but his name is "Jesus Christ," and the Book of Mormon expressly teaches that baptism, the sacrament and ordinations were performed "in the name of Jesus Christ," and that "all things" were to be done "in the name of Jesus Christ, the Son of the living God." See book of Mormon, chapters 3, 4 and 5; and the record of Mormon, chapter 4, paragraph 7.

But to call a church after the name of Christ, or the name of Jesus, or the name of Jesus Christ or the name of the Lord Jesus Christ, does not amount to anything unless it is built upon the gospel of the Lord Jesus Christ. This being according to the teaching of the Book of Mormon and Doctrine and Covenants—the rock upon which the true church was and is to be built. The mere fact that a body of religionists calls itself "The Church of Christ," is no proof that it is that church. If the Book of Mormon is to be taken as evidence concerning the "name," it is equally valuable in its declaration that a church which calls itself the "Church of Christ," must be built upon the gospel; and that if it be so, then the "Father will show forth his own works in it." See Book of Nephi 12: 3.

Now the idea of the church being "built" on the gospel implies an organized structure erected upon that foundation. The church as we have seen is called the body of Christ, and is represented by a human body, with its various members. One member is not the body but it is composed of many members; and it requires all the members in their full form and proper place to compose or form that body. These members of the body of Christ are declared by Paul to be apostles, prophets, evangelists, pastors, teachers and various other gifts and offices. A church that is deficient in any of these offices or members of the body of Christ, is not a perfect body. There were in the church formerly according to the Bible and Book of Mormon at least twelve apostles, and according to the New Testament at least seventy other apostles, and beside these there were high priests, bishops, elders, priests, teachers and deacons as we

learn from the two books; so that to form a perfect body or Church of Christ, at least eighty-eight men were required, allowing but one high priest, one bishop, one elder, one priest, one teacher and one deacon, beside the twelve and seventy apostles. A body of but a dozen members, including women and children, cannot possibly be the complete Church of Christ, no more than an eye and an ear, and a finger and a toe and an artery could form a perfect human body.

If a church is built upon the gospel of Christ in its purity and fullness, it would be his church, and particularly if a perfect organization, and if in it the Father shows forth his own works, that is if he gives unto it his Spirit, and manifests the various gifts of the Spirit through it, it would be Christ's church, even if it called itself by any of the various titles or names belonging to him. If it is not the Church of Christ, because it is called "The Reorganized Church of Jesus Christ," it was therefore not the Church of Christ, when it was called the "Church of the Lamb of God," or the "Church of God," or the "Church of the First Born," etc.

The Book of Mormon says that "The true believers in Christ and the true worshipers of Christ (among whom were the three disciples of Jesus who should tarry) were called Nephites, and Jacobites, and Josephites and Zoramites."—Nephi 1: 8. Might not a people in these days be called "Josephites" and be the "true believers in Christ, and the true worshipers of Christ?" If it is out of place to call the church, the "Reorganized Church of Jesus Christ," it was also improper to call the church "The True Church of Christ" as the Book of Mormon does often. But what was the church restored by Joseph Smith, or organized on April 6, 1830, but the Church of Christ reorganized? We claim just that, when we declare that the organization of the church in these latter times, is the fulfillment of the prophecy of Daniel in that the God of heaven would set up his kingdom, "in the days" of certain kings or kingdoms which we believe are now in existence. We have been preaching for over sixty years that the gospel has been restored, and the church or kingdom of heaven has been reorganized in these last days; and it would not have been at all out of place to have called the church on the sixth day of April, 1830, "The Reorganized Church" of Christ, or of Jesus Christ, or of the Lamb of God, or by any other title or name of the Son of God. The phrase "Latter Day Saints" is not the name of the church, but a description of the character of the members of the church of Jesus Christ, and a declaration of the time in which they live.

Nephi could call the people of the church "The Saints of the Church of the Lamb," and was not the church of the Lamb composed of Saints? And as he is describing latter day events, as seen in prophetic vision, these "Saints" were "Latter Day Saints," and the church seen was a latter day church, and it was called prophetically, "The Church of the Lamb." And who shall say it is improper to call it now the Church of the Lamb? Is Christ the Lamb of God? Is he Jesus? Is he the "First Born?" Is he the "Messiah?" Is he the "Redeemer of Israel?" etc. We must all answer yes, he is all these. Well then is not the Church of Christ, the Church of the Lamb, and is it not the Church of Jesus, and the Church of the First Born, and the Church of the Messiah, and the Church of the Redeemer? etc. Certainly, and if we are built upon the gospel of Christ, and the Father shows forth his own works in the church, we are the Church of Christ, even if we use all the above names. It is not so much what we "call" ourselves, as what we "ARE." We may call ourselves, the Church of Christ, and do the works of the devil; as we may call ourselves "Saints" and yet be in our real characters, gross sinners.

While contending for the "name" of Christ we should see to it that we manifest the "character" of Christ, and show to those around us that we have the "Spirit of Christ," without which none are his, no matter what they may call themselves. Finally there is no scriptural or logical argument that can be used against the adoption of any of the various names which are divinely given the Lord Jesus Christ, so long as he is recognized thereby as the supreme head of the church, and so long as the church is built upon his pure and perfect gospel, and while his Spirit rules the walk and conversation of the body. There can be no sound objection offered against the word "reorganized," inasmuch as it expresses only a fact of history and as the term "Latter Day Saints" is not the name of the church but descriptive of the character of the people of the church and the age in which they live; but for one, I favor the disuse of the phrase, and the use of the appellation, "The Reorganized Church of Jesus Christ" only.

T. W. SMITH.

Imagination may lead to sin. Oftentimes as the mind pictures to itself the profit or pleasure of an evil course, conscience is silenced and the judgment wrapped, and so men are "carried captive by the devil at his will." Let none allow themselves to contemplate sin in its attractions. A pure imagination is an imperative safeguard.—Ex.

In this issue will be found an excellent sermon by Bro. Charles Dorry.

TRADITION.

Congratulation and self-satisfaction beget traditionalism, and traditionalism begets bigotry. The Pharisees were once the aggressive reformers of their age, but, satisfied with their achievements, they drifted into traditionalism and then into a bigotry that could imbrue its hands in the blood of the Son of God without a blush or a tear. Such is the danger of blindly hugging the past. Of this is born that conservatism which seeks to limit the horizon of the human soul within the bounds of personal or ancestral experience, and has ever been one of the mightiest foes with which truth has been called to contend. It was so in Christ's day. Tradition was the most constant, the most persistent, the most dogged, the most utterly devilish, opposition the Master encountered. It openly attacked him on every hand, or silently repudiated his teachings. Even the Samaritan woman he finds armed with ancestral bludgeon: "Art thou greater than our father Jacob?" "Our fathers worshipped in this mountain." It was this spirit that nailed him to the cross and mocked his anguish on Calvary's dark mount. It has ever been so in human history. Progress has always been made by a life-and-death struggle with tradition and bigotry. It was tradition that burned Bruno, stretched Galileo on the rack, danced a war dance around the fires of a thousand martyrs, and told William Gary, the apostle of modern missions, to sit down.

It is today, the tradition ideas that dominate some of our churches far from the greatest stumbling blocks in the way of aggressive Christianity.—Rev. Thomas Dixon, Jr.

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The Restoration of The Gospel at a later day than the Apostolic age is carefully examined, and its claims set forth.

It also contains a historical review of the brief of the rise and development of the "Apostate Church," with the discussions of the "Keys," transmitted authority, as expressed upon the 29th chapter of Isaiah, the revelation of the "Sealed Book," the solemn historical presentation of the evidence of discovery and settlement of the American Continent, by emigrants from China, twenty centuries before the Christian era, and from Palestine six centuries before that period, the ancestors of the Christian era, the ancestors of the moderns, the origin of modern churches, etc.

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R. R. TIME TABLES.

K. C. & IND. RAPID TRANSIT R.Y.
In Effect on and After June 4th, 1891.

WEEK DAYS.		SUNDAYS.	
Leave KC	Leave Ind	Leave KC	Leave Ind
5:25 a.m.	6:00 a.m.	7:05 a.m.	7:40 a.m.
5:50 a.m.	6:25 a.m.	7:40 a.m.	8:15 a.m.
6:15 a.m.	6:50 a.m.	8:15 a.m.	8:50 a.m.
6:40 a.m.	7:15 a.m.	8:55 a.m.	9:30 a.m.
7:05 a.m.	7:40 a.m.	9:35 a.m.	10:10 a.m.
7:30 a.m.	8:05 a.m.	10:10 a.m.	10:45 a.m.
7:55 a.m.	8:30 a.m.	10:45 a.m.	11:25 a.m.
8:20 a.m.	8:55 a.m.	11:25 a.m.	12:00 p.m.
8:45 a.m.	9:30 a.m.	12:05 a.m.	12:40 p.m.
9:10 a.m.	10:10 a.m.	12:40 a.m.	1:15 p.m.
9:35 a.m.	10:35 a.m.	1:20 p.m.	1:55 p.m.
10:10 a.m.	11:25 a.m.	1:55 p.m.	2:30 p.m.
11:25 a.m.	12:00 p.m.	2:35 p.m.	3:10 p.m.
12:05 p.m.	12:40 p.m.	3:10 p.m.	3:45 p.m.
12:40 p.m.	1:15 p.m.	3:45 p.m.	4:20 p.m.
1:20 p.m.	1:55 p.m.	4:25 p.m.	5:00 p.m.
1:55 p.m.	2:30 p.m.	5:05 p.m.	5:40 p.m.
2:35 p.m.	3:10 p.m.	5:40 p.m.	6:15 p.m.
3:10 p.m.	3:45 p.m.	6:20 p.m.	6:55 p.m.
3:50 p.m.	4:25 p.m.	6:55 p.m.	7:30 p.m.
4:25 p.m.	5:00 p.m.	7:35 p.m.	8:10 p.m.
4:50 p.m.	5:25 p.m.	8:10 p.m.	8:45 p.m.
5:15 p.m.	5:50 p.m.	8:45 p.m.	9:20 p.m.
5:40 p.m.	6:15 p.m.	10:30 p.m.	10:05 p.m.
6:05 p.m.	6:40 p.m.
6:30 p.m.	7:05 p.m.
6:55 p.m.	7:30 p.m.
7:20 p.m.	7:55 p.m.
7:45 p.m.	8:20 p.m.
8:10 p.m.	8:45 p.m.
8:35 p.m.	9:10 p.m.
10:30 p.m.	11:05 p.m.
12:01 a.m.	12:30 a.m.

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+Westminster, +West Ridgeway, Sheffield,
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No. 51—Chicago Flyer.....	6:40 p.m.
No. 53—Chicago Local.....	7:42 p.m.
No. 49—Chicago Flyer.....	8:45 a.m.
No. 47—St. Louis & Chicago Local.....	7:55 a.m.
No. 101—Local Way Freight.....	6:25 a.m.

WEST BOUND.

No. 48—Chicago Local.....	6:25 a.m.
No. 50—St. Louis Flyer.....	8:45 a.m.
No. 52—Chicago Flyer.....	8:20 a.m.
No. 45—Chicago & St. Louis Local.....	7:42 p.m.
No. 102—Local Way Freight.....	1:45 p.m.

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No. 3—St. Louis to St. Joe & Omaha Express.....	6:55 a.m.
No. 91—Grand Ave. Accommodation.....	7:20 a.m.
No. 303—Pac. Express to Kansas City Passenger.....	7:00 a.m.
No. 108—St. Louis to Atchison St. Joe Passenger.....	8:25 a.m.
No. 1—St. Louis to Atchison St. Joe and Omaha Mail Passenger.....	6:00 p.m.
No. 301—Texas and Iowa Kansas City Passenger.....	6:00 p.m.
No. 5—St. Louis to Lexington Local Passenger.....	8:25 p.m.
No. 107—St. Louis to Lexington Local Freight.....	8:10 a.m.

TRAIN EAST.

No. 108—Lexington and South Local Freight.....	8:10 a.m.
No. 6—St. Louis Local Passenger.....	7:20 a.m.
No. 92—Grand Ave. Accommodation.....	8:20 a.m.
No. 302—Pac. Express to Kansas City Passenger.....	8:05 a.m.
No. 2—St. Louis and St. Louis East Passenger.....	10:03 a.m.
No. 301—John A. Cox & Passenger.....	7:30 p.m.
No. 1—St. Louis & St. Louis East Mail Passenger.....	8:35 p.m.
No. 8—Pac. Exp. Freight to Omaha & St. Louis Pass. Freight.....	8:45 p.m.

No. 2 stops at all passenger points
between St. Louis and Omaha, St. Joe, 91, 92, 101,
107 and 108 do not run on Sunday.

LIBERTY STREET DEPOT.
TRAIN WEST.

No. 30—Grand Ave. Accommodation.....	7:20 a.m.
No. 102—St. Louis to St. Joe and Meha. Passenger.....	8:20 p.m.

TRAIN EAST.

No. 92—Grand Ave. Accommodation.....	8:20 a.m.
No. 101—St. Louis & St. Louis East Passenger.....	8:20 p.m.

No. 31 and 302 do not run on Sundays
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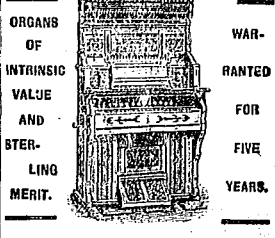
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EDITED BY MISS ANNA BOZANTH.

PRESS FORWARD.

We feel encouraged because of the interest already made manifest in this department and we trust it will indeed prove a blessing. Do not wait to see if it will be a success, but begin now. It depends upon you to make it a success or a failure. Write for it and make it a bright attractive spot in the paper. You have the ability, will you use it? You do not know how many you may strengthen and encourage, and not only others, but to yourself it will prove a blessing; for it is a work in which we can ask God to bless us, and if we expect him to be with us we must necessarily live worthy of his blessings, make our bodies fit temples for the indwelling of his Holy Spirit.

There are many scattered ones and to them we hope the *ENSIGN* may find its way, that they will become interested in the department, that it may be to them as food to the hungry. If the physical body is not fed and nourished properly it soon becomes weak; so it is with the spiritual body, though deep within the heart may be a love for the work and a desire for good, yet because of the influence of the world's people by whom they are surrounded they drift farther away until they become as the world although they bear the name of a Saint.

Dear reader, we trust this is not your condition, but we know there are some, for in a private letter a friend speaking of a young sister says: "I wish you would write to her and get her interested in the paper. (*EXPOS*), she attends a large number of dances and," O sad thought! "I am afraid she is a poor specimen of a Saint." Dear sisters, we who have the privilege of meeting with and associating with the Saints, sitting Sabbath after Sabbath listening to the teaching of men inspired of God; gleaning thoughts of beauty and truth, as we converse with those of experience in the work, little realize the battle they must fight who stand firm in the midst of a prejudiced world.

Let us write, and in this way stretch forth our hands and give them the food with which we are so bountifully supplied and that they in turn may write, telling of the hope of eternal life entertained; of the good they accomplish by letting their lights shine; and of triumphs over sin, thus working together and strengthening each other.

The more we reflect on this great work the more beauty and grandeur we see in it. A broad field is before us.

As sister Ada expressed herself last week by her letter, you may feel weak but God has chosen the

weak to confound the wise, and in our weakness we will depend more upon God—go to him for strength, for he giveth liberally to all and does not upbraid.

Let us press forward and be found among the workers of the church. Realizing this life is short, may we begin in our youth, and as the potter moulds the clay so may we be moulded in God's own hand.

BIBLE STUDY.

OUR LORD'S DISCOURSE WITH NICODEMUS.

The new birth is one of the most important lessons in the Scriptures, for if as to spiritual things, we begin aright, we shall have made a sure start, in the way that leads to eternal life.

Jesus said, "I am the way;" therefore we accept his word, and proceed to learn from him the way. They who do this, enter upon the new life in earnest and heed the admonition, " whatsoever he saith unto you, see that ye do it."

The religion of Jesus is a practical one; and if we only learn about the way and do not walk in it, it will be of no avail to us. To be informed as was Nicodemus that "Except a man be born of water, and the Spirit, he cannot enter into the kingdom of God" is not learning "the way" unless we comply with the requirements of the gospel be baptized for the remission of our sins and be confirmed into the church by the laying on of hands for the gift of the Holy Ghost. And then, if we would continue to learn, we must keep on actively doing. "He that doeth the will of the Father shall know of the doctrine."

The one whose name we have just mentioned is said to have been a popular, religious person, a companion of Gamaliel, and the high priest, a member of that select circle, the Sanhedrin, into which none but the eminently learned could enter. With all his learning did he comprehend the lesson which Jesus saw fit to present to him? If not, he did not profit by the teaching of him whom he acknowledged to have been sent, a Teacher, from God, and doubtless there were hindrances in the way to his comprehension. Perhaps the mild rebuke which has been given to others alike honored by a heavenly messenger's presence, might have applied to him:—"You have gone on in the persuasions of men; for behold you should have feared not man more than God."

There always was, and is, and always will be weight and responsibility attached to the telling of truths by men sent and inspired of God; "wherefore the voice of the Lord is unto the ends of the earth that all that will hear may hear."

All the afflictions that came upon ancient Israel were brought upon them because they would not believe what the prophets told them

and "Hear, O Israel" was constantly sounded upon unhearing ears.

Listen to the testimony of Jesus before Nicodemus: "We speak that we do know, and testify that we have seen, and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things?" Probably tradition had been in the way, and he lacked faith to believe that "as Moses lifted up the servant in the wilderness, even so must the Son of man be lifted up" also to believe "on the name of the only begotten Son of God which before was preached by the mouth of the holy prophets, for they testified of me."

And so of the Nicodemus of today, it might be said, "If you believe not the manifestations of an earthly character in the discovery upon Gomerah of the Book of Mormon," whose history, claim and record are established and confirmed by scientific disclosures, how shall you believe that by the Holy Spirit "sight and power" were given to translate it, and light and intelligence conferred to organize Christ's Church on earth? You may even acknowledge that Joseph the Seer was a prophet, and extol his virtues: why not accept his testimony, that he saw a person robed in white "who told him that he was a messenger sent of God to inform him concerning the work of the Lord" (that the ancient gospel with its gifts and the Church of Christ was to be restored to earth," also "that the land of Palestine was to be restored to its former fertility, and the Jews were to be gathered back to their land," Why not accept it? It may be because of what the chief priests and rulers and kings have told you, and so you have said to Him,

"O Lord and Master, not ours the fault. We built but our fathers built: Behold thine images, how they stand Sovereign and sole, throughout all our land. "Our trust is hard—with sword and flame To hold thy earth forever the same, And with sharp crooks of steel to keep Still, as thou lovest them, thy sheep."

A part of the religious world is afflicted, and will not accept the requisites for cure: and in the language of the compassionate apostle we may say, seeing it is dull of hearing, for when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God."

Bro. Joseph says the infinite goodness of God has provided in such a way that there is no necessity for any to go astray "if they will but listen to him; (Christ) if they will but hearken to his word." "And he who obeyeth the truth," says Christ, "the works which he doeth they are of God."

A. A. H.

Want of space compels us leave out several communications and other matter of interest, but will appear in our next.

What Shall we Do to be Saved?

Religious teachers are continually telling the world that unless they believe in Christ and thus receive the Holy Spirit to dwell in their hearts, they cannot be saved. They honestly believe this doctrine to be scriptural, because Paul wrote to the Romans, "Now if any man have not the Spirit of Christ he is none of his, for as many as are led by the Spirit of God, they are the sons of God, 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 spirits, that we are the children of God."—Rom. 8. Thus these would be expounders of the Bible fulfill the words of Jesus, "If the blind lead the blind, they shall both fall into the ditch." They should heed the admonition of Paul to Timothy and "rightly divide the word of truth," and not take Paul's instruction to the church and blindly apply it to sinners, or people not members of God's church.

By reading Romans, 1st to 8th chapters, we can see why these brethren were led by the Spirit of God. In the first chapter, Paul speaks of their great faith. In the 2nd, of God's goodness which led them to repentance, and in the 6th chapter he tells them that they were buried with Christ by baptism, and were made free from sin by obeying from the heart, that form of doctrine which was delivered unto them. So we can readily see, that before any one can become a child of God and be led by the Spirit of Christ as those Romans were, they must obey the same law, i. e., faith, repentance, baptism by immersion for the remission of sins, laying on of hands for the gift of the Holy Ghost, for we read in the 8th chapter of the Acts, that the penitent baptized believers received the Holy Spirit by the ordinance of the laying on of hands, and thus became the children of God and members of his church, being entitled to all the gifts and blessings therein. For God had set in the church, "first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."—1 Cor. 12:28. Jesus said, when people became his disciples or members of his church, they must continue faithful unto the end in order to be saved, and in harmony with the Savior's words, the apostle Peter tells the church, "Seeing ye have purified your souls in obeying the truth * * * give all diligence, 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 our Lord, but he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins, wherefore brethren give diligence to make your calling and election sure; for if ye do these things, ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

J. K.

Letter from Bro. John S. Roth.

EDITORS *ENSIGN*:—I herewith send you another name for your noble little paper. I think it well named, *ZION'S ENSIGN*, (*Zion's Flag*). May it long float aloft, and be a beacon to all its readers, so that they may be brought to obey the gospel of Christ. May its pages shine brilliantly with gospel light and never grow dim. Our conference at Fulton has just closed and truly we had a good time. A few years ago the Presbyterian church in Fulton was closed against us, but we had the privilege to use it again for this conference, and a week longer. We were favored with a very large crowd and some seem interested. On last Sunday I had the pleasure of baptizing a fine young lady and others are almost persuaded. I think perhaps we can have the use of the church in the future.

There is a great demand for gospel truth in these parts. On Monday I was called on to preach the funeral sermon for one—not in the church, but a good man 83 years old. He was one of the noble sons of earth, was an unbaptized believer, and I am glad that he will meet a just God who will reward him for the good he has done. He asked me about a year ago to preach his funeral when he died. I have been told that his friends were well pleased with the discourse, for I did not send him to heaven or hell, but left him in the hands of a just and merciful God.

The young brethren in my field are doing well and I hope to have a full force of both the old elders and the young ministers in the field this winter.

It is very warm here now.

May peace and prosperity attend you in your effort to spread light and salvation.

Maquoketa, Iowa, Sept., 10, 1891.

NOTICE.

There will be a business meeting of the Willow Springs branch held at Bro. Henry Broomer's nine miles south of Willow Springs, Mo., on Saturday evening, October 3d, 1891, at 8 o'clock. Branch officers are to be chosen and much other important work to be done for the benefit of the cause in that part of the Missouri mission. We solicit a general attendance so far as is practicable. That we may arrange for a district organization at an early day we advise all the scattered Saints (whose names are not now on branch records) living in Wright, Douglas, Howell, Texas, Oregon and Christian counties to send their names (or letters of removal) with full items of birth, baptism, etc. to Eld. Henry Sparling, Willow Springs, Missouri, and request your names enrolled with the Willow Springs branch so you will not be lost to the records of the church. Do not neglect this as it is important and would militate against an early district organization.

Should other branch organizations be necessary in the near future there will be letters of removal issued by the Willow Springs branch to any member desiring to unite with such branches when organized.

By order of branch president and missionary in charge,

B. A. ARWELL, President.
T. N. WYTHE, Miss. in Charge

In our next issue will appear a sermon upon the subject, "Was the dying thief saved without baptism," by Elder T. W. Smith.

ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 2.

INDEPENDENCE, MO., SATURDAY, SEPTEMBER 26, 1897

NUMBER 10.

ZION'S ENSIGN.

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E. ERTZHOUSEN, MANAGER.

Make all remittances and address all communications to ZION'S ENSIGN, Box 125 Independence Jackson County, Missouri.

MAN'S WISDOM VS. THE WISDOM OF GOD.

For some reason the wisdom of this world has always antagonized the wisdom of God. It seems to be a common rule when men begin to obtain a little learning they take it for granted, that in order to display their superior knowledge, they must in some way attack the Scriptures or throw discredit upon them, thus helping to swell the ranks of infidelity. Just why this is so, is not so easily explained.

What can be more reasonable than to believe that there is somewhere a "first great cause," by whose wisdom and power the heavens and the earth were brought into existence and by whose wisdom and power a law has been given unto all things by which they move in their times and in their seasons; and their courses are fixed even the courses of the heavens and the earth; which comprehend the heavens and the earth and all the planets."

What can be more reasonable than that this same being whom we call God, who thus controls all things by certain fixed laws should govern his creature man, in the same way, and inasmuch as man is an intelligent being, that God should appeal to his intelligence in the exercise of his controlling power instead of leaving man to be influenced alone by his associates and that which immediately surrounds him in this life, and have to guess at what his Maker desires of him; all his life remaining in uncertainty as to whether he is filling the object of his creation or not.

The truth is almost forced upon us, whether we believe the Scriptures or not, that man is a duality—body, and spirit, and that the spirit will survive the death of the body. If this is true there must be a law to govern our spirits as well as a law to govern our bodies and as the body is natural, natural laws are necessary to govern it, while the spirit is spiritual and must require spiritual laws for its government, and here

comes the necessity for revelation in order that man may be made acquainted with the spiritual law.

It is certainly more reasonable to believe that our Creator should make provisions for this necessity rather than that man should be allowed to drift according to his own imagination, especially in view of the fact that one man's imaginations differs so widely from another. In this we see how differently man has been created from animated life around him. Whatever man knows he must have been taught, proving that man has little intuitive knowledge; while the birds build their nests, the bees gather honey and the beavers build dams without any instruction from their associates; their knowledge evidently being intuitive and a part of their very nature. But not so with man, he unto whom has been given the earth with the command "to subdue it, and to have dominion over the fish of the sea and over the fowls of the air, and over every living thing that moveth upon the earth." He, in the beginning of his life is the most helpless of all creatures, entirely dependent. He is without knowledge only as it is imparted to him.

Is it not reasonable therefore to believe that God, his Creator, should provide for imparting to man the knowledge of eternal life, if such a thing exists, also the laws governing that life?

Is it not reasonable also to believe that these laws are unchangeable and that the law that will give men eternal life in one age will do the same in every other age, especially when we see the operation of his natural laws remaining the same in every age without a particle of change. We think it is most reasonable, and this is just what he has done. He has given to men the gospel embodying the principles of eternal life. Angels have been employed in delivering these principles to man and when men have departed from these principles, angels have been again employed in recommending the same principles of life which must ever remain the same in all ages to secure the life that is sought.

It would seem unreasonable for God to hold men accountable for their acts and punish them for violating his will unless he has furnished them the most undisputed evidence as to what his will is, and as this knowledge is not intuitive it must be imparted, and since man only has the power to impart what

has been imparted to him, some being higher than man must be employed to first furnish this knowledge and thus necessitates the employment of those heavenly messengers the Bible tells us about. The truth of Paul's statement, found in 1 Corinthians 1:25, That "the foolishness of God, [or what men call foolishness] is wiser than men," will one day be abundantly proven, and men will find that they, not God, shall be responsible for their deficiencies in the day when they shall be required to render up an account.

We trust the Saints in Missouri will keep the Lowry City reunion in mind and make preparations to attend.

We see by the papers that man's his rapid advances in science is getting control of the elements in manufacturing rain. What next?

A very excellent sermon by Bro. Luff, subject, "Faith as an enduring principle," will appear in next issue, and the week following one by him also on "The one mighty and strong."

As the work advances, requiring new responsibilities, a greater demand is made for men with plenty of that element known as backbone, but which is an unswerving disposition to stand firmly and unflinchingly for the right against every kind of opposition. And in the master's cause whether we are used as the hammer or the anvil, or the material between them, or whatever place we may occupy, to remain true to the trust imposed, with abiding faith that some day the right will triumph and truth be vindicated.

Will some advocate of modern orthodoxy who believes in but two places for the soul after death, either heaven or hell, and reject all ideas of probation after death, please solve the following problem: Missionaries go to the heathen to convert them to Christ. Some after being converted enquire as to the condition of their parents who have died in ignorance of the gospel, are they saved or are they lost? If saved because of their ignorance, why not leave them all in ignorance so that all may be saved instead of introducing the gospel to save the few who believe and doom all those who do not believe. If they are damned or lost because of ignorance does it not prove the injustice of God in damning people who had no opportunity to be saved, and what is the object of their damnation?

We have frequently been warned of trying times in these latter days. Times that will try men's souls. It is time we were prepared for them and not be surprised if we find them upon us.

We desire to furnish a church directory in the Ensign giving name and address of presidents of branches in cities and the location of the church building. We believe it will be a great aid to the Saints. Will the presidents of branches in cities please note this and send us their address and the address of their church. Some have already responded.

The "higher criticism," which is now deemed the proper theology in certain learned circles, assumes to designate what parts of the Scriptures are divinely inspired and what are not. In other words, these higher critics tell us what is to be believed and what is to be rejected. It should be remembered that when Christ was preaching on earth, he did not follow this style of teaching. He proclaimed the word, and declared it to be the truth, and there is no record that he ever made exception of a single verse. He indorsed Moses, and the prophets, and the Psalms. Nor did the apostles ever except any part of the Scriptures. Both Christ and his apostles preached the gospel from the Old Testament, that being all the Scriptures they had, but we have no word of adverse criticism. Paul's testimony is that "all Scripture was given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Such indorsements are worth more than all the skepticism that the learned critics can invent.—Ex.

Every careful reader to the Gospels must be impressed with the importance which Jesus gives to the word of God, to the Scriptures of the Old Testament as well as to his own teaching. Everywhere he exalts it, appeals to it, but never once questions its integrity, its authenticity, its infallibility. In his temptation he met the enemy each time by quoting from the writings of Moses, saying, "It is written." Matt. 4:4, 7, 10. He tells us in John 10:35, while quoting from the Psalms, that "the Scriptures cannot be broken." In John 5:39 he declares that the Scriptures testified or bore witness of him. And among the last things which he did while on earth was to open the understanding of his disciples so "that they might understand the Scriptures." Luke 24:45. If Jesus thus honored God's word, how much more ought we?—Signs of the Times.

Letter from Gibson, New Mexico.

DEAR ENSIGN:—I want to inform you that I have left Higbee, Mo., and am at present in the above place. There are only two Latter Day Saints in this place, Bro. I. Bailey and myself.

We came to this place last Friday. It is a good place to make money, and I am sorry to say a wicked place. There is no preaching of any kind going on here, but the writer is going to give them some of the Latter Day gospel.

This is a grand work and I love it. There are many different churches in the world but only one that can say like the Saints of old: We know that we are the children of light and that the whole world lieth in wickedness. I was a member of the Baptist church for fifteen years. To-day, when I look back I wonder that with the Bible in my hand and professing to believe in it all those years, I yet denied the very essence of the book.

I can testify to the world that the Reorganized Church of Jesus Christ of Latter Day Saints is the church of God.

Pray for us in this out of the way place, that we may be the instruments in the hands of God, to bring many to the true fold.

Yours in gospel bonds,
D. F. RICHARDS.

Sept. 11.

Letter from New Troy, Michigan.

EDITOR ENSIGN:—Your paper has made its appearance once more. It is a welcome visitor at our house. We look for it every Monday and hardly know how we could get along without it, bringing as it does such encouraging news, we wish it could come semi weekly.

We rejoice to read the glad tidings of great joy which it brings, that the honest in heart are being gathered in one by one throughout our land. May the Lord bless the Ensign in its glorious work, and may it continue to spread the true gospel every where, that the honest in heart may feast and drink of the water of life freely, and be gathered home to the Father's house where there is plenty and to spare.

I inclose one dollar for my subscription for fear you might stop its coming. I would rather pay three dollars than have it stop. I sincerely feel that my dollar was well invested and believe every honest reader can say the same with truth. Money could not buy the light and knowledge of the gospel that I have received through the Ensign. May the good work roll on and on until Zion is all redeemed.

My heart's desire is to live a life of righteousness and true holiness before God. I hope and trust that by my humble obedience others may be led to the Lamb of God that taketh away the sin of the world. I can say with the Patriarch Job, "I know that my redeemer liveth."

JAMES S. GOSDER.

Sept. 22.

Sermon by Elder T. W. Smith.

Delivered at Independence, Monday evening,
July 10th, 1891.

Reported Especially for the ENSIGN.

The speaker read from the 33rd to the 50th verses of Luke, chapter 23, and took for a text the 42d and 43d verses, reading thus: "And he said unto Jesus, Lord remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise." He then said: The position held by the Reorganized Church of Jesus Christ of Latter Day Saints on the question of baptism, is that it is designed of God, as being essential to the salvation of the soul; startling and astounding and incredible as this assumption may be, it is nevertheless an argument based upon the positive teachings of the word of God. Even if scripture did not say in so many words that baptism saves us, and it certainly does so say, yet it makes baptism essential to salvation by making it essential to the forgiveness of sins, which all the churches in the land admit to be essential to salvation, while they may claim that baptism is a non-essential. As they admit and indeed teach that none can be saved in their sins, now should I be able to prove that baptism was taught by men sent of God and divinely inspired to teach that truth, then in proving that fact, I prove that baptism is essential to salvation, being necessary to the remission of sins; and could it be proven that the dying thief, as he is called, was saved without being baptized it would only be an exception to the rule, and not the rule itself and could not be made to apply to any other case, unless the individual who sought to excuse himself in not being baptized, was also a thief and fastened to a cross, or at least was placed in conditions or under circumstances which would render it impossible for him to comply with this term of salvation.

But what saith the Scriptures on this question of baptism as an essential condition of salvation, in the way I have stated, that is, as being necessary unto the remission of sins? Was it taught and practiced by men who were sent of God? That John the Baptist taught and practiced it and that he was sent of God is positively stated in Matthew, Mark, and Luke, that the Baptist not only taught and practiced baptism for the remission of sins, but that he practiced the mode of immersion; and that he was "sent of God," is also asserted by John.

We read, "Then went out unto him Jerusalem and all Judaea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins."—Matt. 11:5, 6. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the

land of Judaea, and they of Jerusalem and were all baptized of him in the river of Jordan, confessing their sins." Not confessing that they had "got religion" nor that "God for Christ's sake had pardoned their sins" nor that the "blood of Christ had washed away their sins," nor anything of the kind, but they confessed "their sins," because John was baptizing for "remission of sins," those who had repented of the same, so Mark informs us, in this 1st chapter and 4th and 5th verses: "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." John the apostle, said of the Baptist, "There was a man sent from God whose name was John." John 1:6. Jesus said of John's baptism, "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."—Luke 7:29, 30. So we see that John's baptism which was by immersion for the remission of sins, of the penitent ones, was the "counsel of God," and all who were not baptized or who refused to be baptized of or by him, "rejected the counsel of God against themselves." In other words, they rejected God by rejecting him whom God sent, a serious and startling thought. But on the day of Pentecost, Peter taught, as you find recorded in Acts 2d and 38th verse, the people to "Repent and be baptized every one of you," not as many of us please, or who consider it convenient and becoming, but every one of you must repent and be baptized "for the remission of sins and you shall" (not that you have received but that you shall receive the gift of the Holy Ghost.) Ananias commanded Paul (as he was sent of God to do) "Arise and be baptized and wash away thy sins calling on the name of the Lord." Acts 12:16. "Why tarrest thou? Why are you waiting? Attend to your duty at once; you are not to wait until you have served a six months term of probation; arise and do your duty and save your soul, by washing away your sins. Was the thief saved without baptism, if so where was he to be saved? "O in paradise that very day; saved in the kingdom of God." What? and yet Jesus said, "Verily, verily I say unto you except a man [and the thief was a man I suppose] be born of water [i. e. baptized] and of the Spirit he cannot enter the kingdom of heaven"—the kingdom of God. O, but we know better, the thief went to heaven, went to paradise, entered the kingdom of God that day, that very day. Went right into the presence of God, "where there's fullness of joy and to his right hand where there are pleasures forever more." But

Christ's disciples—the twelve apostles—those who were his ambassadors, those who bore the burden and heat of the day with him in the work of the ministry, they were so much less fit for heaven, so unprepared for paradise, that they could not go where Jesus was going, and where was he going? He says, "I shall go to him that sent me." Who sent him, and where was he sent from? He says, "I came down from heaven not to do mine own will, but his that sent me." "I came not of myself but my Father sent me." "I proceeded forth, and came from God." Was he going back to God, back to heaven? He said, what if ye shall see the Son of Man ascend up to where he was before? Where was he before? In heaven, with God the Father, and all the holy angels, and he was going back there, and he did go there. Angels said he went into heaven, they told the disciples who were gazing upward, looking after him, as he ascended out of their midst, and a cloud received him out of their sight, the angels said to them, I repeat, "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 see him go into heaven. Now, when did he go to heaven, go to God, go back to his Father and to where he came from? That day wherein he said to the thief, to-day shalt thou be with me in paradise? If I show that he did not go to God the Father, who, remember, was and is in heaven, if I show, I say, that Jesus had not gone to heaven and to God, not only on the day he spoke to the thief, but not even three days later, then, providing the thief went to paradise that day, which for one I question, he did not go where God dwelt, or to heaven, at least not to that heaven, for Jesus said to Mary after he had risen from the dead, the third day after he was put to death, "Touch me not, for I am not yet ascended to my Father; but go to my brethren and say unto them I ascend unto my Father and your Father, and to my God and to your God. And if he went there that day and took the thief with him, then there is no such meaning in the word "to-day" or "this day" as is commonly put upon it, and if paradise is heaven and where God dwells, then the thief did not go to paradise until Christ went, and he had not gone, as yet, up to the day of his resurrection, therefore the thief did not go to paradise the day that Christ spoke the word "to-day" unless he went alone, and not with Christ, but ahead of him.

Strangely indeed would it be, as I was going to show a few minutes ago, that the thief could go to where Christ was going, that is, unto the presence of God the Father, and yet his twelve apostles, those who he said should be worthy to sit up

on twelve thrones in his kingdom, and to eat and drink with him in his kingdom, these I say could not go with him, or to where he was going yet the thief could, so much more does a death bed repentance please God, than years of active service in his cause, more than obedience to his gospel, that a dying "thief," could go to heaven, to paradise, to God and his throne, the very day he died—even if he did die the same day that Christ did which I do not admit—but the twelve apostles could not go there that day nor any other day, for Jesus said to them, (in John 13:33, you will find it), "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 to you." How did he say that to the Jews, in what form? He said to them, "Yet a little while I am with you, and then I go unto him that sent me. Ye shall seek me and shall not find me, and where I am, thither ye cannot come." John 7: 33, 31.

So then the twelve cannot go to heaven, or to God, for that is where he went, and that is where he now is, even in the presence of the Father—making intercession for us—our Great High Priest, our Mediator, and Intercessor. But are we not to be with him at any time? If so, when, where and how? He said, right after telling them that they could not go where he was going, "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." Not that I will send for you after I prepare a place for you up in heaven, no, but that "I will come again," that is, come back to earth, and place you as I have promised you even upon twelve thrones, where you may judge the twelve tribes of Israel. I will come to you in order to fulfill my promise, that you shall "eat and drink at my table in my kingdom;" that you may sit with me upon my throne, even as I shall sit down with my Father in his throne. My Father's throne is in heaven, but my throne shall be upon earth. Man may not dwell in heaven with God, but in the new earth, the tabernacle of God shall be with men, and he will dwell with them. There paradise will be, there the tree of life will be, which is in the midst, or at least in vision, seen to be in the midst of the paradise of God. Then Christ will come into his kingdom, as the thief believed he would, and when Christ does so come, he will fulfill the thief's request and have him with him in paradise. But was he not to be with Christ in paradise that day? What day, I ask? Why the very day that Christ died. But, I ask did the thief die the very

same day that Jesus did? And if not, then the word "to-day" may not mean that Christ was to take the thief with him that day, but rather he said to him, "I say unto thee to-day, shalt thou be with me in paradise." Paradise will doubtless be the new earth where Christ will reign in his kingdom. But we concede that there is a place called paradise, where the spirits of the righteous dwell, waiting for the day of Christ's coming, and the resurrection of the dead, and the establishment, in its completeness—paradise or the earth restored to its Edenic bloom and beauty; or Eden restored; when the curse shall be taken off the earth, and the earth be restored to that glorified state, that it was in before Adam sinned and fell, and before the curse came upon it because of the Adamic transgression. Yes, the earth restored to its primeval glory and grandeur, restored to that heavenly condition that it was in when it came from the plastic hand of its Creator in the morn of creation before sin had stained its fair bosom, and briars, and thorns, and thistles, and noxious weeds, and poisonous reptiles, and ravenous beasts covered its face, and showed so clearly the result of sin, even the curse of an offended Creator. But did the thief die that day; the same day that Jesus died? Jesus was a Jew, the thief was a Jew, for the Romans would not have dared crucify a Roman citizen; and the time was Jewish. And what was Jewish time? Did it begin its day at the hour of midnight as with us? or did its day begin at sunset or six o'clock in what was called evening then, as it is now? I understand that as in the creation, the "evening and the morning was the first day" and the second, and third and fourth and fifth, and sixth day. So the day that Jesus died upon, began at sunset or six o'clock the day before, or what we would call the day before; just as if this day instead of commencing at twelve o'clock last night, had begun at six o'clock yesterday. Now when did Jesus die? I answer at three o'clock in what we would call the afternoon; or in Jewish time the ninth hour, for the Jews reckoned, the day or morning portion of their day, thus, seven o'clock in the morning was the first hour, eight o'clock the second hour, nine o'clock the third hour, twelve o'clock would be the sixth hour, while three o'clock in the afternoon was the ninth hour, and at that hour Jesus expired—gave up the ghost. Now "when the even was gone, there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple: he went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered."—Matt. 27:57, 58. "The even of what? The even or evening of another day? For the day that Jesus died upon

had their ends. But were the thieves dead then? Turn now to John and let us read. Chapter 19: verso 31-33. "The Jews therefore because it was the preparation, that the bodies should not remain upon the cross on Sabbath day, (for that Sabbath day was an high day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs." Now as that day was "the preparation day, that is, the day before the Sabbath"—see Mark 15: 42—it began at the close of the day that Jesus Christ was crucified upon. The Jewish Sabbath began then as now at or about sunset of what we call Friday. So the preparation day—the day before the Sabbath—began at sunset or six o'clock of the day before that, therefore it began on what would be the evening of Thursday with us; and the day that Christ died upon, and which ended at sunset or six o'clock, or three hours after he died, began at sunset of our Wednesday; and this, as you perceive gives Thursday night, Friday night and Saturday night for Christ to be in the earth; and all day Friday or all of the sixth day of the week, all of the seventh, and about twelve hours of the first day of the following week; and he truly rose on the third day according to the Scriptures; our Friday being the first day after he was crucified. Saturday the second day after, and Sunday the third day after. So Christ was crucified on what would be to us Thursday and he died on Thursday at three o'clock in the afternoon. But the thief was not dead when the preparation day, that is, the day before the Sabbath began, or when "even" or beginning of that day had come, the thieves were not dead; and their legs were broken that their death might be hastened, so that they might be dead and buried before the Sabbath day came—and they died therefore on the preparation day, while Jesus "was dead already," when the preparation day began.

But let us see what evidence can be found in favor of the thought that this thief was a baptized believer of the gospel. A few years ago, a learned professor—named Meyheim, I believe, went to Rome, and obtained access to the ancient manuscript found in the Vatican; and among others he found one which gave a description of the trial and crucifixion of Christ; and an account of the Sanhedrin, etc., and he said that the manuscript showed that the thief was understood to be one of Christ's disciples. If it be thought incredible for one of Christ's disciples to have been a thief, it must be remembered, that

at one time, because of some of his sayings, all but the apostles forsook him. And has there not been many an one in our day who has "fallen on from grace" as it is called, or who through great temptation has fallen into sin. This man may have been forced by lack of money, and the necessities of his family, who might be suffering for food, to steal a loaf of bread, or to rob a provision store; and was caught in the act, and it would not need much provocation to cause the Romans, who hated the Jews, to arrest a man and punish him, nor would the Jews in turn hesitate to cause the arrest of a Christian if they had the slightest ground for suspicion against him. But let us look at the peculiar form of his request. "Lord remember me when thou comest into thy kingdom." You notice that in the first place he acknowledges Jesus as the "Lord," and in the second place, he believed in his second coming, or his personal return to earth, and third, that his kingdom would be established when he returned. All this is pure gospel doctrine, and the thief could only have learned it at the feet of Jesus. He must have heard him teach what is recorded in the 19th chapter of Luke, of a nobleman who went into a far country to receive for himself a kingdom and to return; and this Jesus designed to represent his own cause. Again he taught that after he had gone to prepare a place for his people he would come again; and receive them unto himself. He taught that when he came in the glory of the Father and all the holy angels with him, that he should then sit upon the throne of his glory. He taught that his throne would be on earth and that he would reign over the twelve tribes of Israel; all this and much more he taught concerning his kingdom. He taught most positively his coming again from heaven. He taught that he was the Christ, that is the Redeemer of Israel, and the restorer of the throne and kingdom of David.

The fact that he was Christ, the Son of the living God, was what no one knew save he to whom the Father would reveal it. Peter obtained such a revelation, as you remember, when in answer to the question of the Savior, "Whom do ye say that I am?" Peter said, "Thou art the Christ, the Son of the living God," and Jesus declared that flesh and blood, or no human being did or could reveal that truth, but that God the Father revealed it to him. So no man could know and confess Jesus to be the Christ except God had revealed it to him; and these things of God, or "mysteries of the kingdom," Paul says are revealed by the Spirit of God, and that no man in his natural or "unspiritual" condition can know or understand them. Paul affirms that "no man can say that Jesus is the Lord, but by the Holy Ghost." Is that so?" then if

the thief confessed that Jesus is the Lord? he did it by inspiration of the Holy Spirit. God must have revealed it to him. But the natural man, i. e., the unconverted man, or the man who is not a Christian cannot receive the things of God, for they are spiritually discerned, and he cannot know them. But this man, or dying thief as he is called, did know that Jesus was the Lord, and if so, he knew it by divine revelation, he knew it through the inspiration of the Holy Ghost. He was not, therefore, a natural or unconverted man, even if he had been overcome by temptation and for the time being had sinned. But he had received the revelation that Jesus was the Lord, and that by the Holy Ghost. Now to whom is the Holy Ghost promised? Not to the world, not to the impenitent sinner, but to the penitent believer of the gospel. On the day of Pentecost, Peter said the Holy Spirit should be given to those who would repent and be baptized for remission of sins. Jesus said, "Except a man be born again he cannot see the kingdom of God." Now the word "eiden" translated "see," is rendered in a number of other places "perceive," as in Matt. 13: 14; Mark 4: 12; Luke 9: 27; Acts 14: 9, and elsewhere, so that he who does perceive or comprehend or understand the kingdom of God is born again, and has become a new creature in Christ Jesus, and who is he that is "in Christ," except he that has been baptized into him, as Paul said, "For as many of you as have been baptized into Christ have put on Christ." Gal. 3: 27. Did the thief perceive the kingdom of God? What was his request? "Lord remember me when thou comest into thy kingdom." Does the Scripture teach that Christ will come in His kingdom, or that His kingdom will come and he established on earth when he comes? It most surely does. Did the thief, I repeat, see or perceive the kingdom of God? He surely did, and if he did he was born again, and if he was born again he was a new creature in Christ Jesus, and if he was a new creature in Christ Jesus he was baptized into Christ. That he had been with Christ and learned of him is evident from what he said to the other thief, "This man hath done nothing amiss." What did he know of what Christ had done or not done? How did he know that Christ had done no wrong? Either God showed or revealed it to him or else he spoke from personal knowledge, which was most likely. He knew what the life of the immaculate Son of God was; that in him was no guile, and he could say from personal association with Jesus, "This man hath done nothing amiss." And as I said before he could not know that Jesus was the Lord, or Christ but by the Holy Ghost, and that Spirit he could not receive unless he had obeyed the gospel. He must

have been born of the water and also of the Spirit, in order that he might enter the kingdom of God, no matter whether he went to paradise that day, or will not take part in it until the Savior comes, and paradise is restored to earth, or earth becomes paradise rather, the thief can only enter it, because he was born of the water (i. e., baptized) and of the Spirit.

Why not understand Jesus and believe him to have said what he meant, and to have meant what he said and conclude that neither the thief on the cross nor thieves off the cross nor any one else can be saved in paradise or any where else, except they are born of the water and of the Spirit. But at the best if the thief was not a back-slidden Christian as we believe that he was, but was converted on the cross, without hearing a word of the gospel or any preaching whatever, and if he was saved without baptism, what excuse can that be for a man who has heard the gospel in its fullness a hundred times or more, and has had scores of opportunities of obeying the gospel in baptism? If they are all thieves and are all nailed to crosses and it is utterly impossible for them to come down from the cross and be baptized, and unlawful for their friends to release them from the cross that they might be baptized, then if they had never heard the gospel, and had never known that God required them to be baptized for remission of sins, they might be saved without baptism. But as most of the people have heard or read the gospel and have had abundant opportunity to have been baptized, there can be no excuse offered by them in the day of judgment that God will accept. With them it will be, "Depart, I never knew you." They will learn the full meaning of the declaration, Christ will come in flaming fire, taking vengeance on them that know not God, and who obey not the gospel. And as to the dying thief it would be a good thing if the majority of the clergy of the day, had as clear and correct an understanding of the gospel of the kingdom of God as he had. If he was saved without baptism, many of them may not be saved, because unlike him they do not comprehend the true gospel of Christ coming into his kingdom, and reigning on earth over Israel, and over all the nations of earth.

If the thief was not baptized he was a penitent believer of the true, and only true gospel, even the gospel of the kingdom of God; and doubtless would most gladly have obeyed the gospel in baptism, had he been able, and had been permitted to come down from the cross. But from the evidence produced, we think we have proved him to have been a baptized believer of the gospel, who fell into temptation, sinned, and repented, and confessed

and the unbelieving Jews, and not being ashamed to own Christ as his Lord, although a disgraced, a dishonored, a rejected, and maligned Christ, a poor and forsaken Christ, for his brave, and noble defence of the Son of God will be remembered by Christ, when he comes again, but as King of kings, and Lord of lords, and the Judge of the quick and the dead. And may we have as strong a faith, and as correct a doctrine, and as much zeal as he, and as readily confess Christ under the most forbidding and apparently hopeless circumstances as he. Amen.

WHY DO THE HEATHEN RAGE?

Because people imagine a vain thing. We send missionaries to China to convert the natives from Confucius, and the same ships carry immense quantities of liquors to convert the natives, christian and heathen, to the devil.

A distinguished Chinese statesman is reported in an English paper as saying: "No Chinaman has ever yet been made more moral by adopting Christianity, while many have become less so," and that many of the converts are prone to acquire lewdness, disrespect of law, drunkenness and other vices that the Chinese cannot tolerate.

While this is doubtless overdrawn in bigotry and prejudice to some extent, it is useless to deny that much of it is miserably true, and our emissaries of darkness and death outnumber ten to one, the ministers of salvation and light.

Moreover, the intolerance of the United States government toward the Chinese, and their ill-treatment in the west, has much to do with the bitter anti-Christian movement, now at a dangerous height in China.

Report continues to reach us, of the indignities and persecution suffered by our missionaries and their followers at the hands of the Chinese populace. Affairs are assuming an alarming and deplorable condition, but the situation affords an excellent illustration of how a professedly christian nation may be made to suffer for its unwise and unchristian strictures upon a people who, to say the least, were more industrious, peaceable and law abiding than the mass of those in response to whose clamorings the laws were passed which are now resulting in so much mischief.

Do not search the Scriptures to excuse to evade their plain import; search for helps. There are none of the former, there is an abundance of the latter. Always remember that God never gave an excuse for avoiding a single plain duty that he has enjoined; and he who seeks for excuses, turns from God to evil paths. He who searches for helps, in order to do God's will, will be shown the love of God, and filled with all the fullness of Christ—Signs of, the Times.

ZION'S ENSIGN.

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

Independence District Directory

J. N. WHITE.....Missionary in Charge.
J. A. ROBINSON.....President
F. G. PITT.....Vice President
ALFRED WHITE.....Bishop's Agent
E. HENNINGSEN.....Clerk and Treasurer

Independence Branch Directory.

F. G. PITT.....President.
ROBERT MAY.....President.
J. B. SCOTT.....Teacher.
J. A. McCREE.....Deacon & Treasurer.
R. J. CRAWFORD.....Clerk.

Sunday School.

H. H. MILLS.....Superintendent.
WM. CLOW.....Assist. Superintendent.
EARL COFIELD.....Secretary.
EMMA MILLS.....Assist. Secretary.
WILL H. MILLS.....Treasurer.
F. G. PITT.....Chorister.
MATTIE BOZARTH.....Assist. Chorister.
BELLE ROBINSON.....Organist.
MATTIE BOZARTH.....Assistant Organist.
ADA PITT.....Librarian.
GLORIA BRENNAN.....

LOCAL NEWS.

Bro. George Frick is home for a few days.

The weather continues dry and very warm.

The infant child of Bro. and Sr. Jackson Blatt is dangerously ill.

Sister Nancy Givens formerly of Chillicothe, Mo., is now a resident here.

Sr. Smith's health is still poorly, keeping Bro. T. W. confined to his home.

Bro. W. T. Bozarth addressed the Armstrong Saints on last Sunday morning.

Bro. C. E. Harrington spoke to the citizens of Walnut Park last Sunday evening.

Bro. Joseph Luff preached at Knob Noster on last Saturday and Sunday morning and evening.

Sister "Flo" McNicols, of Warrensburg, Mo., is spending the week with her mother, Sister T. W. Chathure.

A series of meetings are being held in Kansas City, Mo., this week. Elders from here doing most of the speaking.

Our Lamoni and Rich Hill correspondents have failed us for a week or two. Hope they will resume shortly.

Bro. J. S. Wagner, of Pink Hill, Mo., writes that he has been doing some preaching in that vicinity and interest is manifested.

Bro. Pitt spoke to the Saints here on last Sunday morning and Bro. J. A. Robinson in the evening. Bro. Robinson's sermon was reported.

Bro. Joseph Luff will preach next Sunday for the last time previous to leaving for the west. He expects to leave for the general reunion next week.

Bro. A. H. Parsons writes from Clay Center, Kas, that the reunion there will be productive of good results in his opinion, he goes from there to Blue Rapids, Kas., where he and Bro. Shute will hold a series of meetings.

The Kansas City Interstate Fair commences on Oct. 3d and continues to the 11th. Bro. Bartholomew's Equine Paradox will be one of the attractions. Saints passing through Kansas City during that time can spend a very profitable and pleasant day attending the fair.

HAY PORT, MICH. ITEMS.

The pulpit of the Saints church was occupied Sunday evening by elder Wm. Douker, lesson fifteenth chapter of St. Matthew.

The prayer meeting Sunday morning was a spiritual feast, the Spirit of God was present and we all felt refreshed and glad we had heard and obeyed the Everlasting gospel.

One of the heaviest thunderstorms passed over our village on the night of the fourteenth, ever experienced here, such a constant peal of thunder and vivid lightning, making it quite terrifying to the timid, no damage was done however.

We are glad to read in the *Expositor* an effort is being put forth to have singing books for our Sunday Schools. This is greatly needed. How much better and how much more interesting it is for the little ones to learn to sing some lively easy tunes than the old long meter tunes sung way back in our great-grandmothers' time. To have such singing deacons the school right in the beginning, and then to hear the superintendent say we will sing only one hymn as our time is quite limited; well it just takes the life right out of the school.

I see much in the last *Expositor* that is encouraging in regard to the Sunday School. Oh! that we may be wise in teaching and leading the little ones, for truly we will have to give an account of our stewardship here below, and if we do not do our duty and try to lead and direct our children we must suffer for our neglect when we stand before the bar of a just God.

Our district conference convenes the third and fourth of October to be held in Buel, Sanilac County. We hope a goodly number may be present, as there always have been at our conference and all enjoy the great blessings that God has in store for us upon all such occasions.

CLINTON ITEMS.

The question asked us so often now is "Why don't the *Expositors* come?" Its late arrival the last few weeks seems to be noticed by many.

Preaching was continued each evening of last week with unusually good interest. Mr. Hoard and his wife gave their names for baptism, which took place Sunday afternoon. Bro. I. N. White conducting the services. We were glad to see these two accept the work as they had been investigating for some time. They had "dug deep" and their foundation was laid in the glorious gospel of Jesus Christ and life eternal is their promised reward.

Your correspondent spent Sunday in Deepwater and preached in the tent at 11 a. m. Bro. A. White filling the appointment at night to about one hundred and fifty hearers, he continues there the rest of this week. Bro. I. N. White goes to assist him over Sunday.

The Clinton Saints will hold prayer meeting this Thursday evening at Bro. Bradshaws', also preaching on Sunday eve.

Bro. C. K. Preston of Warrensburg, Mo., called on us to-day, he is looking "hale and hearty."

Parties attending the reunion at Lowry City and coming by way of

Clinton can change cars here for Lowry City at 6:30 a. m. or 2 p. m. or 8 p. m. This notice is for those coming in on the M. K. & T. R. R.

We need rain all over this part of the country, many are anxious to sow their fall wheat but can't break the ground until rain comes.

D. C.

PROVIDENCE ITEMS.

Sister Kate Blood of this place, Sr. Kinsey of California, Elder F. M. Sheehy and Elder J. F. McDowell dined at Bullock's Point last week Monday.

Sunday evening Sept. 13, at Providence, Elder McDowell had for a subject: "What is Latter Day Saintism and how do we know whether God or man was the author." The speaker had excellent liberty.

Elder J. F. McDowell delivered two lectures last Sunday to the Saints and friends of this city on the "Book of Mormon." Sisters Anguette and Lottie Wilcox and Isabel Staples of Plainville Branch were present. Bro. McDowell treats the subject in a highly interesting and very comprehensive manner. The attendance was good.

Sr. Kinsey of Humboldt County, California, is visiting in the east, stopping at Maine, Rhode Island, Delaware, New York and Logan (Ia.) Reunion.

A. B. PIERCE.

LOWRY CITY ITEMS.

The weather has been hot and dry the last week and rain is needed.

Sr. L. A. Hall who has been very sick for several days is now on the mend.

Bro. David Denny and family, Bro. P. W. Premo and wife and T. R. White and family all attended meeting Sunday at Deepwater.

Sr. Whitticker of Osceola, Mo., wrote to Bro. T. R. White to send an elder to administer to sick in her family; it was attended to at once by P. W. Premo.

There has been quite a number of strangers in our town of late looking for a place to locate and they seem to be pleased with the place.

Sr. B. Freed has been very sick for a few days; she was administered to and received a blessing and is much better.

The district tent was set up in Deepwater and Bro. A. White preached to a large congregation Sunday night.

We want to see the *Expositor* so bad we can hardly wait far its time to come.

Everything necessary will be ready for the union camp meeting at Lowry City, Mo. We are making preparations for a large crowd and hope we will not be disappointed.

REX.

DENVER ITEMS.

A fair congregational greeted Bro. Dumeau Sunday morning. He preached from Doe. and Cov. 104-44, on the duties of officers and also members, showing that the elders and lesser officers should study and fit themselves for the ministry and not depend on the Lord altogether. In his remarks he showed that the Comforter was to bring to mind things past, not to take the scriptures and put them into the mind of men that never look into the

word of God: all the week, but on Sunday stand up to preach and expect the Lord will find a subject for them and the quotations bearing on said subject. It was a grand discourse and just to the point.

Bro. Dumeau preached to a very attentive audience in a School-house about five miles from the city Sunday evening. He thinks the prospect good for further work at that place.

The effort put forth at Littleton the past week was not a very great success.

Teacher Schmutz occupied the stand at Euclid Hall, Sunday evening, his subject was the divine authenticity of the Book of Mormon.

One more was added to the branch by baptism.

Bro. Murphy moved to-day and while gone with a load of their household goods some one broke into the house they were leaving and broke open a chest containing Bro. Murphy's tools and other things, among which, was the money belonging to the branch amounting to between \$17 and \$18 which was taken, a part of which had been collected for hall rent which comes due in a few days.

Bro. and Sr. Reeves, formerly of Amboy, Illinois now of Denver, are called to mourn to-day by the loss of their youngest child, a boy eight or nine years old. He was run over and killed by an electric car. It seems he was playing along the track and stepped out of the way of one train only to step in the way of another one coming from an opposite direction. Stricken down in the midst of health without a moments warning, it is sad indeed. They have the sympathy of all the Saints and friends in this sad calamity.

E. S.

The regular monthly business meeting of the branch was held the 12th inst.

PLAINVILLE ITEMS.

Elder J. F. McDowell closed his series of meetings in the chapel here last week Friday evening. On Wednesday evening Sept., 16th he gave a powerful lecture on "Prohibition" in Plainville hall. In point of interest of those that attended, these various services were good, but the number in attendance was not all that could be desired.

KANSAS CITY ITEMS.

Bro. Geo. Hicklin had the honor of leading two into the waters of baptism Sunday.

One was confirmed Tuesday night by Bro. G. Hicklin and H. H. Robinson.

We are having a series of meetings here. Good interest is manifested. Bro. F. G. Pitt spoke the first night on What is Mormonism so called? Bro. H. H. Robinson the second on the divinity of Christ. Bro. W. T. Bozarth is heralded for to-morrow night, subject the apostacy.

Bro. Tankard, Koehler and Edwards spoke at the Market Square Saturday night.

The pulpit of the Saints church was occupied Sunday morning by Geo. Hicklin and at night by H. H. Robinson.

Prayer meeting was a spiritual feast some outward gifts were manifested.

We have plenty of preaching here but few converts, the people loving darkness rather than light.

F. K.

Leon, Iowa, Items.

Your paper makes its regular weekly visit and grows better every week. May God bless the editor and all who contribute to make our paper a success.

Spiritually we are doing well at Leon. Have a nice little branch and the spirit of love and union is with us.

We are striving hard to build our church. It is a great undertaking but by hard work and persistent effort on every hand, we hope soon to have a place to worship God in peace.

If there are any that can assist us financially it will be gladly received. I hope all will take an interest in the work here as elsewhere.

Letter from Knob Noster, Mo.

We were made to rejoice in three excellent sermons delivered by Bro. Luff at our chapel Saturday night and Sunday. The house was full on Sunday night, some being present who were utter strangers to the faith. Since his departure, we hear good words on every hand for Bro. Luff's effort on that occasion.

The Saints appreciated one effort directed to them on "Spiritual Gifts."

We led one soul into the water—a lady, whom we have reason to be proud to call "sister."

We enjoyed the presence of sisters Addie and Cammie Cochran with their escort, Bro. Jno. Miller, all from near Boonville, also Bro. Needham and wife, of Clinton who expect to move from Clinton to near here. These all expressed themselves as being amply repaid for their visit, hence the gain is mutual.

From what can be heard, several from this branch will attend the union meeting at Lowry. We hope no one who has a singing book will be found at the meeting without it. If you have none, send and procure one—a Harmony if possible. Singing must not be neglected. A choir will be organized, new tunes learned, and some voice culture indulged in. Don't leave your voices at home but bring what you've got well supported by a clear conscience and good digestion. Let those who can use cornet, flute, or any other musical instrument in the worship, bring the same with them. Singing ought to receive a boom at the Lowry City Union.

I hope the committee will grant one afternoon for Sunday School work. In this connection, allow me, as one interested in the work, to urge each school to respond to Bro. Blakeslee's call for aid in a back number of the *Hope*. Let us respect this call. If you have forgotten, Mr. Superintendent, just get the *Hope* and look it up. I also suggest that you allow your Librarian to file away one *Hope* each Sunday in the "archives."

SEPT. 22. HOMER WELLS.

Letter from Burnham, Missouri.

DEAR *EXPOSITOR*—I was with Bro. I. N. White and Spurling when they had their discussion in Wright county and although prejudice ran high I think the cause of the Lord gained ground. The Spurling-Ivins debate did not come off, they agreed not to debate at all, so having nothing else to do we commenced a protracted effort, Bro. T. N. White being the principal speaker. We held

forth one week. Bro. White had a dream, the interpretation of which was that five were to be baptized, and after the last morning sermon we went to the water and baptized only two. Bro. White said just as he was going away (which was just after the confirmation), perhaps those other three would demand baptism. I do not think he had gone more than one mile before we started to the water and baptized three more. So you can see his dream was rightly interpreted.

Elders John H. Thomas and Sparling are both on Indian Creek ten miles west of Willow Springs, we expect them with us again soon. We had sacrament a week ago last Sunday and some Saints were here from Willow Springs and some from West Plains, among them was Elder C. M. Bootman; Bro. Brownlee of Sterling was also here. The writer addressed the congregation on Saturday night, Bro. Brownlee Sunday morning and Elder Bootman preached a discourse on the Lord's supper in the evening which was very instructive. It was, taking it all in all, quite a spiritual feast.

Yours in bonds of love,
J. WARD.
September 16th, 1891.

NORTH-WESTERN KANSAS REUNION.

REPORTED BY ELDER H. A. STEBBINS.

MONDAY SEPT. 14.—The morning prayer meeting was an assembly of peace and gladness in the Lord. At eleven o'clock Elder A. H. Parsons offered prayer, and priest R. W. Davis preached briefly from the text, "I am the Lord, I change not." The argument was that as God was unchangeable so was his plan of salvation; that the gospel was preached to Abraham, and even in the days of Noah, of Enoch and of Adam. Enoch was made so perfect by the law of righteousness that he was worthy to be translated.

Bro. Parsons followed Bro. Davis saying that God was moving upon the nations of the earth, that he might bring to pass his great purposes. The thousand years reign will be a school for a greater advancement by those who shall be worthy.

At 2:30 o'clock prayer by Elder H. A. Stebbins. Elder A. C. Hart spoke from the text, "He that hath my commandments and keepeth them, he it is that loveth me, and I will love him and manifest myself to him." Our expectations are that when we keep God's commandments he will manifest himself unto us, both in giving us a knowledge of our acceptance, and in causing us to know the truth of his doctrine. This is according to the promise.

Elder C. H. Jones followed upon the fact that the doctrine of Christ is necessarily one of continued revelation to his followers and disciples in every age, but which idea the religious world hated in Christ's day and is now in our time. They smote Christ and asked him to prophesy and say who it was that struck him. The evening sermon was by Elder Alfred Davis. Prayer by Elder

Alma Kent. The subject was the rock upon which Christ said that he would build his church. The rock was not Peter, as some had assumed to be what Christ meant, but it was the assurance and knowledge of heavenly truths by the power of God, in other words, revelation as the sure foundation under the whole superstructure.

TUESDAY 15th.—Elder J. T. Davis and A. C. Hart had charge of the prayer meeting. A happy time was had in the quiet peace of the Spirit of God. There were thirty prayers and testimonies from the lips and hearts of the assembled Saints.

The morning sermon was preached by Elder J. T. Davis. Prayer by Elder A. H. Parsons. Bro. Davis spoke upon the gifts of the Holy Spirit as written of by Paul in 1st Corinthians, twelfth and fifteenth chapters. It was more particularly addressed to the Saints, of which the day congregations are mostly composed. It was a good effort.

In the afternoon Elder Shute offered prayer and Elder Deuel preached upon the organization of Christ's church, especially upon the necessity of having the Spirit of prophecy to guide the affairs of the kingdom of heaven. Also of the need of knowledge and of the other gifts to continue among God's people.

The evening service was, as usual, quite fairly attended by those not members of the church. Elder J. Alfred Davis offered prayer, and Elder Stebbins spoke in defense of the divine authenticity of the Bible, stating our view of it as being both a book of history and of revelation. He presented evidences, both scientific and prophetic, showing how God had spoken by his prophets and how literally the words had been fulfilled as to Nineveh, Babylon, Egypt and other cities and nations of antiquity.

WEDNESDAY 16th.—Elder C. H. Jones led the prayer service. A spiritual time was had.

At the hour for preaching Elder G. W. Shute offered prayer, and Elder J. Alfred Davis preached upon baptism from the text, "Marvel not that I said unto you, Ye must be born again." This part of the doctrine of Christ is so plain that there seems to be no need that any one should err concerning it. Yet there is much contention about it, and all over the world it has caused great contention, because of the many opinions regarding it. Baptism by water is essential to salvation. Join the Baptist and others of God's servants taught that baptism was for the remission of sins, and they practiced it throughout their ministry.

Afternoon services in charge of Priest R. W. Davis. Sermon by Elder A. H. Parsons. In the eleven-eth of Isaiah we are taught that God promised to set his hand again the second time to gather his people. One part of the latter day work is to make a people ready. Christ set the fig tree as a sign of his second coming. And Wesley saw the brighter day ahead. Even the Pope of Rome now believes that our days are the time of trouble foretold in the prophets.

At the evening hour Elder C. H. Jones preached in defense of the Bible against certain skeptics and opposers of God and his word. He spoke also of the evidences that Jesus Christ was the Messiah whom the Jews should have accepted. The idea that America is the land of Joseph, as spoken of by Moses, was presented.

THURSDAY 17th. The prayer and testimony meeting lasted through the forenoon, and was a pleasant and profitable time.

Afternoon, prayer by Priest R. W. Davis. Elder G. E. Deuel read section ten of the Book of Covenants, and spoke in defense of the revelations and doctrine found therein as being sound and good.

Evening, Elder A. C. Hart offered prayer and Elder H. A. Stebbins took for his subject the signs of the times and the latter days. He presented the moral, spiritual and political situation as outlined in holy writ and fulfilled in the great world to-day; also portrayed the physical signs of the elements of heaven and earth, such as the prophets and Christ plainly and clearly foretold as to characterize the latter days.

FRIDAY 18th. The prayer meeting was in charge of Elder Alma Kent. It occupied nearly all the forenoon.

At the afternoon assembling Elder G. W. Shute offered prayer, and Elder H. A. Stebbins preached a discourse upon the Book of Covenants showing the harmony in spirit and teaching between this book and the Bible. He also presented the revelation upon the war of the rebellion and other prophecies.

In the evening Elder C. H. Jones took up the restoration of Israel and the coming forth of the Book of Mormon, showing the connection of these subjects and the necessity for the coming forth of the book in the latter days.

SATURDAY, SEPT. 19.—The nine o'clock meeting for prayer and testimony was like the preceding ones, comforting and spiritual. Elder Shute had charge.

The first rain during the meetings came at eleven o'clock and prevented the hearing of Elder G. E. Deuel's expected sermon.

The afternoon service was opened by prayer by Priest S. C. Andes. Elder H. A. Stebbins preached from Matt. 25:1-12 and from the Book of Covenants, concerning the parable of the ten virgins, and of the duties and privileges of God's people under the gospel system, in its order, its truth, and its purity, for the comforting and strengthening of the Saints by those appointed to be their standing ministers in branches and elsewhere.

At the evening hour Elder G. W. Shute offered prayer and Elder C. H. Jones continued the subject spoken upon by him the previous evening, namely concerning the gathering of Israel to their own land, according to God's promises, and also what the coming of the Book of Mormon has to do with this work. The angel said to Mary that Christ should sit on the throne of his father David, and we claim that the ensign has been set up preparatory to that great event.

SUNDAY, 20th.—The morning prayer meeting was in charge of Elder A. H. Parsons and is said to have been good. The eleven o'clock service was oc-

cupied by Elder G. W. Shute in a discourse upon water baptism, from Ephesians 4:8. There is one baptism only, for the baptism of the water and of the Spirit are so inseparably connected that they are called but one. Some hold that the only baptism necessary is that of the Spirit, but, if so, why was water baptism commanded at all? Why was it practiced so faithfully in New Testament times if it was not essential unto salvation? People seem to think that the opinions of men are better than the commandments of God and Christ.

Elder H. A. Stebbins, according to previous notice, preached in the afternoon upon the antiquarian evidences in behalf of the Book of Mormon, showing that America was settled immediately after the great deluge, by a people from Babel, and that a later people came who were of Hebrew origin; that these had knowledge of and worshiped a crucified Savior, as proven by tradition, oral and written, by paintings and sculptures, and by monumental and historical evidences of various kinds.

Elder C. H. Jones followed briefly in attestation, with Scripture quotations.

In the evening the prayer was offered by Elder A. H. Parsons and Elders Stebbins and Parsons confirmed two persons who had been baptized by Bro. G. W. Shute after the afternoon service.

The closing sermon was by Elder G. E. Deuel. He spoke upon a variety of subjects; of pre-existence, of paradise; of the now defiled but yet to be redeemed and glorified earth; of the need of the spirit of revelation and inspiration among God's people; of the gifts of healing that are enjoyed by those who believe to-day, as in former ages, and he exhorted the people to examine the evidences and seek the truth in its fulness.

At the afternoon and evening service of this day the attendance was very large, and many of the hearers paid very close attention to the evidences that were produced.

In closing I will mention that the attendance of Saints at the Reunion was small, for the members in this part of Kansas are very widely separated. The few families who came had to journey from twenty-five to seventy-five miles to reach the place. But all who were present testified that they had a feast never to be forgotten. When the time came for them to go their different ways the tear drops appeared in the eyes of those who dwelt in lone places and who felt the need of the society of the Saints, or at least of frequent reunions and associations with them.

After their two weeks of labor and care the three or four families of resident Saints will be glad to rest; yet they had a look of loneliness when the time of separation came.

I would add that it was decided to hold services on Monday afternoon and evening, the 21st, and Bro. Parsons, Shute and Jones were still on the ground. The probability was that one or two more would be baptized that day.

The writer came to Blue Rapids and preached Monday evening. He goes to-day (Tuesday) to Netawaka, and to-morrow intends to be at Eyrest. Thence to St. Joseph and Iamoni.

GENERAL NEWS ITEMS.

Recent storms, it is reported, have half ruined the crops throughout Scotland.

A syndicate of Chicago capitalists has purchased 3,000,000 acres of land in Arizona.

Owing to recent rainy weather, the grain and potato crops in Western Ireland are said to be badly damaged.

The natives about Stanley Falls, Canada Free State, have risen against the Arab settlement, and killed about one hundred and fifty of their oppressors.

A letter from Jerusalem says the Russian Jewish exiles will not be permitted to land in Palestine without special order. Fifty families were returned.

Advices from Chile state that an infuriated mob at Santiago burned property belonging to ex-president Balmaceda and his friends to the value of \$2,000,000.

Mail time between China and England is being materially shortened since the adoption of the new route via Victoria, B. C., and the Canadian Pacific Railroad.

The National Pipe and Tube Company is the latest great corporation. It combines the greatest ironwork establishments in the country, and will control the business to its great extent. Capital stock, \$11,500,000.

It is reported that the Sultan of Turkey has withdrawn before Russia's demand that her war vessels be allowed to pass the Dardanelles. This is a privilege no other nation enjoys and must, of course, create dissatisfaction in Europe.

Ex-President Balmaceda, of Chile, has committed suicide. Deputy Vera was captured by the insurgent authorities while attempting to get away, with \$1,000,000 in his possession.

That the anti-foreign feeling in China is still at fever heat is shown by the last outbreak. This occurred at Ichang, which, until recently, was the last European outpost on the Yangtze river. There all the mission and foreign property was burned.

It is stated that the Argentine Republic authorities are opposed to the wholesale immigration of Russian Jews to that country, as proposed by Baron Hirsch. It is doubtful if very large numbers of them will be welcomed to settle in a collective body in any part of the world.

Notwithstanding the bad reputation of Russia as a ratherland, there seem to be some who prefer it to their own. The report of an imperial commissioner shows that an average of 800,000 foreigners go to seek a residence in the Muscovite Empire annually. This immigration is from not every European country. The Chinese are said to be going to Siberia in large numbers.

The San Francisco and Los Angeles express train was held up near Modesto, in the San Joaquin Valley, by seven men, on the night of the 31st inst. Two of the robbers were on the train, one of whom, Leon, Harris, attacked the robbers with a revolver. Harris returned the fire, mortally wounding Harris, after which they fled without a striking any body, although they had blown open the express-car door with a dynamite bomb.

Four years ago the people of Berkeley, Neb., witnessed the hanging of John Marion, who had borne a good reputation until he was accused of the murder of a man named Cameron. He and Cameron had been together on a wagon trip fifteen years ago. Cameron was shot dead, and some years after a body was found, and the conclusion was that it was the body of Cameron. A. J. Arlon's friends, who did not believe he could be guilty of the murder, fought the case desperately, but four years ago the last court upheld the verdict of murder in the first degree, and Marion was hanged. And now it turns out that Cameron is alive and well, and residing in Kansas.

Ex-Governor Albert P. Morgan, of Missouri committed suicide at his home in Mayville by cutting his throat with a pocket-knife Wednesday morning, September 2d.

During the first sixteen days of September, the United States paid \$3,555,000 to old soldiers for pensions.

The United States has bought 152,000 acres of land in the Indian Territory, of the Indians, for thirty-five cents an acre.

Agents of the coal producing companies met at New York, Wednesday, and ordered prices advanced ten to twenty-five cents per ton, Oct. 1.

Another circular has been issued to influence farmers, instructing them to hold their wheat for higher prices. They are informed that quotations are likely to advance to \$1.75 per bushel.

A \$23,344,000 lot of 1,113,000,000 of the New York Central Railroad Monday, went from New York to Buffalo, a distance of 200 1/2 miles, in 4 1/2 minutes. This eclipses all records of fast time for long runs. The largest gun ever made by Krupp, is the property of the Russian government. It is made of cast steel, and is 140 feet forty feet long, with a bore thirteen and one half inches. It costs \$1,500,000 and is a single shot from the gun.

INTEGRITY.

Young men look about them and see a great measure of worldly success awarded to men without principle. They see the trickster crowned with public honors, they see the swindler rolling in wealth, they see the sharp man, the over-reaching man, the unprincipled man, the liar, the demagogue, the time-server, the trimmer, the scoundrel who cunningly manages, though constantly disobeying moral law and trampling upon social courtesy, to keep himself out of the clutches of the legal police, carrying off the prizes of wealth and place. All this is a demoralizing puzzle and a fearful temptation, and multitudes of young men are not strong enough to stand before it. They ought to understand that in this wicked world there is a great deal of room where there is integrity. Great trusts may be sought by scoundrels, but great trusts never seek them; and perfect integrity is at a premium even among scoundrels. There are some trusts that they will never confer on each other. There are occasions where they need the services of true men, and they do not find them in shoals and in the mud, but alone and in pure water.

Integrity is the foundation of all that is high in character among mankind; other qualities may add to its splendor, but if this essential requisite be wanting all their luster fades. Our integrity is never worth so much to us as when we have lost everything to keep it. Integrity without knowledge is weak; knowledge without integrity is dangerous and dreadful. Integrity, however rough, is better than smooth dissimulation. Let a man have the reputation of being fair and upright in his dealings, and he will possess the confidence of all who know him. Without these qualities every other merit will prove unavailing. Ask concerning a man, "Is he active and capable?" Yes. "Industrious, temperate, and regular in his habits?" O, yes. "Is he honest? is he trustworthy?" Why, as to that, I am sorry to say he is not to be trusted, he wants watching; he is a little tricky, and will take an undue advantage, if he can. "Then I will have nothing to do with him," will be the invariable reply. Why, then, is honesty the best policy? Because, without it you will get a bad name, and everybody will shun you.

The world is always asking for men who are not for sale; men who are honest, sound from centre to circumference, true to the heart's core; men who will condemn wrong in friend or foe, in themselves as well as others; men whose consciences are as steady as the needle to the pole; men who will stand for the right if the heavens totter and the earth reels; men who can tell the truth, and look the world and the devil right in the eye; men that

neither brag nor run; men that neither flag nor flinch; men, who can have courage without shouting to it; men in whom the courage of everlasting life runs still, deep, and strong; men who do not cry, nor cause their voices to be heard on the streets, but who will not fail nor be discouraged till judgment be set in the earth; men who know their message and tell it; men who know their places and fill them; men who know their own business; men who will not lie; men who are not too lazy to work, not too proud to be poor; men who are willing to eat what they have earned, and wear what they have paid for. It is always safe to trust those who can trust themselves, but when a man suspects his own integrity, it is time he was suspected by others. Moral degradation always begins at home. Honesty is never gained or lost suddenly, or by accident. Moral strength or moral weakness takes possession of us by slow and imperceptible degrees.

Avoid—and young men especially—avoid all base, servile, underhand sneaking ways. Part with anything rather than your integrity and conscientious rectitude; flee from injustice as you would from a viper's fangs; avoid a lie as you would the gates of hell. Some there are who, in stooping to mercantile dishonesty and business—in driving the immoral bargain—think they have done a clever action. Things are often called by their wrong names; duplicity is called shrewdness, and wrong-heartedness is called long-headedness; evil is called good, and good evil, and darkness is put for light, and light for darkness. Well! be it so. You may be prosperous in your own eyes; you may have realized an envied fortune; you may have your carriage, and plate, and servants, and pageantry; but rather the shielding and the crust of bread with a good conscience, than the stately dwelling or palace without it. Rather than the marble mausoleum, which gilds and smothers tales of heartless villainy and fraud—rather, far rather, that lowly heap of grass we were wont often to gaze upon in an old village churchyard, with the simple record of a cotter's virtues: "Here lies an honest man!" There is nothing more sad than to be carried like a vessel away from the straight course of principle; to be left a stranded outcast thing on the sands of dishonor; a man bolstering himself up in a position he is not entitled to. "That is a man of capital," says the world, pointing to an unscrupulous and successful swindler. Capital! What is capital? Is it what a man has? Is it counted by pounds and pence, stocks and shares, by houses and lands? No! capital is not what a man has, but what a man is. Character is capital; honor is capital. That is the

most fearful of ruin when character is gone, when integrity is sold, when honor is bartered for a miserable mess of earthly pottage. God save us from ruin like this! Perish what may; perish gold, silver, houses, lands; let the winds, of misfortune dash our vessel on the sunken rock, but let integrity be like the valued keepsake which the sailor boy lashed with the rope round his body, the only thing we care to save. Let men die; but let angels read, if friends cannot afford to erect the grave stone: "Here lies an honest man."

HAWAII'S HERITAGE.

Latest from the Volcano. The lake of molten lava from the Volcano still remains at about 250 by 150 feet in diameter, and overflows its banks in all directions at intervals of a few days, thus gradually filling up the deep pit, formed by the break-down of March last.

There is yet no appearance of the upward thrust of the whole bottom of the pit, as is so often the case, but all of the filling is being done by the overflowing of the lake. The bottom of the pit is now a level floor some 400 or 500 feet in diameter with the lake in the centre.

The action in the lake is most intense at the eastern end, at which point the action is more violent than it was in Dana Lake before the break down. The boiling of the lake is incessant, the lava being thrown backward and forward in immense billows and projected into the air to the height of about thirty or forty feet, with frequent bursts of fiery spray to a height of sixty or seventy feet, which falls over an area of an acre or more. The lava thus thrown out and cooling on the east end of the lake has built a cone some forty feet in height and a hundred feet in diameter over the east end of the lake. The western half of the cone has fallen into the lake leaving the hollow interior of the cone in plain view from the western rim of the pit which is the present point of observation for tourists. In and around this cone there is a roaring fiery furnace, appalling in its tremendous manifestations of power. At night the light from the molten lava is so bright that every portion of the pit is lighted up, and the bluffs stand out in high relief against the midnight background, in most fantastic shape and color.

An island had been formed in the midst of the lake near the eastern end, some forty feet in length and twenty feet in breadth with an elevation above the surrounding surface of the lake of six to ten feet. The current of the lake is from west to east, the eroded top of the lake being divided by the island as it is borne past and remoted in the furnace under the cone. As the black crust of the lake is drawn in under the cone, it frequently leaves the surface of the lake around the

island a boiling, fiery red, against which the black outline of the island stands out bold and defiant; but as the surface of the lake occasionally falls several feet below its ordinary level it can be seen that the edge of the island is under-mined on all sides.

Col. Hodges has traveled wide and far, and his opinion of the volcano will command attention. He thus records it in the Volcano House book:

"I have seen many of the natural wonders of the world; the Yosemite, the Geysers of the Yellowstone, Niagara Falls, the great Muir Glacier in Alaska, the Colorado Canon, the great snow-covered mountains of Mexico, the Giants' Causeway in Ireland, Mount Blanc on a clear morning forty miles in the distance, Mt. Vesuvius in an eruption at night, BUT NONE OF THESE OFFER ANYTHING SO GRAND, SO AWFULLY SUBLIME, SO MIGHTY IN POWER as the great burning lake in the crater of Kilauea. O. J. HODGES, Sel. Cleveland, O.

THE HUMAN BODY.

In the human body there are about two hundred and sixty-three bones. The muscles are about five hundred in number. The length of the alimentary canal is thirty-two feet. The amount of blood in an adult averages thirty pounds, or fully one-fifth of the entire weight. The heart is six inches in length and four inches in diameter, and beats seventy times per minute, four thousand two hundred times per hour, thirty-six million seven hundred and ninety-two thousand times a year, and at each beat two and a half ounces of blood are thrown out of it, one thousand seven hundred and fifty ounces per minute, six hundred and fifty-six pounds per hour seven hundred and three-fourth tons per day. All the blood in the body passes through the heart in three minutes. This little organ, by its ceaseless industry, pumps each day what is equal to lifting one hundred and twenty-one tons one foot high. The lungs will contain about one gallon of air at their usual degree of inflation. We breathe on an average one thousand, two hundred times per hour, inhale six hundred gallons of air, or twenty-four thousand per day the aggregate surface of the air-cells of the lungs exceeds twenty thousand square inches, an area nearly equal to the floor of a room twelve feet square. The average weight of the brain of an adult male is three pounds two ounces, of a female two pounds twelve ounces. The nerves are all connected with it, directly or by the spinal marrow. These nerves, together with their branches and minute ramifications, probably exceed ten millions in number, forming a "body-guard" outnumbering by far the greatest army ever marshalled. The skin is composed of three layers, and varies from one-fourth to one-eighth of an inch in thickness. The atmospheric pressure being about fourteen pounds to the square inch, a person of medium size is subjected to a pressure of forty thousand pounds. Each square inch of skin contains three thousand five hundred sweating-tubes or perspiratory pores, each of which may be likened to a little drain-pipe one fourth of an inch long, making an aggregate length

of the entire surface of the body two hundred and one thousand one hundred and sixty-six feet, or almost forty miles long. Man is thus marvelously made. Who is eager to investigate the curious and wonderful works of Omnipotent Wisdom, let him not wander the wide world round to seek them, but examine himself.

THE CONTEST.

BY S. A. P. FREE.

You ask me to speak at the Contest. And I will if it doesn't molest. Those who are anxiously waiting to know Who, of the eight bright faces glow, Is going to win the medal. But "Medal," my subject, ah! now you hear, The medal I speak of, although not so dear, Is sought for by some as a prize of great worth, Middle-some Mattie, a middle-some earth. Isn't that a wonderful matter? First, Miss Middle-some Mattie wants to know The cost of Mrs. Green's bunnet she wore to the show. Then she asks her neighbor she flies with the news, And, Oh, Mrs. Brown, what was the cost of her shoes? But really I don't want to meddle. Then away to Mrs. Jones, and oh, my dear! "How is your health,—but did you hear Who got the medal at the contest? Other night, Miss Bertha Mills, 'twas my very delight: But so and so said,—But I guess I'll not meddle. But let Miss Middle-some Mattie for a while stand aside. And I'll turn my theme in a different tide: I am with Bro, T. W. Smith in his view That three or four prizes were needed, to do The eight contestants justice. After awarding the medal,

A BILLION DOLLARS.

An Attempt to Comprehend the Recent Congressional Appropriations.

From the Detroit Free Press. The Fifty-first congress made appropriations aggregating 1 billion 8 million of dollars, and did it ever strike you what that much money meant in material form? A dollar bill is seven and a half inches long, a billion 8 million of them would be 7,554,000,000 inches, or in round numbers 120,000 miles, almost half way to the moon. A band of dollar bills five times around the earth or a belt of dollars fifteen inches wide clear around the equator. A dollar bill contains twenty-two and a half square inches; 1,008 million would contain 21,680 million square inches, or 3,016 acres, and we then have a carpet of dollar bills spreading over more than five square miles of territory. One hundred \$1 bills may be squeezed into a space one inch high. 1,088 million of them would rise into a monument 100 miles above the surface of the earth. Counting 8100 a minute, a bank clerk would require 1,680 working days of ten hours each to count, this money, rather a long time for somebody to wait on the outside of the counter for his cash. In silver dollars this amount would weigh 31,500 tons, that is to say 1,575 car loads. An army of 441,000 men each carrying 150 pounds, would be required to move the pile, and if the dollars were laid one upon the other, running eight to the inch, there would rise a monument of silver 1,887 miles high, some distance further up than is the Grant monument in New York. Paying \$30 an acre for land this money would buy 100,000,000 acres, and paying the government price of \$1.25 per acre it would buy five states the size of Texas and twenty-five the size of Michigan. It would pay the salary of the President of the United States for 29,169 years, that is to say, for the next 5,010 Presidents, and it would be ample to meet the wages of the Vice Presidents for 126,000 years, or the next 31,500 of them. A private soldier in the regular army could be accommodated with pocket money out of it for almost 4,400,000 years. It would if distributed, give every state in the Union twenty-four new millionaires, and it would pay the salaries of two senators from each state for 2,300 years. And lastly the whole sum wouldn't buy a single breath of life for a dying man or do him a particle of good after the breath had left his body. The truth of God cannot be destroyed by any human agency. A lie on the throne or in the pulpit is a lie still; and truth in the dungeon, or in the heart of the despised of earth, is a truth still. And the lie in high places is on the way to defeat, while it may seem to be otherwise, while truth trampled in the street is on the way to victory. Selected.

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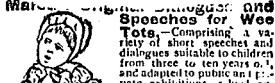
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OUR YOUNG FOLKS DEPARTMENT.

EDITED BY MISS ANSA BOZARTH.

This page is devoted to our young people, with the hope that they will make it of interest and value to themselves.

LOVE ONE ANOTHER.

"A new commandment I give unto you, That ye love one another as I have loved you, that ye also love one another," are the words of our Savior to us but addressed to his apostles on the night of his betrayal.

Through our minds eye we can see Him seated by the table, surrounded by the Apostles. There are only eleven now for one Judas Iscariot, has left the group and gone to tell the enemies of Jesus where he may be found. We can see the eleven looking in surprise and wonderment as Jesus tells them that the time is come when he is to be delivered to the Jews to be scourged and crucified. They believe that he is the Savior of the world and know that he has done many mighty works yet they cannot realize the magnitude of his mission.

And as he again commands them to love one another as He loved them, they are impressed with the depth of his love for us. And how great is that love when he, "who spake as never man spake," left the home of his Father and came to this world and gave his life as a ransom for our sins. And as we read the sacred record of his journeyings here, and study the instructions he gave to all that will come unto him, we can better understand the depth of his love, and purer, higher, and nobler desires are formed. We have desire to become more like him, pure in word, in thought and in action.

We can see how pure he was when here, by noting the many temptations thrown in his pathway, how that when reviled, he reviled not again; and he has taught us "Resist not evil, but whosoever shall smite thee on one cheek turn to smite the other also." Christ's actions were suited to his teachings, for when smitten he did not return the offence, but said "If I have spoken evil bear witness of that evil; but if well, why smitest thou me?" We cannot study the record left us by him without being drawn from things temporal to things spiritual, for He is constantly pointing us from earth to heaven, telling of the boundless love of the Father for mankind; and we are made to love him more and we become nobler, because we imitate the walk of our Savior. We have a greater desire to perform some deed that will comfort the oppressed. Although the aid given may be small, yet if we give it with a pure purpose we receive a righteous reward.

He teaches us that we are to love one another because he first loved us, and to not expect favors and kind-

ness in return; for if we love only them that love us we are no more righteous than the heathen, for they lend expecting to receive in return. But if that love is generous, unselfish, universal after the true spirit of human affection for all humankind we will reap an unselfish reward of the conscience—approval.

This world of ours which is so grand, would be grand beyond our conception, if we could always remember the injunctions of our Savior, and especially one which we might call the crowning one of all, "Do unto others as you would have them do to you." By doing this we would be the means of comforting many a weary pilgrim and at the same time make our position on life's heights doubly strong, also showing by our actions that we are striving to follow in the footsteps of Jesus.

We are not the only ones benefited by performing a kind act, we set an example worthy of imitation and others are prompted to do good. Thus the great work goes on and we are humble instruments in his hands of assisting in the great work of saving souls.

M. PERMELIA.

Confide in Your Parents.

John Edwards was a bright amiable boy whom everybody loved for his good disposition and winning ways. He was always ready and willing to help his playmates or school fellows out of difficulties if he could do so honestly but would never tell a falsehood nor keep anything he found without trying to find the owner of it.

One day on his way from school he found a gold piece, he did not know the value of it but thought it must be valuable and his first thought was that it would enable him to get some things which he had long wanted. He ran home in great glee but kept his secret to himself, for although he wanted to be honest he wanted very much to keep the coin and of course knew that some one had lost it. He argued with himself that if he should say anything about it some one to whom it did not belong might claim it and he would be compelled to give it up when he had a better right to it than they.

Matters went on in this way for several days, Johnie's mind being so disturbed in the mean time that he could not think of his lessons and got a reprimand from his teacher. The constant fear of losing the coin added to the thought that he was not doing right almost made him sick. At last he could bear it no longer and determined to tell some one. In this he made a very unwise decision for had he told his parents or his teacher all would have been well, but instead of this, he told his seatmate, Luke Johnson. Now Luke was older than Johnie and amoral, not having been

properly taught, he at once advised Johnie to keep it and spend it, because said he, it may have been lost a long time ago or by some one passing through the country, at any rate do not say anything about it until some one speaks of it.

On the Saturday following Johnie's father went to the village and took him along. Now, thought Johnie, is the time to spend my money, so he went into a store and looked around to see if the things he wanted were there, but he feared if he should attempt to buy, the clerk would suspect him of having stolen the money, so he went home without making his intended purchase, feeling worse than ever about it.

On arriving at home he found a strange man there whom his mother said was the sheriff. This gave Johnie a terrible fright for he was sure he had come to take him to take him to jail for having kept the money. When the sheriff went away having talked with his father a while, Johnie was greatly relieved but determined to no longer delay telling his mother about the coin.

After relating all the circumstances and his troubles about it his mother said she would have it advertised, and if no one claimed it he could have it to use as he pleased, but advised him if in the future anything occurred and he should be in doubt as to what was right, to at once confide in his parents and he would save himself much trouble.

USCLE E.

Letter From Sr. Nellie White.

DEAR ENSIGN:—As you have opened a department for the young people I thought I would send in my little mite.

I like to read the ENSIGN very much and I think it is doing a good work.

The Saints are alive in the work in this vicinity. We have a prayer meeting every Sunday afternoon at half past two and it is always a season of rejoicing for the Saints that live faithful. We were all made to rejoice to see Mrs. Grayne obey the gospel. She was baptized a week ago Sunday. Her son and daughter obeyed the gospel this spring, and it was probably by their faithful living that their mother obeyed. I fear we as young Saints do not realize the good we might do by our faithful living.

We attended a tent meeting at Deepwater Sunday, ten miles from here. We went in time for eleven o'clock meeting and stayed till after night services and then drove back by the beautiful moon-light. We heard two good sermons and had prayer meeting in the afternoon. Bro. D. C. White spoke in the morning and Bro. A. White in the evening to a large congregation.

We were all glad of the pleasure of having the reunion here at Lowry City, and we and our friends are anxiously waiting for the time of its meeting.

Lowry City, Mo., Sept. 21

For the Children.

This time I write to the boys and girls of the church. I want to have a short talk with them on the subject of religion as it is one of the most important questions of the time.

As a rule the children of Saint parents are in most cases members of the church, which is perfectly right. Then they should be, and most always are taught the first principles of the gospel in which they should be very careful to let their light shine just as bright as possible; for every one outside of the church is watching and every time you make a crooked step there is some one ready to say, There look at that, that is the way with the Latter Day Saints, they will all do just that way; now how much better is he than we who are not in the church at all.

My youthful friends, this is a true picture of what the world will say of the Christian who walks not in the way of truth. Let us therefore be ever on the alert and walk in that straight and narrow path, and let our light shine brightly that others may be constrained to seek God in youth.

Recollect boys and girls that every one has an influence over some one else, walk so therefore, that the younger children may follow in our tracks, and not be out of the road of virtue and truth.

Yours in Christ.

W. H.

TRUST YOUR MOTHER.

"Jennie, I would not have my mother know I am keeping company with John for anything in the world."

"Why, Clara, is it possible you would do a thing you would be ashamed or afraid to let your mother know?"

The above conversation is only one of many of like nature which have been heard by the writer at various times and places, and never without a feeling of sorrow for the girl, almost or quite a young woman, who has already strayed so far from the path of rectitude as not to be willing to trust her mother, she who above all others should have her child's entire confidence, that she may assist her in avoiding the many snares laid by the worldly wise for her all too unsuspecting feet.

Many a pure and innocent young lady has, by failing to trust her mother been inveigled into doing things which have made all her future life miserable. Girls trust your mother, and remember that when you are tempted to do anything you do not want your mother to know you are treading on dangerous ground, and your only safe plan will be not to do it.

Aunt M.

Letter from Brownville, Nebraska.

BRO PRIT:—I think the ENSIGN is doing much good; what is good is of God and so we should rejoice. May Zion be built up; let us do our part and fear not, for there is a set time for every purpose and God will bring to pass that which Saints

have long desired, the redemption of Zion.

In the Brownville branch are twenty-one members; J. B. Goldsmith, president; Fredrick Tucker, priest; and myself deacon. It was organized last winter under the direction of Bro. Caffall and Waldsmith. Preaching Sabbath evenings and sacrament once every month, help us along on our way, for it is there we learn and are edified by the Spirit.

Representatives of the American Sunday School Union held forth in the M. E. church yesterday and the Saints went to hear. Our worthy presiding elder was called into the pulpit and offered up prayer. The preacher called him Bro. Goldsmith and there seemed to be a brotherly love toward the Saints which I was glad to see. Let us stand in the office to which we are called. Jesus knows where it is best for us to be, and if we stand till He says come higher, it will be well with us. I know it is the desire to climb higher, but we should consider whether we can honor God if we attain to that which we desire.

Young men who are in the priesthood should have it as a frontlet before their eyes, that their duty is to never bring the priesthood unto reproach. I fear for myself in this and my prayer to God has always been, that I might never cause his holy order to be evil spoken of. If it is best to be a lay member, God knows what is best suited for us, let us be happy in that and do what these hands find to do. It is a willing mind that pleases the Lord. I might be ordained an elder and bring trouble to myself and the cause, because my office was to be deacon and my duty was there. Let us be careful that we do not fall through aspiring to places in the church we are not fitted for. We may be ordained by some aspiring man, and have no calling of a divine source. The Scripture says, the Holy Ghost should be in the one ordaining, and also every man should be ordained according to the gifts and calling of God unto him.

Your brother in the gospel,

JOSIAS H. DUNN.

Sept. 14, 1891.

Good for the Man of God!

The Sixth street Baptist church in the city of New York has, as permitted by order of Judge O'Brien of the Supreme Court, mortgaged its entire church property to Rev. David C. Potter in pay for two years' services as pastor of the church at a salary of ten thousand dollars a year. If the church society does not pay the twenty thousand, the reverend worker can foreclose the mortgage, bid the property in, receive a sheriff's deed therefor, and then have a property all his own to live in, to lease or to sell. Thus this church is as clay, in the hands of the Potter, who may be counted as a sure winner of an earthly tabernacle, if not of one made by human hands, eternal in the heavens.—Advance Thought.

CITY CHURCH DIRECTORY.
Kansas City, Mo., 231 Wabash Avenue.
A. Allen, pastor.
Denver, Colorado, Euclid Hall, Fourteenth street, Omaha City Hall, E. F. Shupe, pastor; residence, Valverde.
St. Joseph, Mo., Seventh street, near Farson street, M. H. Forscutt, pastor; residence, 1110 Francis street.
Chicago, Ills., 211 West Madison street.

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"OUR CREED: ALL TRUTH."

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TO THE WORK.

Life is dependent upon activity. To cease to move is to cease to live. This is especially true of spiritual life. The man or woman who would be alive in Christ must be active. Christ's church has been compared to a human body, and we are each said to be members of that body. Just as literally as our hand, or foot, or eye, or any other member of our body would perish or become useless if not exercised, will those who may be members of Christ's body become useless and in a sense dead who remain inactive. Let those therefore who want to be thoroughly alive and strong go to work and do something. Never for a moment entertain the thought that you can do nothing.

This is a big world there is plenty of work for all, and what the world, the church and Christ needs is workers, go to work anywhere but don't overlook the little things. We have plenty of men and women who stand ready to take hold of some big work, but it is the little things that suffer, and by taking hold of these, you not only take hold where you are the most needed, but thereby develop yourselves for a greater work which may afterwards be required of you.

Look around you and you will find that the people who are happy, who have influence and who are of real worth are workers. On the other hand those who mourn their spiritual dirth, those who only see darkness before them, and those who grumble and complain, and find fault and are miserable, and make everybody else miserable around them are those who do nothing. They are dying because of inaction. They may pray and continue to pray, but they will continue to die unless they go to work and do something. It is work that they need. Therefore go to work and you will begin to live, and life will be worth the living.

Attend the Lowry City camp meeting and help to make the first effort in this direction in southwest Missouri a grand success.

What has Become of the Kingdom of God?

There was a time when the government of God was established on earth; not in all its fullness and completeness, but yet sufficiently to transact business in the name of the King, and to make men and women citizens of the kingdom. Messengers came from the courts of glory, properly commissioned and endowed with authority, to cause the organization of this government.

One of the first commissioned "was a man sent from God whose name was John." This man was sent to prepare the way, and introduce to the world, Christ the Prince of the kings of the earth, "(Rev. 1: 5), 'who should eventually be King over all the earth,' (Zach. 14: 9). Angels had previously announced his advent in the world. Prophets had testified concerning him and his mission, and at his baptism God himself, acknowledged him openly, by declaring, "This is my beloved Son in whom I am well pleased." When interrogated by Pilate as to his claim as king he did not deny, but declared that his kingdom was not of this world. His was nevertheless a kingdom, though spiritual, yet real, and a more perfectly organized government never existed; so perfectly was it organized that it contained within it power to control even the elements of the world, to stay, when necessary, the operation of natural law, and the very heavens seemed to be subject to its control.

A means of communication was established between the heavens and the earth and messages were received and delivered. Men were commissioned to act in the name of the King, the effect of which was the same as though the King himself acted. To that extent were the acts of these men recognized, that what they did in the kingdom below, was recognized and honored in the courts above. What was bound on earth was bound in heaven, what was loosed on earth was loosed in heaven; when a name was placed on the register below, it was registered above; so completely was the government above and the government below identical and united.

The citizens of this kingdom too, were not left in ignorance as to their relationship to God, nor dependent merely upon the words of those who were their instructors, but they themselves received the seal of their citizenship, in the form of spiritual power called the gift of the Holy

Ghost, which opened their understanding to spiritual truth, and revealed to them the mysteries of God so that they knew they were indeed borne of God.

We who are living nearly 2,000 years further down the stream of time, recognize the great change that has taken place in the religious world, and have a right to ask what has become of the government once established, known as the kingdom of God. There are men on earth to-day who profess to represent that kingdom, but oh, how changed. Instead of their being any communication between the church above and the church below, if any one should claim such a thing, they would be liable to be thrust out. Instead of men being commissioned and set apart as ministers by angelic administration, as formerly, no such thing is tolerated now, as only devils manifest spiritual power now. Instead of receiving their commission from Christ, men now take the commission "given to the eleven" to preach the gospel to every creature, and apply this commission to themselves, when ever their authority is called in question. Instead of having a perfect code of laws, known as the gospel, they have only a history of the gospel, which they esteem as much better than the gospel itself, "For the gospel came not in word only, but in power," and this power is very objectionable in this enlightened age. It is so much better for the mind to be left perfectly free to believe anything one may please, instead of having any one say "Ye must be born again," or for any man to tell them the absolute truth.

These changes, almost force one to believe that Christ spoke the truth, when he predicted the capture of this kingdom by the wicked. His own words are, from the days of John the Baptist until now, "The kingdom of heaven suffereth violence and the violent take it by force." Then this is what has become of the kingdom of God, the violent have taken it by force. John was one of the first victims, Christ another, and we are told that each of the apostles suffered death by violence. Thus was the kingdom prevailed against in fulfillment of Daniel's prediction, "I beheld, and the same horn made war with the saints and prevailed against them."—Dan. 7:21.

So we are not left in ignorance as to what has become of the kingdom, nor should we feel at all dismayed. Our faith should rather be increased, in the promises of God, that this

condition will not always continue but the same God that declared the kingdom should be taken by violence, also declares, "That in the days of these kings should the God of heaven set up a kingdom that should never be destroyed, and should not be left to other people."—Dan. 2:44. The kingdom in Christ's day was given to another people in fulfillment of Christ's words in Mat. 21: 43, "The kingdom of heaven shall be taken from you and given to a nation bringing forth the fruits thereof.

Let us therefore keep in memory the kingdom as Christ first established it, and we shall be prepared to accept it when re-established on earth according to his promise.

EDITORIAL ITEMS.

Those who are beseeching the Almighty for spiritual strength should be careful to utilize all they already have. When this is exhausted and a demand for more strength is made the demand will surely be respected.

If nothing happens to prevent, we expect our reporter, Sr. Belle B. Robinson, will attend the Logan Reunion to take the sermons and other matter of interest during the session, and those who are not able to attend the reunion, can have the benefit of the sermons of some of the best talent of the church, by subscribing for the *Ensign*.

The desire of the *Ensign* is to give its readers the best church literature and news obtainable. This takes both time and means and we hope our readers will appreciate it and in part show that appreciation by remitting their subscriptions as soon as possible, for in proportion as we are supported in this way can we give better returns for that support. It is a labor of love and has thus far been nobly sustained and we hope to merit an increasing continuance.

A very excellent way for one to display his wisdom is to avoid interfering with that which is none of his business. It certainly indicates a lack of that most precious gift for any one while happening to be in a field which belongs to another, to listen to stories of disaffected members and proceed to constitute himself a sort of committee of one, to correct that which he afterward discovers he knows nothing about. Such can have only themselves to blame when they awaken to the fact that their influence for good has diminished very materially if it has not entirely departed.

If you desire to keep posted in the affairs of the church subscribe for the *Ensign*.

Don't fail to get a copy of next week's *Ensign*, it will contain a sermon by Elder Joseph Luff, subject, "The One Mighty and Strong."

We have received the news of the death of Sister E. C. Brown of Pomona, California, but as we did not receive the items in full are not able to give it regular notice. Sister Brown embraced the work in 1848 and died in full faith.

We again call attention to the sermon in this issue, do not fail to read it because it may appear longer than usual. It was too good to throw any of it away and is worthy of being read and re-read till our natures become thoroughly imbued with the spirit under which it was delivered, and our minds and hearts are permeated with the truths advanced.

Several hundred copies of the *Ensign* will be distributed at the Logan Reunion for the purpose of bringing it before those who are not acquainted with its merits. If perchance a copy should fall into your hands and you are not already a subscriber, please examine it carefully and see whether you can invest \$1.00 that will bring you better returns. Each issue contains a sermon, articles on doctrinal matters, news from the different branches of the church, items of general interest, etc., etc.

But may not these two gifts—prayer and work—be combined in the same person? Shall we conclude that only shirks and cowards pray, and that only the prayerless are brave and faithful? Cowardly complaining to God, or the lazy asking for that which we are not willing to work for, or fight for, is not true prayer. Prayer seeks guidance and strength in doing the right thing. It means inspiration, activity, not moping in idleness or hiding from duty or danger. We must pray all the more because we must work and fight. The faithfullest workers and bravest fighters have ever been found among the devoutest worshippers. Cromwell's men who went from their knees into battle were invincible. The Daniels that bow in prayer morning, noon, and night, stand firmest when danger is to be faced. He that goes oftentest and with devoutest spirit up stairs to pray to God, will, when he comes down stairs, have most strength and courage to fight the devil.—Sol.

Sermon by Elder Joseph Luff.

Delivered at Independence, Sunday morning August 23d, 1891.

[Reported for the ENSIGN by Sr. Helle Johnson.]

"And what shall I more say? for the time would fail me to tell of Hideon and Barak and of Sampson and of Jephthae; of David also and of Samuel and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments; they were stoned, they were sawn asunder: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy;) they wandered in deserts, and in mountains and in dens and in caves of the earth. And these all having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."

If you will take the rendering of this last phrase as given in what we accept as the Inspired Translation, it is, "For without suffering they could not be made perfect," or words to that effect. Notice also the difference in the last two phrases. The one reads "God having provided some better thing for us, that they without us should not be made perfect." As given in the Inspired Translation it is, "God having provided some better thing for them, for without suffering they could not be made perfect."

I have read from Hebrews 11, beginning at the 32nd verse and continuing to the end of the chapter.

And in this connection I wish to consider something to which reference is made in the first epistle of this same Paul to the Corinthians, 12th chapter, beginning with the first verse he says: "Now concerning spiritual gifts I would not have you ignorant. * * * But the manifestation of the Spirit is given to every man to profit withal." It is to the last clause which I have read that I would especially call your attention as associated with what has been selected from the 11th of Hebrews, "To profit withal."

That which can not profit cannot be said to be of the Spirit or else God is mistaken in the appointment of the Spirit unto that work.

When request was made this morning, before coming here, that I should occupy the stand, there was some hesitation in my mind. I had not thought of doing so. But upon

consenting, the subject introduced on last Sunday morning came again to my mind and I thought that it might possibly be wise to present, by way of explanation, other thoughts connected therewith.

It is sometimes extremely difficult, if one shall step a little outside of what is considered the beaten track in sermonizing to so express himself that all will understand what he means. Addressing a mixed audience and crossing traditions to which they have been accustomed, some are apt to misunderstand,—as one Elder expressed it, "They will hear with their elbows."

I say this as illustrating the possible necessity of stating more clearly if I can, the position I have taken upon this particular matter.

I stated briefly, last Sunday, if I remember correctly, that I had felt impressed for years with the necessity for making our true position more clearly known to the world; that the design of the gospel of Jesus Christ was to assist men and women in character building and was not for the sole purpose of gratifying the curious within them while they remain here; that eternal life was the end or aim and that its attainment was only made possible—that is in the sense of our enjoying it with God and Christ—through our taking on the Christ nature, and that the gospel as devised in the wisdom of God is the means best adapted to that special end, and that any abuse of whatever nature which might be found connected with that gospel would be as injurious to those within the fold as to those without.

It is very pleasant for us to sit in our accustomed place in the church while the elder is using the Bible as a means of making odious comparisons between our faith and the faith of our neighbors, and so long as he shall confine himself to the work of manufacturing and firing bombs that shall pass safely over our heads and hit the naughty Gentiles, we feel satisfied, but if he shall aim so as to hit some of those who consider themselves within the fold—some of those who sit on the front seats, the effect is not always so pleasant for those addressed—judged in the light of immediate consequences.

Taking under advisement the thought that character building or the taking on of the Christ nature is the design of the gospel given by the inspiration of the Almighty, it is natural that we shall turn to the Bible and learn something of its effects upon the minds of the different persons who were influenced by it in the distant past, and taking for granted that humanity is very much the same now as then—that no very material change has taken place in men's hearts—we may naturally suppose that with the same forces in operation to-day and affecting the same kind of individuals, like re-

sults will be manifested. If the church of to-day—the Church of Jesus Christ of Latter Day Saints—has felt and seen only the pleasant part of the expiencies referred to, then after making comparison of this fact with what we find recorded in the New Testament as affecting those of eighteen hundred years ago, we are at a loss to know wherein lies our guarantee that the same cause produces the same effect or how it is that but one side of the picture stares us in the face at the present time, while two or more sides confronted them.

We take it for granted that the church in early days was very richly endowed with what is spoken of in Paul's letter as the Holy Spirit, and that the manifestations resulting from or through the operation of that Spirit were abundant; in fact, upon this testimony here referred to we base our argument when we approach the world with the gospel message, stating that the unchangeability of the character of God implies that like results should be found wherever His Spirit is operating now. Will you permit me, then, making use of this same logic, to call your attention to the fact after having read the passages with which I prefaced these remarks, that there was a dark side to the picture eighteen hundred years ago, that while some received their dead raised to life again, there were some whose dead were not restored though undoubtedly they prayed with the same earnestness and exhibited the same earnest devotion of spirit as did those to whom this manifestation of God's love and power was vouchsafed.

Shall we not have a repetition of the same results when the same forces are manifested in our day? Here we have the statement that God manifested his power when the lions' mouths were stopped and Daniel saved; that the flames had no effect upon the three Hebrew children; that in many instances God interposed his wondrous power and love for the preservation of his faithful servants who had refused bowing the knee to idols, yet we find recorded other instances where men, equally good, whose life work was possibly as acceptable in the sight of God, were left to torture and to death; that while around some men who went forth fearlessly to do their work, God throw the arm of his power like a wall of fire, yet others equally good were compelled to hide themselves in caves of the earth and to clothe themselves in sheepskins and goatskins that they might not be detected and destroyed. Yet the book says these ALL obtained a good report THROUGH FAITH. Why were there experiences so different? They all kept the faith. The statement in the latter part of the chapter is that they received not the promises extended to the saints, God having re-

served some better thing for them THROUGH THEIR SUFFERING, "FOR WITHOUT SUFFERING THEY COULD NOT BE MADE PERFECT." If humanity has not materially changed the necessity remains and will confront us somewhere in our religious experience, that people will be left to endure "bonds and imprisonment" to torture and to death, that people will need to devise means by which, under their human ingenuity, they may escape some of the consequences of their faith, and for me to make the announcement that a man is lacking in faith because he cannot bend events to his will and cause a miracle to be wrought for his deliverance is simply to say that these statements of the gospel are false as the enemy could make them, when it says that "these all died in the faith." If we contend for like results in a like condition of the world, we should not be astonished if the dark side meets us with as much force as does the pleasant side. The thought we tried to impress last Sunday morning was this: That in our earnestness in contending for some of those things that are more pleasant to us we have sometimes to our injury obtained what we contended or continually importuned for, whereas if we had been content to take the discipline that God intended for us it would have tended more to our credit, elevated us higher in the estimation of God and secured us a position nearer in line with those who came up "out of great tribulation," than by making God give us just what we wanted.

I was at Plymouth, Massachusetts, a while ago and saw a person who afterwards met me in Boston, and while talking about certain things the use of which in eating and drinking was proper or improper, he made the statement, just as I heard a brother make it in Canada once, that there were some things which his wisdom led him to pronounce upon as being injurious, and that there were some things which the law of God in his revelations to the church in latter days led him to consider improper, but said, "I am of the opinion that when I offer a prayer to God, when certain things are upon my table and constitute the meal of the hour, and I ask his blessing upon these things, that God by his blessing will prevent the damage which would have accrued to me had I not asked his blessing upon that food." Some of you may remember a statement made by me with regard to a chum of mine when a small boy, named Swain. The boys, in those days used sometimes to get into mischief just as they do now. This boy, when making a trip to an orchard to steal apples, would invariably find some corner and kneel down and ask God to protect him from being caught. I see you all smile at this, but I want to ask you, as

Latter Day Saints, if we are not doing the same thing. Suppose there should be found a man in this audience—I hope there is not—addicted to the use of tobacco or strong drink, and that person goes down on his knees and asks that God will protect him and bless him in his eating and drinking and so direct his steps that no injury may occur to him, but that he may live in health and serve such purpose as God may have in view in his life, and does this although he turns to the Word of Wisdom and finds there a plain expression of God's dislike of such practices. Where is the difference between the boy Swain, and the Latter Day Saint who partakes of that which God has plainly told him is hurtful to him and asks God to protect him while doing it? A man puts upon his table that which he is satisfied is hurtful, but says to me, "When I require you to ask a blessing upon that food I take it for granted that God will bless whatever is put there." I asked one such brother whether he supposed, if he should put upon the table a cup of laudanum, its poisonous character would be destroyed, and that those who might partake of it would be preserved. He said that he was not exactly satisfied as to that. I said to him, "Brother please draw the line between the laudanum and these forbidden things. Where shall it be drawn? I want to know.

Suppose an individual partakes of things which he or she knows to be injurious, although the blessing of God has been asked upon these things, and some injury shall accrue to the body, disease shall fasten itself upon them and in the course of time they find it necessary to call upon the elders of the church to administer to them. They are administered to and are relieved from their disorders; they are made strong and well. A veritable miracle is wrought. Now suppose those individuals should arise in the testimony meeting on the next Wednesday evening and begin to draw odious comparisons between themselves and those who had not faith enough to secure like miracles in their houses and kept exhorting others to have faith to secure the visible gifts. Just here this question arises: If I shall recognize the existence of and receive the gifts of wisdom or knowledge and that wisdom or knowledge tells me that it is inconsistent to ask the blessing of God upon any single thing that He has in his revelations given me to understand is not good and therefore I avoid the use of it, and in consequence of avoiding the use of it my body shall be preserved from the diseases referred to and therefore I never need to have a miracle wrought to rescue me from the consequences thereof, where has the power of God been most markedly manifested, through the gift of wisdom, saving me from the neces-

city for calling upon the elders, or in the manifestation of his power to heal the body that has been corrupted by sin and to save me temporarily? Where has God's law been most honored? Has it been in saving the one man from the consequences of his disobedience, or has it been in saving the other from a disposition to sin.

You may say that this wisdom or knowledge or whatever it may be is excellent, but there is no display; that the individual possessing it may go through an entire lifetime without a remarkable incident in the course of his journey. You never see where God steps down and works a miracle on him, and some may say that the Almighty has very little to do with that individual, never displays his power in that man's interest. Yet he is doing a work for that man which it would be better for us all if it were manifested in us. The question is—Is he developing character—the Christ nature—if so, are you doing more with greater display? We should understand that if men grow in knowledge and virtue, take on the Christ character, that character will be manifested in their obedience and loving submission. It is not in creating the necessity for extraordinary events in order that the Lord may come to our deliverance, but in gradual development in the line of experience in this life, by living in such a way as to render unnecessary any extraordinary display in our behalf or interest. We should not continue in sin that grace may abound. The gospel is to save us from a disposition to sin. I have thought, sometimes, when I have heard a good deal of boasting going on (though not intended as boasting) by parties who claimed such extraordinary manifestations of God's power, that if they would put themselves alongside of Jesus Christ they would be ashamed of themselves, for Jesus Christ never boasted of these things. There was manifest in him that which enabled him to know and show that it was better to bow to the divine behests, receive them as they came and subject himself to their demands, than by disobedience or neglect to render necessary the frequent interposition of super-human power.

Now, I believe with you that it is a great favor shown of God,—a wonderful blessing—a divine kindness that can never be sufficiently appreciated, for the Almighty to condescend to exercise his skill and power where the enemy of souls enters in and tortures a human body—destroying mind and body.—I say, I think it is a wonderful kindness on the part of the Almighty to cause that enemy to be cast out, but I think that God ninety-nine times more if he gives me the grace by which I keep the enemy from entering at all. I should rather there should not be need in my life for

such manifestation, but if the emergency arises I thank God that it can be met. I have traveled with elders who seemed to rejoice in coming in contact with such things, that under them might be displayed the power of God in their relief, but I have preferred to escape all such experiences. My preference has been to keep as far away from those cases as it was possible and at the same time be faithful in the service of God.

There are conditions of life today in this church, I mean in the membership of the church, which have become settled and permanent and which, probable, no power will ever change. There are some who have been members of the church, who are under the influence of adverse spirits to-day and will be while they live, because they have presumed upon the kindness of God and insisted upon the necessity for God working miracles. They trifled too long. How do I know this? The same as I know the gospel is true. By what senses I use and the discernment given me. Our duty is to "come up higher." If a man invites evil upon himself, he should not complain if some time it comes to stay, and no power is given him of God to force it from him.

There confronts us to-day an emergency, greater than anything that has confronted us in the past. As the platform of opportunity widens, or just in proportion as the world gives us opportunity will the enemy take advantage. The things we have depended upon will be taken advantage of by the enemy. There will be brought into sight that which will call for stalwart men; that will call out the men who have not considered any difficulty too trifling to expend the strength they had in meeting it and who will thus adorn any position they may be called upon to occupy, while those who have called on God and presumed that he would aid them independent of their own exertions, presuming always upon the grace of the Master will be found at last, in a condition far short of what they had hoped for at the commencement of their career.

I turn with a great deal of satisfaction to some statements made in the word. If the Almighty has anything to do with the experiences that come to us in this life we may as well conclude at once that there are distresses and perils awaiting us in this world, where we shall be left to our own resources, unless we have more to depend upon than had the Son of God. There were emergencies where he was left to fight it out by real courage—where he was left until the very last extremity without the intervention of divine power in his behalf. Do you know of any other way of attaining to the Christ altitude than by the same processes by which he developed and travelled.

My object in speaking to Saints often is to stimulate thought, and I repeat what I stated on last Sunday morning, viz., you do not always give a man a dollar because he has earned it, but in some instances—in a good many instances—you give a man a dollar because he is a beggar and he needs it. Will you permit me to emphasize that statement here, although I may be called to account for it, as I hope I may. The Almighty has given to some of us remarkable open manifestations, not always because we deserved them, but because we begged for them and insisted upon having them and they have proven injurious to us when obtained, because through lack of wisdom we abused them, or they did not serve the purpose for which my text says they were originally given.—"TO PROFIT WITHAL."

I want that recorded for all it is worth. Set it down as meaning all I have stated it to mean without shading or discounting it in any sense.

It has been my fortune, or misfortune to come in contact with some things in the church since my admission into it that have been most unpleasant in character, and sometimes, while ministering the word of correction or rebuke, some people have thought what was said and done was extremely hurtful. Sensitive minds have been shocked by such plainness of speech in handling the sacred traditions of the past—sometimes have attributed wrong motives, while it has, in fact, been harder for the individual speaking or doing than for those receiving or hearing. But the great question is whether the object of the servant of God in the church of God is the same as in the world—Is it to enter to the tastes of his audience or is it to look beyond present feeling, to the great object to be obtained—to point out, all along the line, the steps essential to the final occupancy of higher ground. Is it, or not necessary that he utter words of caution regarding the dangers that he sees all along the line?

It was my fortune to be associated once with a man who was very liberally endowed with these things. I have been referring to—these "gifts." On one occasion I stood with him when he made the statement to a certain person that because of the righteousness of her life and because of the earnestness with which she was serving God, she should be blessed and her life spared until the coming of the Son of Man. I made a note of it. I had to send an elder to preach her funeral sermon a few months afterward. She was one of the best souls I ever knew—pure as mortal could be. I have in mind another to whom that same man predicted the same thing and who in a short time afterwards passed away also.

I took occasion in conversation with this individual, some years afterward, to call up some of these things and asked him if he did not really think it was time to call a halt—to reconsider—and decide that it was necessary to make a change. He said that if the spirit which made him testify of these things was not true, then the spirit that testified of the gospel was not true. I had occasion to call to his mind several of these things and asked him if in the face of these facts he was willing to say that those utterances were of God. He was afraid to do it. I said to him, referring to a certain branch, "you brought that spirit into that branch and you damned it to all eternity." I made no mistake in this statement. I passed through that locality recently. As it was years ago it is now. All the power of the church has been brought to bear to save it without effect. Why was that? Because there was produced a condition of mind which was taken advantage of by the arch enemy whose business it is to step in and counterfeited, and he took such advantage of it as to spoil nearly all that had made that branch beautiful in the distant past.

I ask you, as a minister of the gospel, passing over the country, seeing every week of my life the condition of different branches and members, is there not a necessity for sounding, sometimes, a word of caution which will put people upon their guard with regard to these matters and that they may be able to understand the purpose and character of whatever spirit comes to them.

But, says some one, "I do not see how I can understand when the spirit comes to me, or how I am to judge of it until it has done its work." I am sorry for you if you cannot. I make the statement that if any spirit knocks at my mental house and asks admittance, I have the right to ask, "Who are you?" "What is your business?" It need not come in without my consent unless I am overpowered. If I have no right to challenge, as a man, whatever seeks possession temporarily of my mentality, what am I? Where is my boast as a man over the brute. If I am never to know until after it has done its work and then to judge by the good or bad results of its work, is it not possible that it may take more years to redeem from the evil than it would have taken minutes to prevent the work? Is it not true that in the church, to-day, evils that have been resultant from such work as I have referred to have precipitated branch disorders from which the years between this and the millennium may be taxed to extirpate them? I have entered this protest against Spiritualism wrought the church, and must I be still if I discern its attempt to force itself within the church?

The question arises, what has there been in the introduction of our work in places that has tended to such a condition of affairs? In the first place some have taken it for granted that it was our business to crowd before people of the world a wonderful display of miraculous power, such as has been associated with the gospel. Hearers have decided in consequence, that because so many remarkable things have been done they will join that church and share in those "signs." They conclude that there is everything to enjoy and nothing to endure. They have heard read only the first part of this chapter, the latter part was left out. They think that God will give them like experiences with Daniel and with Shadrack and other worthies of whom we read, but never stop to entertain the thought that they must prepare themselves for the other. When people live from day to day and from week to week under these happy conditions, and then comes a lull they are disheartened and fail, forgetting that Paul who was so wonderfully favored by special deliverances at times, was at other times left to bonds, stripes, imprisonments and finally death.

When I read the record of the manifestations of the Spirit, it seems that the order in which they are mentioned is the wise one. When we are seeking for a revelation of the kindness of God we should observe that order that we may have the wisdom to use all that we get, so that none of it shall be hurtful because of its abuse. We should not crowd such a wonderful display of signs into the shop windows of our discourses lest those attracted thereby may find on entering that the other class of experiences we failed to hang out more than outweigh. We should make a fair exhibit of our average stock, that those entering may not be disappointed. That they may find nothing but what was advertised.

The great purpose, I repeat, of the gospel is to develop a character which will reflect the mind and disposition of Jesus Christ, and we should rest in God's hands, content with the thought that whatever shall come to us, whether of pleasure or trial, shall be only that which is essential to our becoming more like him. By this reasoning is revealed the necessity for caution such as we tried to announce a few days ago, and it will bear to be repeated again and again, that anywhere and everywhere, where men are looking for and expecting wondrous future good from God, they should expect it through the development alone which God has ordained for them. I would not have you understand that I would discount one of these gifts that God has provided. If he has purposed that we shall receive anything I am ready to receive it.

ZION'S ENSIGN.

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

Independence District Directory

- I. N. WHITE.....Missionary in Charge.
- J. A. ROBINSON.....President
- F. G. PITT.....Vice President
- ALFRED WHITE.....Bishop's Agent
- E. ETZENHOUER.....Clerk and Treasurer.

Independence Branch Directory.

- F. G. PITT.....President.
- ROBERT MAY.....PRESIDENT.
- J. B. SCOTT.....Teacher.
- J. A. McGUIRE.....Deacon & Treasurer.
- R. J. CHANFORD.....Clerk.

Sunday School.

- H. R. MILLS.....Superintendent.
- WM. CLOW.....Assist. Superintendent.
- EARL CORTELLA.....Secretary.
- EMMA MILLS.....Assist. Secretary.
- WILL H. MILLS.....Treasurer.
- F. G. PITT.....Chorister.
- MATTIE BOZARTH.....Asst. Chorister.
- BELLE ROBINSON.....Organist.
- MATTIE BOZARTH.....Assistant Organist.
- ADA PITT.....Librarian.
- CLARA BRENNAN.....

LOCAL NEWS.

Three were added to the branch by baptism on last Sunday.

Bro. Geo. E. Harrington preached at Atherton, Mo., on last Sunday morning.

Bro. Arthur and sister Emma Mills started Sunday morning for Pittsfield, Ill.

Bro. W. H. Williamson has returned from his business trip to Columbus, Ks.

Bro. Hiram H. Robinson, after a few weeks rest, has again started for his field of labor.

Evening services at Walnut Park on last Sunday were conducted by Bro. Clow and Harrington.

Bro. and Sr. Layton and Bro. Deppy, of Lee's Summit came down on Sunday to attend services.

Bro. J. A. and W. N. Robinson with their wives took advantage of the cut rates and took a trip to Peoria, Illinois.

Bro. and Sr. H. R. Mills were called to Pittsfield, Ill., by the serious illness of Mrs. M. S. Frick, sister of Sr. Mills.

Bro. J. A. Robinson addressed the Saints on Sunday morning and Bro. Pitt in the evening. Both sermons were reported.

Bro. J. H. Thomas has been home for a few days laid up with a sore foot but expresses a hope of soon being in the field again.

Bro. McKane, of Greenwood, sent word by letter for an elder to be sent down to administer to his little daughter on Monday.

Bro. Stephen Hogue informs us that there is one more ready for baptism near Blue Springs, Mo., and he is in hope of having a sufficient membership there for a branch soon.

Master E. L. and Miss Madge, son and daughter of Bro. M. M. Ballinger, of Cameron, Mo., visited relatives and friends here during the past week returning home Wednesday.

Sister T. W. Smith is still in very poor health, she is only able to be up a part of the time. She would like to secure a housekeeper to whom fair wages will be paid. The work will not be heavy. Any one prepared to accept the situation should correspond with T. W. Smith, Independence, Mo.

The city of tents will be built Friday the tenth day of October, at Lowry City, Mo., to be on time for the opening sermon by Bro. I. N. White. Come and rejoice in the day of salvation.

Quite a number of Saints from the Armstrong and Kansas City branches attended the services here on Sunday, among them we noted Bro. and Sr. Berg, Bro. Robt. Parker, Bro. Frank Billinsky and wife, Mrs. Harrington and Hawkins, of Armstrong, Bro. Gerber, of Wyandotte and Bro. and Mrs. H. Edwards and C. Binger, of Kansas City.

There was a large attendance at the business meeting on Monday night. Bro. W. N. Robinson was chosen clerk of the branch and Bro. A. L. Newton, assistant. Bro. T. J. Franklin was recommended for ordination to the office of elder by Elder T. W. Smith. The recommendation was adopted and the ordination provided for. The church building committee was sustained by a large vote.

NOTICE.

Bro. Gomer Wells, of Knob Noster and F. W. Barbee, of Independence, have been appointed a committee on music for the Lowry City Reunion.

I. N. WHITE, Gen. Com.
J. A. ROBINSON, I.

CLINTON ITEMS.

The hot dry weather continued until Sunday night when we had a heavy rain, everybody seems so glad to get rid of the dust.

Bro. B. L. Hickman has moved into town and accepted a position for the fall and winter with White Bros.

Bro. A. and I. N. White are continuing the preaching in the tent at Deepwater and will hold over Sunday. We believe good is being done.

Bro. I. N. White preached at Clinton Sunday night at the house of Bro. K. J. Bradshaw with the best of interest.

Preaching is announced to begin at the house of Bro. Richard T. Ford, on Thursday evening and continue over Sunday.

Your correspondent spent Sunday at Deepwater and preached at 11 a. m. and night in the gospel tent, with the best of liberty.

A number of the young Clinton Saints attended the tent meeting on Sunday in Deepwater, and with their assistance in the song services we feel a lasting impression was made for good. We had the privilege of dining with Bro. C. C. Stewart and his noble wife. She is near the kingdom and we trust before the meetings are ended there, she will be found numbered among God's people. Others there are almost ready for the work.

Clinton is now in the spirit of improvement, buildings going up all over town, and the general verdict is "She's the best town in southwest Missouri." People continue to come to see the two great artesian wells which surely are a wonder of the age.

Saints who are going to attend the reunion at Lowry City should send in their orders at once for tents, so they can be ordered in time.

D. C.

BAY PORT, MICH., ITEMS.

The Saint's pulpit was occupied by Elder Robert Davis of Juniata, last Sunday evening.

The prayer and testimony meeting in the morning was one long to be remembered, the Spirit of the Master being present.

The weather is the hottest here that has ever been known this time of the year, even the bay seems to be drying up. Frank J. Lawrence of Bay Port drove a span of horses five and a half miles from the island to the main land, and pulled one hundred and forty logs in a raft. The Bay has always been deep enough for steamboats to go from this point to main land until this summer and the people say if it keeps going down much longer the way it has been doing the last five years we can go over dry shod, strange to say the horses did not swim one step and only in one place did they get wet on their backs. Surely the Scriptures are being fulfilled where it says, "The island and the mainland shall come together and be married."

"His wife hath made herself ready" is one of grandest articles ever put in print. The more we read the Essex the more we enjoy it. It is a welcome visitor indeed. God is surely blessing us in every way and we will have no excuse when we come to stand before the bar of a just God. We have had line upon line, precept upon precept, here a little and there a little. We are not left to grope our way in the dark, we are in a land of bibles and of many good books that are written by men of God: let us profit by them.

KANSAS CITY ITEMS.

Our series of meetings here ended Friday night, interest not demanding a continuance of the same. Bro. F. G. Pitt, H. H. Robinson and A. Allen delivered some able discourses which strengthened the Saints.

Bro. A. Allen occupied the pulpit of the Saints church Sunday morning and Bro. J. A. Robinson at night.

The prayer meeting Sunday afternoon was well attended and a good time was had.

Bro. Koehler, Johnson and Tankard spoke at the market square as usual.

F. K.

LOWRY CITY ITEMS.

Sunday night we had a fine rain and the weather is much cooler since.

Sr. Nellie Walker was missing at church Sunday on the account of sickness, hope she will be with us soon.

Elder P. W. Promo preached an excellent discourse Sunday at High Hill school-house at 11 a. m. Two other ministers were present, one a Baptist the other a Campbellite. The best of order prevailed.

Rev. Bruner, a minister of the M. E. church South, who has been preaching at Lowry City for two years, has been appointed to a new field at Montserrat, Mo., and starts Tuesday morning.

REX.

Letter from Elder T. W. Chitburn.

EMERSON ESSAYS:—Thinking you would be interested with a short sketch from me; I will state that I left Independence about the first of the month for this field, without purse or scrip, having implicit confidence in the work, that it is of God, and that he will provide. Meeting Bro. George Carter, who was at Kansas City at the Soldiers' reunion, he provided the way for me to get to Richmond, met the Saints there in Sunday School picnic, spoke in the grove and preached at night in the King school house to a large congregation with good liberty.

By the kindness of a good farmer living on Crooked creek, who was at Richmond on business, we got a ride out into Bro. Carter's settlement, and during our conversation learned that he was a son of one of the men who participated in the driving of the Mormons up Crooked creek and out to Far West. He states now that he is surprised that his father could have taken part in such a disgraceful affair, but thinks it was somewhat aggravated on both sides. Arrived at Bro. Carter's and gave out appointments and preached every night until we thought it time to be moving on our way. Bro. Carter brought us by team to Kingston, Caldwell county, finding I could do nothing there now, I came to this town, a small place on Shawl creek, six miles west of "Haws' Mills," on the route taken by our brethren during the driving from Independence, succeeded in getting a church to speak in, first night only three came to hear. Next day wrote on sidewalks in various places: "Mormons in town." "Beware of false prophets." "Mormon preaching to-night in the church." "Old fashioned Mormons in town, Go and hear them." The result, of course, was a house full and still increasing.

I have preached twelve sermons since leaving you and baptized three, so we are not discouraged. Stopping with Bro. Merrit Bryant. BOSANZA, Mo.

Letter From Silver Dale, Kansas.

EMERSON ESSAYS:—We have had very dry weather here for the last two months so we could not plow for wheat. It rained some last night and to-day and I hope it will keep on raining until we have enough to get in our wheat.

There is no one that belongs to the church in this county but myself that I know of.

I like the ESSEX and its sermons and hope you will keep on in the good work. May God bless you in the same.

Your brother in bonds,
J. W. CALKINS.

Sept. 27, 1891.

Presidents of Branches of the Independence District.

I hope you will arrange to have a large representation of your branch with you at the Lowry City camp meeting. Come and bring your best singers with you at least, gather all the hymn books, those who have none can buy them on the grounds. You will find all the requirements such as tents, food, hay and wood plenty and at reasonable prices at Lowry City, so you need not bother with much fixing before you come. J. A. Robinson, Dist. Pres.

Copy of Resolutions Passed at Pittsburg and Kirtland District Conference, held at Conneautville, Pennsylvania.

RESOLVED, That this conference expresses its thanks for the hospitality and entertainment extended by the Saints and friends at Conneautville, during its sessions; and its admiration and unqualified praise for the handful of Saints and friends who have at the cost of such labor and sacrifice presented to God and his church so beautiful, neat and appropriate an edifice, in which unhindered, the worship of Almighty God may be celebrated by his people; and a pulpit and platform dedicated to religious toleration and the promulgation of the saving truths that make man free.

Second, That the thanks of this people especially and of the community at large, are due Mr. John Correy, who, although not of our faith, has openly and courageously expressed his sense of love for the free expression and toleration of religious opinion, by deeding to the church the splendid grounds upon which the building is erected. Also special thanks being due, are hereby tendered Mrs. Smith for efficient and acceptable services as organist upon this occasion and also for the beautiful floral tribute presented.

Third, And to all friends, who have nobly come to the rescue and aided in this enterprise to erect a free chapel of worship, the thanks of this conference are especially due and hereby tendered.

Fourth, That a copy of these resolutions be embodied in the conference minutes and published in the church organ, The Saints Herald of Lamoni, Iowa, ZION'S ENSIGN of Independence, Mo., and the Conneaut Township paper to be designated by the branch.

Fifth, That copies of the Herald and ESSEX containing these resolutions be sent to each of those contributing to this building. Unanimously adopted at the dedicatory services Sunday, September 6th, 1891.

COUNCIL BLUFFS ITEMS.

The branch here numbers over two hundred. They own a neat church, centrally located, Bro. S. Butler in charge.

Bro. C. A. Bebee preached last Sunday evening.

Bro. E. J. Kelley is here looking up a location for a home. He expects to locate here.

The brethren here are nearly all preparing for the Logan reunion, which they expect to be a grand success.

Bro. Reuben Atkins thinks of selling out and moving back to Sandwich, Ill.

Bro. Blair preached here last Sunday week.

Bro. Joseph Smith passed through here yesterday for the reunion. Business is dull here, as elsewhere. Mrs. Pitt's health is very poorly but a little better than last week.

F. G. P.

Sept. 30th.
Elder R. Etzenhouser is home for a few days.

Bro. F. G. Pitt left Tuesday for Council Bluffs, from there he goes to Logan Reunion.

WATER BAPTISM.

BY ELDER E. STAFFORD.

A short time ago, here in Lamoni, what was termed a "holiness" preacher was in conversation with a brother of our faith, and the conversation drifted onto the subject of baptism, which brought forth the following assertion from the preacher, "There is not a place in the Bible where baptism is mentioned, that can be made to appear to refer to water baptism." In proof of his assertion he quoted the Savior's sayings, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Now he says, "There is no mention made of water here, connected with baptism," and he furthermore said, "The latter sentence proves that baptism is not necessary [alluding to water baptism for he had acknowledged his belief in the baptism of the Holy Ghost] but only belief was necessary." And now we will try to indite some of our thoughts as they were set in motion by the above statement. In the first place if the text quoted had no reference to water baptism, why did he quote the last sentence to prove that water baptism was not necessary. To the writer's mind it was the preacher against himself, first asserting that water baptism was not inferred in the forepart of Christ's statement, "He that believeth and is baptized shall be saved; and then trying to prove by the latter part of his statement, "he that believeth not shall be damned," that water baptism was not necessary.

The same objection that is urged against water baptism, namely, that because the word "water" was not used in connection with the word "baptize," water baptism was not meant, can be used against his position, namely, that only the baptism of the Holy Ghost is essential to salvation; for when the word baptize is used in the above statement of Christ (as well as other portions of the scripture where the word baptize is only used) it does not say baptized by the Holy Ghost, any more than it does to be baptized in water. If this assertion of his is of any force in the one case, it is in the other, and thus if his assertion proves anything it proves too much, and is against his own position. That the baptism spoken of by the Savior in the above quotation, of whatever nature, either water, or of the Spirit, (or both, as the writer believes he can show is meant), was necessary to salvation, is made very apparent by the Savior's positive declaration, "He that believeth [your preaching of the gospel] and is baptized shall be saved;" and he that would not believe the gospel preached by Christ's servants, would certainly not be baptized, for baptism is a part of that gospel; hence there was no necessity for saying "He that believeth not, and is not baptized, shall be damned, but that which the Savior uttered was all that was necessary, and there is no force to the objection urged. If the objector had been a careful student of the New Testament scripture, and especially of the book of Mark from which he made his quotation, as found in the last chapter of the book, we think he could not have raised such an objection.

Mark commences his history thus, "The beginning of the gospel of

Jesus Christ, the Son of God; as it is written in the prophets, Behold I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, prepare ye the way of the Lord, make his path straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan confessing their sins.

I wonder if the river Jordan was water? I think the objector will not deny that it was, if so, then the historian commences his history by stating that the candidates when baptized were baptized in water; and afterwards, when he had occasion to distinguish between that baptism and the baptism of the Holy Ghost, he did so in plain terms. This was done by God's messenger, preparing the way of the Lord, and it is said that this messenger's acts were the beginning of the gospel; and one of his acts was baptizing penitent believers in water, therefore the baptism of water must be incorporated in the gospel.

The Savior, himself, came to John and was baptized by him in the river Jordan, and the Father from heaven acknowledged the act, by his own voice, saying, "This is my beloved Son in whom I am well pleased;" and by sending the Holy Ghost, in the form of a dove, upon him. And yet, in the face of all this; God's messenger sent forth with the gospel message to prepare the Lord's way, and baptizing those repentant ones, as well as his Lord in the water; to build up their theory that water baptism is not essential to salvation, they will declare that John's baptism was not Christian baptism.

What a glaring contradiction. Christ, from whose name the word Christian was first given at Antioch, in derision to his followers, was not baptized with Christ-i-an baptism. If Christ's baptism was not Christian baptism, what was it? And what baptism was that which his followers were baptized with? for they could not follow him if they were not baptized in water.

The Savior had just such disputants to deal with about the baptism of John, as there are now; and they were priests and elders, like some objectors in this age of the world, of whom he asked the same question as those of the same stamp do now need to be asked: "The baptism of John was it from heaven or of men? And they reasoned among themselves, saying, 'If we shall say from heaven; he will say unto us: why did you not believe him?' 'The Savior certainly did not think it was of men, or he would never have gone to John to be baptized of him.

He knew that John was sent of his Father to prepare his way, and the first step he took in that way was to demand baptism of John, having received which, together with that of the Holy Ghost, he went forth preaching the gospel, and said, "If any man will be my disciple, let him deny himself and take up his cross and follow me." If any one follows him on the way of the Lord, they will have to go through the waters of baptism to enter on that way. To see the estimation in which John and his baptism were held by the Father and

the Son; turn to Luke 7th chapter, commencing at the 24th verse, "And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold they which are gorgeously apparelled, and live delicately, are in kings courts. But what went ye out for to see? A prophet? Yea, I say unto you and much more than a prophet. This is he of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, among those that are born of women there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he. And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers, rejected the counsel of God against themselves, being not baptized of him." The Savior's estimation of him was, that there was not a greater prophet born of woman, than John, with one exception; he that represented himself least in the kingdom of heaven, who was born of the Virgin Mary, was a greater prophet; but he acknowledged himself as least in the presiding capacity of the kingdom, for he says, "My Father is greater than I."

The Savior, then, acknowledged John as a messenger sent from heaven; by word; acknowledged his baptism as from God by being baptized of him; the Father acknowledged himself well pleased with the act of his Son, in being baptized of John, by his voice from heaven, and by the gift of the Holy Ghost; and the Savior said that those that were not baptized by John rejected the counsel of God against themselves. So we see that the assertion that John's baptism was not Christian baptism is diametrically opposed to the plain declaration of scripture. Mark says that John preached the gospel, and states truly; for if that was the gospel that the disciples of Jesus preached, in obedience to their Master's command to "teach all things whatsoever he had commanded them," etc., then what John preached was the gospel. He preached faith in Christ; he preached repentance; he preached baptism for the remission of sins, and he preached the baptism of the Holy Ghost for those that had been baptized in water; the same that Peter on the day of Pentecost preached; and as the record shows that other of the disciples preached, who were commissioned and sent out by Christ.

When Jesus said to the disciples, "Go ye into all the world, and preach the gospel to every creature. And he that believeth and is baptized shall be saved; but he that believeth not shall be damned," if he had reference only to either the baptism of water, or of the Spirit, separately; then it was Jesus against himself, for he positively affirmed to Nicodemus (John 3d) that, "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." If a man cannot enter into the kingdom of God, he cannot be saved; for we think that none will have the hardihood to assert that a man can be saved outside the kingdom of

God. If then a man cannot be saved without two baptisms, when Jesus said to his disciples, "and he that believeth and is baptized shall be saved," he had reference to their being baptized of water, and of the Spirit. Jesus received the two baptisms, and thus was a pattern to all for who should follow him; those that John baptized in water were promised that Christ should baptize them with the Holy Ghost, and with fire; and the Savior said to the disciples just prior to his ascension, as recorded by Luke, (Acts 1: 5), "For John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence." The not many days hence were fulfilled at the day of Pentecost, and the promise of the Savior, as well as of John was fulfilled, when, "There came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost;" they then had received the baptism of water, and of the Holy Ghost, and of fire. Peter, on that very same day, after receiving this baptism of the Holy Ghost, told those who believed his preaching, and enquired what they should do, to "Repent and be baptized every one of you, [no exception here], in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Because that Peter did not say he baptized in water, will it be said that baptism in water was not meant? The historian has stated, as we have quoted from the first chapter, that John baptized with water; and the same historian states in Luke 3d chapter 3d verse, "And he [John] came into all the country about Jordan, preaching the baptism of repentance for the remission of sins."

If John baptized in water, and baptized for the remission of sins, he baptized in water for the remission of sins; and the same historian in recording Peter's preaching, when he states that Peter told them to repent and be baptized for the remission of sins, knew that he would be understood that Peter meant he baptized in water, without specifying the same, for the remission of sins. It could not mean the baptism of the Holy Spirit, because that was separate from, and was not promised until after the other baptism had been performed.

Some deny that Peter promised the baptism of the Holy Ghost, and say that it was only the gift of the Holy Ghost that was promised. The same parties acknowledge that the Twelve received that baptism, but say it was only for them; but they are forgetful, or ignore the fact that there was a hundred and twenty, altogether, that were filled with the Holy Ghost. The Savior said to his disciples, (John 14), "And I will pray the Father, and he shall give you another Comforter that he may abide with you forever;" which Comforter is stated to be the Spirit of truth; the Holy Ghost, etc. Here the Savior calls it a gift which the Father was to bestow, and they were to tarry at Jerusalem till they received that promised gift, and we have seen that the Savior said that that gift was to be a baptism of the Holy Ghost; and in this sense, Peter, having been baptized with that baptism, was authorized to tell

all the world, who would believe the gospel preached, repent, and be baptized in water for the remission of sins, in the name of Jesus Christ; that they should receive the promised gift, or baptism; for says he, "The promise is, to you, and to your children, and to all who are afar off, even as many as the Lord our God shall call;" and says Paul, "The Lord calleth on ALL MEN EVERYWHERE, to repent." So woe to that the promise of the baptism of the Holy Ghost is universal in its application, "All that will come, may come, and partake of the water of life freely;" all baptized, penitent, believers may receive a remission of sins and the baptism of the Spirit.

CONTINUED.

SEND THEM THE NEWS.

A Word in Behalf of Far Away Missionaries.

Knowing by experience how welcome newspapers from home, especially those which teach our faith and hope, were to us when in distant lands, and how much we appreciated the kindness and consideration of those who now and then sent us papers and periodicals, I wish to make a couple of propositions in behalf of Bro. Wight and Butterworth in Australia, and Bro. and Sr. Devore in the Society Islands. I am informed by the publishers of the ENSIGN, that they will send their paper to these missionaries regularly, if some of our brethren and sisters will help pay the postage which will be two cents for each paper per week to the Australian brethren and one cent per week to the South Sea Island missionaries. There is an old English elder in the South Sea Islands who is too poor to subscribe, and who would appreciate the ENSIGN greatly. If the publishers can afford to furnish the papers, surely we ought to be willing to pay the postage. Three dollars would cover this expense. Who will send 25 cents apiece toward this good object?

The other church papers, if not already going to them would be gladly received by them I can assure you from individual experience. Let these noble self denying brethren and sisters be fully supplied with home papers. Remember it is "more blessed to give than to receive," and I assure you that it was a favor most highly appreciated by us, to receive, when in those foreign fields.

Yours in behalf of the far off laborers.

T. W. SMITH.

Lowry City Reunion.

Preparation for the Lowry City reunion is progressing. Application for railroad rates has been made and prospects are good of getting a fare and a third on all roads. The next passenger meeting will decide this. In companies of ten or twelve a fare and a third can be had on any of the roads. Brethren from South-eastern Kansas and South-eastern and western Missouri can get this rate in clubs if we are not successful in the regular rate reduction.

As farm work is over and corn gathering hardly commenced you can take time to meet together for a season of mutual fellowship and spiritual growth. We trust that all the branches in the Independence district will take hold of the work, organize companies and come together with a will to help roll on the work.

The brethren at Lowry City are making all the preparations needed and expect all to respond.

J. A. Robinson Pres. of Dist.

Continued from third page.

but when I stand with this Bible before me, the half of which I have not fully honored in my life, with the Book of Mormon, with the Doctrine and Covenants, the half of which has not yet borne fruit toward my perfection, or done its work within me, how can I ask for more? I have found that too many of those who have contended most loudly for more have treated most lightly what they have.

Independence Branch occupies a strange position. I have learned that it is looked upon as a model branch. People have gotten the idea that here in the central branch of Zion there should be a clear illustration of what is right and proper. I do not want to discourage the idea wherever I go, but I want to be able to call attention to what exists and what has been participated in and the effect it is having upon the character of individuals, so that nothing hurtful shall follow to those making examination. I don't want to be always talking about how much sunshine and dew and rain we are getting, but I want to be able to tell them of the flowers and peaches and apples and tomatoes which these things have produced. In other words I want to be able to tell of fruits as the result of gifts; holy character as the result of heavenly visitations. It does seem to me that as a body of Saints there is opportunity for us to arise and meet the emergency that stares us in the face. If God permits us to occupy the position to which I have referred, it is for the purpose of having it rebound to his glory and our credit. If we find that by reason of things that have occurred in the past an injury has been done, we should not be afraid to trace back whatever has had a suspicious look in its methods or character, nor be afraid to say "I prefer to be honest as a skeptic rather than otherwise as an endorser of some things that have occurred, simply because they happened in the church. I prefer to doubt, rather than believe simply for the sake of being in harmony with the majority."

The church which does not possess the visible manifestations of the Spirit is destitute indeed. I would not give for it the least thing of which you can conceive, but I know that the greatest good, the biggest truth ever told, if corrupted can do more damage than the worst falsehood of other kinds ever uttered. The greatest blessings of the gospel on the same principle, may do us irreparable damage.

I know that there awaits us, as individuals, that which will require character to contend against it. The hastening time is upon us and the emergencies of that hastening time can only be met by divinity of character. That character will reveal the forces that are associated with its development whenever brought under investigation. The divinity associated with it will be manifested in all the circumstances connected with it. I want to be able to meet the final exigency so that whether I have received little or much it has all been well used and had its answer in my life. I want to be able to point to this heart and life and character and say, "Father, for what I have received I make this return, accept it at my

hands." Then if it is found to bear the Christ reflex I shall be satisfied, and what I hope for myself I desire for you, and to this end I labor. Do you remember what I told you once in the old church of what I experienced once while the Saints were bearing testimony? I will repeat it: Some were very ardent in speech and others silent. As I sat there a picture was presented to my mind. I saw materials, bricks and mortar and lumber, all things connected with building work. I saw persons receiving them. They were being emptied at their feet. Some were writing out what seemed to be receipts and sending them back; by others every brick they received was being put into a building. I questioned in my mind the object of this being presented to me. The thought came to me that some people seemed to consider that all things given of God were given simply that they might pile up acknowledgements or receipts for what God had done and that their time was to be spent in bearing worthy testimony that they had received such things, while others thought that all material given to them was given for them to build with, and they were busy, though silently, constructing character.

I would rather have it said of me that I had received only one manifestation of the Spirit in my whole life, and that it had had the wonderful effect of making me finally worthy to be received of God, than to have it said that I had received a million and yet had accomplished only what might have been accomplished by one. The many will stand to the credit of the merciful and kind God who gave them, but how much would be the credit to me?

We make a mistake when we speak of the manifestations of the spirit as the "fruits of the Spirit." Just what the dew and the rain-drop and the sunshine are to the vegetable growth, such are the "gifts" to our spiritual character. Just as God gives rain to promote the growth of the vegetable, he bestows the gifts to produce the fruits in the individual. It will not do to say of any of these manifestations that they are the fruits of the Spirit. They are not. They are the rain and the sunshine given of God to produce fruit in the character and mind. The great object with me should be not so much to know how much I can secure from God, but, what use can I make of what I have secured. Have I within me that which will justify the Almighty in saying "he hath done the best he could?" Have I that which will justify him in thus pronouncing upon me? If not, let me strive until he may be able to do so. Until that is done I should be unwilling to ask for an increase of that which is given to produce the fruits.

You may remember a little story I once told you of a little girl pulling down the blinds to shut out the sunshine "because it made the room dusty." It did not make the room dusty, but it made the dust that was by the room show itself more plainly. So may the manifestation of the gifts in many instances call our attention to defects within ourselves, but the object of revelation is to induce us to remedy those defects. Let us not pull down the blinds, but keep a cleaner house for the sun to shine in hereafter.

When I walk down the street and hear a man who belongs to the church say things that are foul and obscene, and know that that person claims to have received a great deal of the Spirit, I ask myself whether that person mistakes the rain for the fruit. When I see a husband with a scowl upon his face, who cannot speak kindly words to his wife, whose children shrink from him, and yet he speaks in tongues, I ask, where is the fruit? When I see a woman whose house is slovenly, whose children are neglected, whose home is not pleasant for her husband, and yet she has the gift of prophecy, I ask again, where is the fruit? If my home is not better, if my wife is not made more happy, if my children are not more carefully trained because I have received the rain and the sunshine of God's love as manifested in these gifts, I want to know where are the fruits? If the fruits are not there, there is condemnation for having received and abused.

If I go to the grocery store and find there the name of a Latter Day Saint charged with food for his family and the debt yet unpaid, while he can buy for himself and family useless or unnecessary things, and make presents to his relatives and friends, yet he is claiming to receive manifestations of the spirit, I ask again, where is the fruit? Again, where people fail to look upon other people's characters as being as precious as they would like their own to be in the estimation of others, and can take upon themselves to discuss the characters of others, giving utterance to disparaging thoughts and suspicions, yet claiming to have been blessed of God in the bestowal of his gifts, I must ask, where is the fruit?

Do you ask then in view of what I have said, whether I believe the gifts are necessary in the church? They are necessary. I would rather listen to the voice of true revelation, tongues or of prophecy than to hear the sweetest strains of music ever produced by human skill or see the greatest parade ever marshalled on earth, but I would rather hear the word of kindness spoken by the husband, I would rather see the loving care of the wife, the joy of the children, the jealous guarding of each others reputation, as fruit borne by this gospel, than hear the gift of tongues forever, without the manifest fruit.

I would rather take my chances of sailing into celestial glory on a certificate of debts honestly paid and mortals made happy by my ministrations, than on any religious hobby-horse, however handsome and attractive, without the certificate referred to. We devote most of our attention to that which we love most dearly, and if God be the supreme object of our love, we ought to think more about pleasing him than gratifying ourselves. Or in summing up, we ought to be ready to develop under pressure of sorrow and torture, if need be, as well as under more pleasing influences. Wisdom and knowledge should lead us to submission and patience even in the dark, and if we will take no less of the pleasure than they received 1800 years ago, we should not seek exemption from equal measure of the saddening and painful. We should never clamor for additional manifestations till we are ready either to let them "proliferate"

withal" by making us fruitful unto righteousness, or to bear the condemnation they otherwise entail. May the Master help us to be wise and faithful.

Early Mission Days At San Diego.

Quiet indeed must have been the scene when the San Antonio half furled her sails and crept slowly in through the "Silver Gate" that day in the spring of 1769; along the channel, with dark Point Loma on one side, the lowlands of Caronado on the other, into the placid bay; while the wondering natives watched the "winged canvas" and retold the tradition of a like visit in the days of their grandfathers.

East of and directly opposite the entrance of the harbor the San Diego river empties, or did at that time, the river has been changed and it now empties into False Bay.

San Diego bay extends some eight miles south of the entrance, with an average width of one mile, and is separated from the ocean by a low peninsula from ten to fifty feet in height.

It was on the south bank of the river, near the bay, that the first buildings were erected, and where the Catholic school now is, but farther east almost eight miles up the river the main mission was built, which is now only a heap of ruins.

California is a land of opposites, and the mission fathers did their work accordingly; while our forefathers built their houses with logs, the Spaniards built theirs with dirt. "There is a soil here called adobe, or "doby," as black and hard as coal when dry, and sticky as glue when wet. Mixing sand with this soil they made bricks, two feet long, ten inches wide and four inches thick, drying them in the sun. They were laid with mortar of the same material. Buildings so erected were cool in summer, warm in winter and every way suited to the time and people. The roofs were made of strong timbers covered with tiles. The walls were plastered with mud and white-washed. While the northern missions had lime, the southern builders scoured shells from the sea coast, and burned them as a substitute, taking the concretus from the hills they boiled it, and slacked their shell lime with the liquid and made a wash that has stood the test of time better than plaster.

In the narrow valley above and below the main mission they raised their crops, and planted their orchards and vineyards. The old olive trees still yield their crops of purple berries and with a few giant pear trees, and a half dead vineyard, remain to tell of past glories.

The old mission building covered about one acre, all under one roof, the audience room of the church part, is probably eighty feet square.

It was built on a slight eminence on the west side of the river and must have indeed been "like a city set upon a hill."

With glitter and show, with chiming bells and glimmering lights, they gained the attention and respect of the natives. Not forgetting that "the way to a man's heart is through his stomach." They fed their converts well and took their pay in work.

As a rule the old priests were not hard task masters. Yet the work accomplished by them was something wonderful.

H. B. Rorr.

The Girl Who Teaches.

Sound health is a prime necessity for any worker in the world, no matter what the line of work may be; but it becomes of the greatest importance if the work is to be carried on in the schoolroom, writes Caroline B. Le Roy, in the September Ladies' Home Journal. There, not only the physical, but the nervous and mental forces are taxed to their utmost. The young graduate has hitherto gone to school to sit comfortably at her desk; to stand occasionally for recitation; to use her voice but little; to have constant variety in her work; to enjoy her recess with perfect freedom and in congenial companionship.

As a teacher she goes to school to stand upon her feet all day long; to use her voice incessantly, perhaps too in a large room filled with the tumult of the street; to keep noisy and very likely rebellious and disobedient children not only quiet, but interested and to spend the recess in care of them in the halls and the yard. Beside this, she is to stimulate their brains, and a certain amount of time—usually prescribed by a board of education, the members of which know little of the capacities and possibilities of the youthful mind—is allotted her, in which she must, somehow or other, succeed in teaching them a certain number of facts,—no allowance being made for the slowness, stupidity, or disorder, which increases the friction of the work and delays the doing. No matter how complete the education, or how enthusiastic the spirit, the power for physical endurance is absolutely necessary.—The Boston "Traveler."

A True Gentleman.

It is often said, "Boys are naturally cruel," but I do not believe it. Some boys do, it is true, find pleasure in tormenting cats and dogs and other helpless animals, but not all boys care for that kind of fun (?), and most boys have gentle hearts, though they are sometimes thoughtless.

A lady whose little girl had the misfortune to be sadly marked about the face hesitated about sending her to school, fearing the boys would make fun of her. Persuaded by the teacher to make the trial anyway, the little girl was sent and timidly came into the school-room one morning after all the pupils were seated. To their honor be it said that instead of "making fun," or even smiling slyly, every boy in the room, after a hurried, pitying glance at the marked face, quickly looked the other way, and the little one has never met with any but the kindest treatment, and has never been made to think herself different from the rest of the children.

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OUR YOUNG FOLKS

DEPARTMENT.

EDITED BY MISS ANNA BOZARTH.

This page is devoted to our young people, with the hope that they will make it of interest and value to themselves.

LOOK ON THE BRIGHT SIDE.

Dear friends, let us look on the bright side of life. We can always find sunshine if we try. We all have trials and sorrows, but do you not think that we often make our griefs harder to bear, and our sorrows more unendurable? If we try to see the dark side of everything we will not see the light. We see what we look for in this world. Why not look for the bright and beautiful things then, and thus be happy and cheerful and be a comfort to all around us.

"You find yourself refreshed by the presence of cheerful people. Why not make earnest effort to confer that blessing on others. You will find that half the battle is gained if you never allow yourself to say anything gloomy." Should we not guard our words and our looks, if in this way half the battle is gained?

If everything does not pass off as pleasantly as wished for, do not sit down and fret about it. It will not make things seem more pleasant. I often wonder why it is that we so often use the means that we know will not accomplish what we are seeking. The more we worry and look on the dark side of everything, the more opportunities we will find for doing so, and the more we enjoy what we have, the more we will find to enjoy.

Look on the bright side of life and keep your forehead clear of wrinkles. Do not worry over little things, but try to see something bright and happy in each event of life. We can find so much in this world of ours to make us rejoice. I don't believe there is anything so bad but that it could be worse.

There are many beautiful things in nature. The trees, the clear blue sky, the sunshine, the many colored flowers, the clear babbling brook, and all are for us to enjoy. These many beautiful things were placed here for our happiness, they are ours. Let us then be thankful and enjoy them.

We may look around us and think others have so much to make them happy. They never have any trouble. Let me tell you, you do not know what trouble others may have. Their trouble perhaps only draws them closer to their Master, and they say, "Thy will, not mine be done." They realize that their actions, looks and words have an influence on the lives of others, and remember,

"The deeper our own griefs the greater our need, To try to be happy, but other hearts bleed."

I know that "into each life some rain must fall, some days must be

dark and dreary." But let us, instead of sighing over the sad and sorrowing over our troubles, think of the sunshine that follows the storm. Remember that "every cloud has a silver lining," "the sweetest sunshine is the one that cometh when the storm is done," beyond the clouds is the sun still shining.

Do not let us close our eyes and hearts against all that is beautiful and true around us; but rather let us look for what is pleasing and beautiful and see the good instead of the bad, and the light instead of darkness. Our sorrows and trials here are only for our own good, the Master knoweth what is best. He would not let us walk in darkness if it were not for our good here and hereafter.

Let us then go forward in the path of duty, believing that all things work together for good to them that love the Lord. Look on the bright side and make our lives better, happier and more useful.

"Let us try to be happy, we may if we will find some pleasure in life to see balance the ill. There is never an evil, it will understand. But what, rightly managed, would turn to good. If we are not ready to look to the light, As we are in all things because it is right. We should own it a truth, both in word and in deed. That who tries to be happy, is sure to succeed."

NETTIE I.

BIBLE STUDY.

JESUS AND JOHN BAPTIZING.

John was a faithful witness to the mission of Jesus and understood what great power his Father had endowed him with.

After the conversation of Jesus with Nicodemus at Jerusalem, He went into the land of Judea where he initiated into his kingdom those who came to him. John was baptizing at Enon near Salem, a few miles west of the Jordan, where numerous rivulets wind about in all directions, and where "was much water;" a very appropriate place for baptism by immersion.

John was no usurper, no interloper, he very clearly set forth the superiority of Christ's power and mission, for, said he, "He must increase but I must decrease;" "I am not the Christ, but am sent before him;" "He is the bridegroom, I am the friend of the bridegroom;" "Christ is he who cometh from above," but I am "of the earth, and of the dust of the earth;" "He who cometh from heaven is above all."

The Jews well knew that they were God's chosen people; and holding this constantly in view, they thought strange of what afterward was shown to Peter in vision while on his journey from Joppa, that God was no respecter of persons, but "in every nation he that feareth him, and worketh righteousness, is accepted with him." So when a certain question arose among them as to a tradition or law concerning purification, they informed John, perhaps ignorantly, that Jesus "receiveth of all people who come unto him." This was the word of the Lord through the prophet Jer-

miah, "Ye, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee;" also John said to the Jews, "No man can come to me except the Father which hath sent me draw him;" and "If I be lifted up from the earth, I will draw all men unto me;" also the Psalmist says, "He drew me out of many waters." John was probably acquainted with these words of the ancients and he replied to the Jews, "A man can receive nothing except it be given him from heaven." But man is his own free agent and even Christ can receive none except those whom through the Spirit and works of obedience God draws by the cords of his infinite love.

"He that seeketh, shall find him that knocketh will a few days and light. In numbers ways to good and kind that never leave the human mind."

We have read in the Scriptures the prophecies concerning Christ's advent to earth and its redemption; we realize that the testimonies of the Saints of old were the same as ours may be now in the latter days. We know he is the Redeemer, and that he lives; we feel amid all the trials and afflictions of life, the comfort, the peace, the joy his gospel of love has brought to us, and, with the operation of his Spirit upon us we know and affirm that "His work is true." Thus spoke John, after touching his thought in similar words, "He who hath received his testimony hath set to his seal that God is true."

Comforting thought it is that they who do receive it, and endure shall possess the crown of eternal life. He, the only begotten Son, who was with the Father in the beginning, unto whom because of his obedience were delivered the keys of death and the grave, surely he has power to bestow everlasting life and the fullness of the Father, because he hath it, and he has promised that all things shall be ours who obey his word and shall overcome. "Though the heaven and the earth pass away" Jesus assured us "my word shall not pass away but shall all be fulfilled whether by mine own voice, or by the voice of my servants, it is the same."

WARRENBURG, MISSOURI.

Sept. 14, 1891.

In reading the *Ensign* last week, I was tempted to express a few thoughts that have constantly crowded themselves upon me of late. In the "Young Ladies Department" the subject "Prayer" treated upon, evoked new thoughts within me. I thought, in praying for our ministers who go out in the world to proclaim God's everlasting gospel, that in and around Zion are the sunny slopes of the vineyard and laborers roved to till them; but there are cold, shadowy, barren nooks and corners, that equally demand cultivation. "There the lines have fallen to some, men who have dear wives and children, but they know they have dedicated themselves to the ministry, and whatever they firmly believe to be their duty to the cause

they have espoused, they must do, even though it separate them from their families. Let us remember those especially, and pray God to give them strength to do their work, and enable them to be faithful even to the bitter end.

In regard to the young, I have often thought how hopeful is youth, beautifully hopeful, and fresh, pure hearts rebound from sorrow, with wonderful elasticity. When clouds lower and the way seems tangled and dark, when huge barriers frown between us and the heights we strain every nerve to reach, then hope flies forward, pioneer like, to clear away all obstacles. Our vivid imaginations shape and paint but it too often happens that our fingers can not grasp the glories. Everything is so different from what we expect. We make good resolutions in the morning and manage to break them all by night. At least this has been my experience; but if we never yielded to temptation, we would be more than mortal. We are all prone to err, and did it never occur to you, dear friends, that though you may be overcome by evil promptings yet the struggle to resist strengthened you?

So long as life lasts this conflict will be waged and though we may not always succeed, earnest prayer, and faithful resolves will enable us to conquer. Let us look to a merciful and watchful God for assistance and be forgiving and charitable under adverse circumstances. Luce the word "charity" in its broad, deep, true significance. Of all charities I consider money giving the least. Sympathy, kind words, gentle judgements, a friendly pressure of weary hands or an encouraging smile, will frequently outweigh a mint of coins. And also bear in mind young friends that selfishness is the real root of all evil. People are too much isolated, too much wrapped up in their individual rights, interests or enjoyments. Of course instances of self-denial now and then flash upon us; but we ought to live more for others than we do. Instead of the narrow limits which restrict so many of us, the whole human race should possess our cordial sympathy. In proportion as we interest ourselves in promoting the good and happiness of others, our natures become elevated and enlarged.

True missionary work lies at every one's door. "Do the work that lies nearest to thee," and the voice of inspiration exclaims, "Whoever they hind hindeth to do, do it with thy might." At some period of life we all have a dim tantalizing glimpse of the future, and in fancy we see the yielding web of human destiny woven. Some of us grow cowardly, striving to wend our way behind or beyond the outspread net work, tripping at last in the midst of the snare. On the other hand, some, with set teeth, grapple the burden, seeking to evade the issue, resolved to burst the links asunder, trusting solely to will and the guardianship of the God who is our Judge. And in this connection I feel like exclaiming, O! bigotry of human nature, by what high commission do men and women essay to judge their fellow man and sister woman.

The variety of emotional and intellectual types is even greater than the physical. As the leaves of

the forest that bid in summer wave in the fury of wintry storms, so we differ one from another. I have sometimes wondered how we know our nature emanated from our Maker. Then comes the thought how do we know that God intended willows should droop and trail their boughs earthward, while poplars, like marble shafts shoot upward lifting their leaflets ever to the clouds. When the year time is ended, and the fields of eternity stretch before us, and the fruits of the harvest are required at our hands, will they be full of ripe golden sheaves or—I almost shrink from my own questioning.

I pray earnestly for strength, grace and guidance from on high that we may all so live and govern ourselves, that when this season of earthly probation ends, we can fearlessly pass to our eternal home and joyfully look upon the face of Jehovah.

SISTER FLO. MCNICOLS.

Don't be Cruel.

Johnie, Johnie, do not do that, do turn him over. It hurts him to lie so. See how he throws out his head and feet and tries to turn over. No it doesn't, how can it? Besides who cares for a turtle.

The above was part of a conversation between two neatly dressed, bright looking boys on their way from school. They had found a turtle and Johnie had taken a stick and turned it over on its back and was going to leave it lying so. It would be impossible for the turtle to turn over, and it must lie there and suffer until it died. Johnie possibly would not have hurt his little sister intentionally or even a school-mate, but he thought, as he said to Frank, it was only a turtle and who cared for so small a thing as a turtle.

We have seen boys, and girls too, who seemingly took great delight in torturing animals, forgetful of the fact that they have feeling to suffer pain and that life is dear to them.

What should we think if some great giant should come among us and carelessly or purposely step on some of us and crush us to death or thrust his walking stick through our body and hold us over his immense lamp chimney, as I have seen children do a fly, and laugh at our struggles from the burning pain. You raise your hands in horror and say, that would be awfully cruel, and yet boys and girls who make profession that they love the Lord and are striving to lead Christian lives will purposely tread on a poor little toad or a defenseless worm and never think of the suffering they cause, or that they have destroyed a life which was given by the same Creator who gave them life.

I believe the statement, "Do not to others as you would have them do unto you," has a broader significance than even many professed Christians give to it. A good man has written:

"I would not count among my list of friends, He who would needlessly step upon a worm."

And I hope the young readers of the *Ensign* will remember this, and that there can be no possible justification for torturing any living thing.

JACOB E.

ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 2.

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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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A TEST OF DISCIPLESHIP.

When Jesus was upon earth and assumed to teach, and apply the law of God, the people inquired of him concerning his authority. Among the many proofs he gave of the truth of his mission was, that he came with the word of God. He said, "If I say the truth why do ye not believe me?" Again, "He that is of God heareth God's word." Jesus came teaching the truth (God's word) and the people were condemned because they refused to believe the message.

We are living in a day when there is a great variety of ideas concerning the truth. There are many who profess to teach the truth but their teachings are so opposite to each other that it is evident they cannot all be true. This causes many to question whether any of them are true, and some prefer to disbelieve them all.

Under these circumstances it is well to remember the test that Christ gave, "He that heareth God's word is of God;" and not until God's word is presented is any one under condemnation for rejecting it. Hence it is clear that those who profess to be teachers sent of God must demonstrate their call by preaching his word; here is the best test that can be applied. This is a far better test than is the power to heal the sick or to work miracles, for evil spirits have some times manifested this power, but devils will not teach God's word, neither will the children of this world teach it in all its fullness. Though they may profess to believe a portion they have always rejected it as a whole and sought to make excuses for not teaching the balance, that it was not intended for this age, that it was no longer needed in this enlightened age, or that certain portions were not essential to salvation. Meantime God's true servants have had to meet their arguments the same as the Son of God had to meet the arguments of the adversary, with, "It is written."

It is comparatively easy therefore for those who have God's written word to tell who are God's true representatives by testing them with the written word. When the word says, "Ye must be born again," does the professed representative of this word say the same, or does he begin to explain it away? When the word says, "Except a man be born of the water and of the Spirit he cannot enter the kingdom of God," does he say the same, or does he assert that there is no virtue in the water, therefore baptism is not necessary. When the word says, "These signs shall follow them that believe," does he insist upon their necessity, or that they are not needed in our day and you must not believe in any miracles, for such things are done away. When the word says, "He that doeth righteousness is righteous even as He is righteous," does he insist upon the necessity of righteousness being thus manifest, or that we can do nothing to save ourselves but depend upon the blood of Christ alone, and that our righteousness will not count for anything but that faith is the only thing necessary. When the word says, "Every man will be judged according to his works," does he preach the necessity of good works or simply faith in Jesus Christ.

By thus making use of God's word we can apply the test and prove discipleship and preserve ourselves from being deceived, and then it may be said of us, as it was once said of the Bereans, "These were more noble than those of Thessalonica in that they received the word with all readiness of mind and searched the scriptures daily whether those things were so." Acts 17:11.

New Subscribers.

Bro. W. Leeka of Thurman, Iowa sent us five subscriptions accompanied by a remittance for same.

Bro. M. E. Gowell sends in a list of names whom he has found desiring the ENSIGN.

Bro. W. S. Pender writes from Flora, Wis., that he is busy, having baptized six recently and that he was lately treated to a shower of stones, eggs and other missiles with no serious results however. He also remembers the ENSIGN substantially.

Bro. E. C. Briggs sends in four new subscriptions from Juntura, Michigan.

Bro. W. W. Hodge of Beaver Falls, Penn., sends in three dollars on subscriptions and says they would not be without the ENSIGN for three times its cost.

Bro. Isaac True of Canton, Ohio, sends in four new subscribers.

DON'T WORK TOO HARD FOR THE THINGS THAT PERISH.

We are living in an age noted for its activity. It is doubtful if there was ever an age when so much was crowded into a life time as at the present. Both brain and muscle are strained in many cases to their utmost tension.

We wake in the morning, our minds burdened with the labors of the day before us, no time for family devotion, only about half time enough to eat our meals. No time to develop the mind by reading and study, because there is so much to do. So away we rush to work, and work it is day after day, from early morning till late at night, work, work, and nothing but work and never finished, but always accumulating. And all for what? Just the little of earthly lure that we can accumulate here and which we cannot take with us when we have worn ourselves out, but which must perish with the using. Does it pay?

Would it not be better instead of allowing the spirit of the age thus to control us and rob us of the elements of enjoyment, to overcome this desire to accumulate and seek to make a proper use of what we have.

Our bodies need recreation, our minds need enlightenment, our souls need feeding. Every part of our being needs development. Why not then break away from those things that only enslave us, especially those who have accumulated sufficient for this life's necessities, and are only working from force of habit. How cruel we would think God to be if he had forced such conditions upon us, to place us in a world of beauty and give us nature to appreciate, but no time to enjoy it. Minds anxious to learn and comprehend the mysterious forces of nature going on around us but no time to notice them. Souls that need to be fed with eternal truths, capable of accumulating truths that shall endure when our worldly possessions are all lost and forgotten, but no time to grasp them.

Are we not then cruel to ourselves and to our families and to all others upon whom we help to force such conditions. It is good to have the power to obtain the things of this world, but many, we fear, are paying too great a price for it, especially when all they get is the power, and lose the ability or disposition to apply it.

Additional editorial on last page.

MOGON REUNION NEWS.

CAMP GROUNDS, Friday, Oct. 24.

Rain arrived ahead of the crowd, and as possession is said to be nine tenths of the law, it may be there will be a contest ending in favor of the rain; however the brethren do not propose to give up without a struggle, as numbers have already arrived and more arriving every hour, quite a number of tents are up, the noise of the hammer is heard and every body is busy putting up tents and making necessary arrangements. Rain comes in showers every little while and if it clears off to-night as everybody hopes will be the case, the rain will be a great blessing as it was very dusty.

The tent is a large one said to seat about 1,300, nicely seated with planks.

We notice the following brethren Lambert, Forscutt, Gillen, E. L. Kelley, Blakeslee, Crabb, Anderson, McKernan, Stafford, Beebe, on the ground: Joseph, Blair, Derry, Elvin and Bro. and Sr. Trout.

Bro. Joseph looks well, Bro. Blair rejoices in the rain and is sure it will soon clear up. Bro. Lambert's health is not good but he is cheerful.

Bro. Joseph Smith called the meeting to order about 3 p. m. By motion the meetings were placed in charge of Bro. Joseph Smith, W. W. Blair and Joseph Lambert, James McKernan secretary, M. H. Forscutt and F. G. Pitt, choristers. Meeting to-night 7:30.

Post Office on the ground to be opened to-morrow.

Bro. Joseph Smith announced Bro. Elvin on the ground in interest of the Herald, F. G. Pitt in interest of the Patriot and M. H. Forscutt for the Pen and Platform.

Evening.—The rain continued to pour down but a number of the Saints met for prayer, Bro. Joseph in charge.

SATURDAY. Still raining. Prayer service at 9 a. m., in charge of Bro. Crabb and Pitt.

Saints are arriving on every train. Bro. F. M. Sheehy and Sr. Kinsey arrived this afternoon. Sister Kinsey is on her way back to California.

Among the new arrivals are Bro. and Sr. Nicholson, Sis. W. W. Blair, Lucy Lyons, Mary Czaly, Jennie Allen and Bro. and Sr. Dancer, all of Lamoni, Sr. Murphy of Marshalltown; Robert Winning and John Burlington of St. Joseph.

Sr. Ernst who had her eyesight restored at her baptism is here and bore her testimony of God's goodness and the truth of the word.

Those of us at the hotel are having a good social time and content are to stay indoors and let the rain have full sway.

Bro. Joseph has just come in from camp and reports everybody good natured and as happy as ducks in a puddle. The only fault found

is with the water committee, who, they all say, have entirely overdone the thing.

SUNDAY.—Additional familiar faces seen on the ground Sunday; Bro. Halley, Mintun, Bro. Rudd and wife, Joseph and Nephi Snively, Fred Johnson and his two daughters Ruth and Annie with Annie's husband, Bro. Craig and J. W. Chathburn.

The sun shone out clear and bright this morning making every one glad.

Meetings were well attended. Bro. Derry and Roth led the prayer meeting this morning a good spirit prevailed.

Bro. E. L. Kelley preached an excellent sermon in the morning, subject, "I have faith in God."

Bro. M. H. Forscutt preached in the afternoon, subject, "Ye are saved by grace through faith." A gust of wind and rain disturbed the audience a little but no damage was done and the sermon was listened to throughout with marked attention.

Bro. J. W. Gillen delivered an excellent discourse on the atonement, in the evening.

MONDAY.—Opened up cloudy, rain began to fall about noon and continued at intervals all the afternoon.

Teams keep arriving all day. Many are said to be on the road unable to get through the mud. About one hundred tents are on the ground. Bro. Joseph Snively preached this morning and Bro. Sheehy in the afternoon on "Covenant making between God and man." All the meetings are well attended and appreciated. Bro. Joseph R. Lambert preached to-night.

If it had not been for the rain there would evidently have been an immense crowd. We still hope for better weather, when the meetings may continue another week.

Bro. Blair expects to reach Lowry City on next Saturday.

Bro. E. L. Kelley, E. Blakeslee and F. M. Sheehy expect to attend the Lowry City reunion.

Bro. E. L. Kelley has almost decided to make his home at Lamoni.

The ENSIGN has been sent to every one who has expressed a desire to have it, whether accompanied by the subscription price or not, as we felt confident it would be sent later on. Some have not yet remitted possibly from oversight, we trust such will do so at as early a time as possible thus lending us the assistance necessary to continue the good work.

It is easier to see the fault of our neighbor than our own, because in the mirror we only look for perfection.

"We hope all who are in arrears for subscriptions will kindly remit the same to us at once and oblige, as we need the money."

Sermon by Elder Joseph Luff.

Delivered at Independence, Sunday morning September, 18th, 1891.

(Reported for the ENSIGN by Sr. Helle Robinson.)

From the 6th chapter of Paul's letter to the Ephesians, beginning with the 10th verse we read: "Finally my brethren, be strong in the Lord and in the power of his might; Put on the whole armour of God that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace. Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the Spirit, which is the word of God. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all Saints; and for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel. For which I am an ambassador in bonds; that therein I may speak boldly as I ought to speak."

From this, we select the first verse read, as a text, "Finally my brethren be strong in the Lord and in the power of his might." Judging from the character and contents of the epistles written by this apostle, I am of the opinion that society within the church in his day was made up pretty generally about as it is now; that there were all classes represented therein—a people representing almost every extreme of religious idea that was at that time extant, and this will account possibly for the strangeness of some of the remarks made at different times by the apostles, wherein there is possibly an appearance of contradiction, in one instance he is trying to correct an evil of one kind; in another, an evil of some other kind. As a wise worker for the Lord, he, having but one law to administer, has adopted various methods in its administration; just as it is the case with us as parents in our households. Some of our children are slow in their movements; some are very rapid, some are very tender in their feelings, others are almost indifferent to any phase of attack—they are not sensitive. We have but one law for their government in our households, we have but one object at which we aim while we are training them and yet we do not adopt the same methods with the

child of rapid motion that we do with the one that is slow of gait, for the simple reason that we are trying to develop in one what we are trying to suppress in the other. We do not use the same methods in our treatment of the child that is very sensitive that we do with the one who is so impregnable to all attacks from without, for the same reason, we want to restrain in one what we wish to encourage and develop in the other. Our object is not that one should tower above the other because of our treatment, but that the levelling processes we introduce in the execution of governmental laws in our household shall help each child according to the measure needed, so that they may all make manifest in their growth that which will redound to their profit and give evidence of the wisdom of their trainer. If this be considered wisdom in our family or individual households, does it not appear equally wise in the management of the family of God by those whom the Almighty in his wisdom has appointed to feed the flock? To minister under the law, to enforce the different statutes and see to it that God is honored in all his appointments? It strikes me this morning that if anywhere this idea should appear beautiful, more beautiful than in any other, it is in the management of the affairs that relate to the kingdom of God and the government of the citizens therein, from the simple fact that the variety of character is almost infinite.

It has been stated that no two faces are exactly alike; I have known individuals however, who have been mistaken five times in a week by members of their own family for some other person, but I never have met two characters that were identical and wherever we may rest the responsibility for this, if there be any responsibility, we certainly must be agreed with each other that so far as our early life is concerned at least, it cannot rest with us. I mean by this that your child of two years of age is in no sense responsible for its peculiar individuality and if I take advantage of what are called the philosophies or sciences of this age in order to help me toward a settlement of a number of the questions that arise in this world within the church as well as without, I am enabled thereby to better discern or detect the details of individual cases, but I am not helped in any sense whatever in locating the moral responsibility. I believe of course that as individuals there is attaching to us more or less of responsibility because of the treatment certain things placed within our reach receive at our hands, that is, we are responsible for receiving or for rejecting whatever in the name of good may be offered us in proportion as we have the capacity to appreciate the good or the evil in it. Two children are

born into the world, the one almost from its birth has inclinations that lead it in this direction, and the other has tendencies that lead it in that; from its birth or from their birth, those inclinations are more or less manifest and yet a common standard of moral excellence is to be aimed at in exerting our influence in their training. It must needs be that influences be brought to bear upon these characters that shall be diverse in their operations in order that we may be able to make answer at last when the question is asked us in regard to the forcefulness of the law or the medium of training. I want to be clearly understood in this this morning because I know that I have been misapprehended at times even while I have tried to couch my ideas in the plainest speech at my command, and I use the text this morning because disappointment has accrued through the entertaining of mistaken ideas regarding the purpose of the great God in the appointments he has made of men and of means in his church.

Now let me read again: "Finally, my brethren, be strong in the Lord and in the power of his might." The question arising just now is, what is the strength of the Lord, what is intended by the statement here to be strong in the power of his might? In other words, is there any difference between the character of the power or might that is with God and the power or might that rests with men? Or to put it in other words, is there any difference between the power of the Spirit and the power of the flesh? Is there any difference between the law of Moses and the law of Christ? The one visiting its penalties for infractions of law upon the flesh, the other visiting its inflictions for infractions of law upon the spirit and for that visitation has appointed a day in which judgement shall be rendered. Is there any difference? The solving of this question or the answering of it correctly will help us out of some of the dilemmas into which we get at times in this life.

There is a man whose name I believe is Sullivan, in the United States, or was a while ago; he has made a record for himself, and if you go into the slums of society, you will find men putting their money up and banking it to a wondrous extent upon the strength and prowess of that man. You find other men of his cast and character though not towering to such a degree in that line as himself, who find their abettors, their backers and supporters, and upon whom men all over this world of ours, are risking what money they possess, believing that they have good security because of the large muscle and excellent training—fleshly speaking—muscularly considered—of the men who are their favorites. The thought presents itself again right here if in

the great day of accounts, we are to place ourselves, because of our hope, in line with Jesus Christ, and those individuals whom we have named will also be brought to account with us in that day, will our credit on the great books that are now being kept on high, be increased or made to appear beautiful in proportion to the number of men we have butchered on earth by reason of our strength, or the number of men over whom we have, gladiator-like, triumphed, because we made them bite the dust under the tremendous carnal force of our Heronlean records? Suppose we have made a record of this kind, and that record shows there in scores and possibly hundreds of instances that we have been successful in enterprises of this kind, will you, if you stand at the gates of the New Jerusalem then, base your chances of admission upon such showing as this, and the pile of them appearing there before you, will you demand your entrance into everlasting life because of what you have accomplished in this life? Will you? It will take you but a second to answer the question. If not, (taking it for granted you agree with me) you would not dare do this, you must conclude with me that it is our business in this life to understand the kind of record we desire to make, in order that eventually, having made it, we will be willing to rest our chances in the judgment day upon it and expect that all that God has within the range of his power to give, is ours because of that record having been thus made. I say it is necessary to understand this at the outset for the reason that there is a text, not exactly because there is a text of this kind either, but because there is a principle taught in it and the text simply announces it, found in the 6th chapter of this same apostle's letter to the Galatians and in the 7th and 8th verses, "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of his flesh reap corruption, but he that soweth to the Spirit, shall of the Spirit reap life everlasting." We may base as much of hope as we please upon the idea of the saving power lodged in baptism and the virtue that attaches to the laying on of hands, but God never embodied more truth in the statement that "he that believeth and is baptized shall be saved," than he embodied in the statement that "whatsoever a man soweth that shall he also reap." The Bible gives us wonderful representations of character. We have for instance, a man whose name is David who was declared to be after God's own heart, a man who, selected from the humble conditions of life, was exalted to the highest pinnacle of earthly fame and glory and upon whom the favor of God rested to a remarkable degree. That individ-

ual, enjoying as he did much of favor at the hand of God, was not exempted because of his repentance or because of his wisdom of Spirit from the consequences of certain evils of which he had been guilty, he was not permitted to escape the harvest that accrued from his reckless and unrighteous sowing. David sowed adultery, and he reaped it in his own house. He sowed murder and he reaped it in his own house. He played loose in matters that affected the moral estate of some, and his own wives were afterwards debauched in the presence of the people upon his own housetop. God had regard to that idea or that law of compensation that he had made a very part of the motive energy of the universe.

There was a man named Jacob who is highly spoken of in the record in many regards and yet he stands before us as a terrible illustration of this principle. His brother Esau was the first born and entitled to the blessing of the first-born at that time, yet Jacob enters into a conspiracy with his mother to deceive his father who was blind and he allowed some kind of a skin to be drawn over his hands when he approached his father with the meat that had been prepared. Placing it before his father he asked the blessing of the first born upon his head. The father says, "That voice is Jacob's," yet he could not tell certainly. His ear did not deceive him but he had no power to see and he said, "Draw near that I may feel you, my son." Now the mother and Jacob had anticipated this kind of a request and prepared for it. He came near and his father felt the hair that he had covered his hands with and the old man was thus deceived into the belief that it was Esau, who was a hairy man. They took advantage of his blindness to deceive him. Jacob moved on from thence, and he was highly blessed of God, became a father of those who are known to us as the twelve patriarchs, the mercy of God was extended to him on the right hand and on the left and God took him at his word when he made covenant with him as he built an altar at a certain time at the base of which he slept when God allowed angels to ascend and descend upon him and where he wrestled with an angel and prevailed, in that he obtained a bigger blessing for his posterity than his own progenitors had secured for themselves and him, but God had not forgotten the events referred to, notwithstanding. Later on there came a morning in the history or experience of this same man Jacob when he brushed the mists of slumber from his eyelids and turned to greet his beloved Rachel, as he supposed, lying upon his arm, but instead thereof his gaze fell upon the sore eyes of Leah who, under cover of darkness had been smuggled into his bed. Doubtless

it was mortifying, but I wonder if he thought then how, under cover of his poor old father's blindness he had palmed off goats meat for venison and himself for Esau. The very object that he thought worthy of serving seven years for was now withheld from him—taken right out of his grasp in a moment when his very arms were outstretched to embrace her. This same Jacob had robbed Esau of certain rights that appertained to him by birth and had willfully lied to Isaac when he said, "I am Esau, thy first born," and this work of deception that he committed in this way, was registered, it seems to me, on high, and when he put his hand forth in that manner before his father, he did not seem to have in mind the fact that he was sowing the wind and would reap a whirlwind, but as time passed along, somebody took advantage of the blindness of this same Jacob, though not in a physical sense, and when in his ripper years his heart was set upon his family and on Joseph above all others, some of his sons brought a coat in to him made of many colors and dripping with blood and said, "Tell us whose coat it is." "Why," he says, "It is my son's coat, an evil beast hath devoured him." He rent his clothes and put sackcloth upon his loins and cried in his agony, "I will go down to the grave with my son mourning." I wonder if he thought just then that "whatsoever a man soweth that shall he also reap." God does not forget though we happen to forget, and though an individual may obtain a remission of sins in consequence of the pledge made contingent upon his obedience to certain ordinances, yet the law of compensation will have its rigid enforcement as much so as any other law upon which the divine seal has been placed. I use these illustrations for the reason that I have discovered a disposition somewhere to make the gospel ordinances a blanket with which to cover a record of subsequent wrong. I am accountable to God for what I say and I don't call these instances to mind in order that I may awaken in the minds of others, thoughts and feelings and fears that are not also applicable to my own heart. There is a danger of us taking advantage of conditions announced by the authority of God by which we secure all of good that is within the power of the Almighty to give, and at the same time failing to sense the degree of responsibility that attaches to every speak of honor or privilege that God has ever announced. I make the statement here without any fear of being successfully contradicted that wherever you find an individual clamoring for honor you find an individual unfit to bear it, because any individual who possesses the sense sufficient to bear honor correctly, knows well that the responsibility that is associated with

the bearing of that honor is far more weighty in its character than the honor itself he will gain and his worthiness to continue in that honor is to be determined by such crucial tests as will put his patriotism to principle and his loyalty to God to the hardest kind of a test that even God or devils can force upon him; I speak this, I think, advisedly. The text then when it says, "Finally my brethren be strong in the Lord and in the power of His might," is suggestive of a thought like this: The Almighty does not require, in order to determine our worthiness of an abiding place with Him, that we shall put into exercise that which the devil delights to incite within us every five minutes or hour of the day, but when Paul says after enumerating in the 11th chapter of Hebrews the remarkable miracles and the remarkable deliverances wrought for early day Saints, he follows this array by a recital of sufferings endured by others, equally good in God's sight and adds that all these endured through faith, thus showing that all of these were equally worthy in the sight of God though he had saved one man in the fire and let another man be consumed to a crisp; he had saved some from the jaws of lions and allowed others to be torn asunder, then the apostle commences his 12th chapter with the words, "Therefore 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 which is set before us, looking unto." Who?—"Looking unto Jesus who is the author and finisher of our faith." If the apostle's inspiration at that time was not faulty (and we find it in harmony with the inspiration in other places in the Book), Jesus Christ is the only model unto which we are to look forward with hope, and if the text here provides that the might and strength for this race in which we must lay off the sins that so easily beset us, is to be gathered through our constant looking or gazing at him who is the author and finisher of our faith, then whatever I find by so looking, to have been mighty and strong in him should be applied to myself, that I too may be strong in his strength, whatever is might in Christ will be might in me, whatever was strength in Christ will be strength in me. In the revelation that was given through Joseph the Seer and sent in a letter to W. W. Phelps in 1832, I think language something like this occurs: "Thus saith the still small voice which whispereth through and pierceeth all things and oftentimes causeth my bones to quake while it maketh manifest saying, behold I will send one mighty and strong clothed with light for a covering, whose howels shall be a fountain of

truth and whose mouth shall speak words, eternal words," etc. Taking it as a presumption that the Reorganized Church or its leaders considered this mighty and strong one to be Joseph, the present leader of the Reorganization. Some persons have held him up to ridicule and to ensue a thousand times in words like these, "Where is the exhibition of his might?" "Where is he proving himself strong?" "Where is he putting down contention?" "Where has false doctrine been suppressed by him—the weakest of men, and the most solemn and quiet of prophets," and all such statements as these I have had to meet at least a hundred times in my short life and I have met it right within the church of the Reorganization, among some who were going into the dark. I want to impress on your minds now this thought, that the individuals presenting these questions entertained a false idea of what strength and might was and is ever shall be in the estimate of God. I turn you now to this model that Paul refers to—"Looking unto Jesus." He was the grandest illustration of might and strength this world has ever had, judged by the divine standard. I ask you for a single exhibition of might or strength on His part that will meet the demand of modern times, where is it? I have read the New Testament through and I find but one solitary illustration of even the disposition to use muscular power, when he drove men out of the temple, but that was no personal matter to him at all, and I ask you if you leave that out, to point out upon the authority of the New Testament scripture one single instance where Jesus Christ ever proved himself either mighty or strong in the sense of suppressing or driving out or crushing his enemies. Name it—speak right out in meeting if you know it; you will not interrupt me if you do. Will any one, notwithstanding this, rise up and say that Jesus Christ was not the biggest type of might and strength that God ever placed on this earth? If no one will venture a contradiction who believe this book, please tell me where was the exhibition of that might and strength, where was it manifest? If you can tell me or if you will allow me this morning to tell you what proved Jesus Christ in this world the mightiest and strongest of men, will you not also allow me to conclude that if I can find other men approximating to that standard I shall find men proportionately "mighty and strong." What I admire as a quality in one I must admire in another under the same conditions. It is stupidity itself to pronounce as weakness in one what I laud and praise as strength in another. Now the text says, "Finally my brethren be strong in the Lord

and in the power of His might"—not in the exercise of some brute force that may be at your command by which you may silence your gainsayers—No! If you will take into consideration for a moment an individual of whom this Bible speaks who stands with a reed in his hands, and a crown on his head, made of thorns, that are piercing into His tender flesh—and remember it was just as painful to his physical feelings and as much against his natural impulse as it would be to yours, but there he stands in the presence of that jeering mob, stands with that reed in his hand, and when they put on Him the robe of purple He offers no answer to their ribaldry, no retort to their taunts, no retaliation to their mockery and abuse. He hears in silence their banter for display of His kingly power, and He knew that thousands of years must pass before he would ever prove to them that he was what he claimed to be and all these thousands of years He must hold in check the power at his bidding by which he could silence every slanderous tongue and palsy every smiting hand and arm. Thousands of years must go on ere his vindication is complete unless he now asserts his force and yet patiently he yields while they put mock representations of royalty upon him. Some one from behind smites him upon the face and then cries out, "He claims to be a prophet, let him prophesy who smote him." Brethren and sisters, the wise man says, "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." Do you think because it was Jesus Christ it was any easier for him to do it than it would have been for us? You mistake his character if you do. How was he touched in all points with those peculiar feelings of infirmity that are so crushing to you and to me, if it was? Now I think often of this and I think of him when certain ones appeared before him to arrest him and he quietly submits to the authority that they dare not exercise except he allowed them; leading him on down until he appears before the ruler, He stands and the question is asked him about his kingship and the claim of authority made for him and he answers meekly when the ruler admonishes him for silence, saying him, "Don't you know that I have power to commit you unto this mob." Hear Him; "You could have no power unless it were given to you of God," substantially he meant, "you have nothing but what is yours simply because I stand between you and the justice of God, and won't allow judgment to come upon you," and He says, "Don't you know ruler, that there are twelve legions of angels now waiting my bidding and if I should turn my eye they would come to my relief," yet

he did not call on the angels. He had the power, why didn't he use it? Don't you know that he might have called upon those wonderful messengers and in less time than it takes for me to call your attention to it, that large assembly there that was clamoring for his blood could have been silenced in death? Why didn't he call for the help? It was the power that God had placed there to his credit to be called into exercise wherever it was needed; but Jesus stood there in preference to using it, illustrating a might and strength which is of the Spirit character, and Paul says, "Seeing we 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." I am looking at him this morning, I am in the same race that he once ran—do I see any might there? If you see an exhibition of might and strength there, and it is of the kind that gives divine or spiritual conquest I ask you to never go down on your knees and thank God for this Jesus without thanking him too for such other men as have been on this earth who have been exhibiting strength of the same order though less in degree. The man who has the greatest measure of strength and can hold it subject to the supreme counsel of the Spirit is a man who is in the estimate of God of royal blood, he is in line with heavenly greatness, and the man who holds a New Testament in his hand should never think such an one either puerile or cowardly. This learn and know, that he who can hold power to crush and yet restrain its exercise—whose love for man forbids him lower to the plane where grace to nature yields its sway And self-wreaked vengeance is the height And span of honor—he whose way, well chosen and pursued, the light Of heaven commands—whose constant eye Subtly uprising self and spirit's resentment, though the circling air With slanderous incentive burns: Is mightier and hath truer claim To hero's place and fame unfurled Than he whose dead-strewn tracks proclaim Him conquerer of a world. The spirit, poised in righteousness And training for celestial spheres, Though housed in mortal tenement And vexed with myriad cares, Which climbs o'er clam'ring self and crucities Its carnal impulse—that can bless The tongue that cursed it, and without parade Believe a foe's self-earned distress— Can feed an enemy and nurse the hand That smote; that hastes to clasp In fond embrace, and e'en unsought Pardon the life pledged to its ruin;— That o'er the sepulchre of buried self Erects no monument; but lives to extol Another's virtue and in silence shed A holy lustre o'er the lives of all: Is strength possessed and fortified In likeness of the model given— Earth's King—man's hope—the crucified— God's ideal in earth or heaven. To be reviled and not in kind return Revilement—in the Son of God Was princely attribute—it was the crest Or plume of lofty bearing—better still: Concluded on sixth page.

ZION'S ENSIGN.

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

Independence District Directory

- I. N. WIRTH... Missionary in Charge. J. A. HOBBS... President. E. G. PITT... Vice President. ALBERT WIRTH... Bishop's Agent. B. BRANNSON... Clerk and Treasurer.

Independence Branch Directory.

- E. G. PITT... President. ROBERT MAY... Treasurer. J. H. SCOTT... Teacher. J. A. McCLURE... Deacon & Treasurer. R. J. CRAWFORD... Clerk.

Sunday School.

- H. R. MILLS... Superintendent. Wm. CHOW... Asst. Superintendent. EARL CONNELL... Secretary. EDWIN MITCHELL... Asst. Secretary. Wm. H. MITCHELL... Treasurer. E. G. PITT... Chorister. MATTIE BOZARTH... Asst. Chorister. BELLE HOBBS... Organist. MATTIE BOZARTH... Assistant Organist. ADA PITT... Librarian. CHARA BRENNAN...

LOCAL NEWS.

Sr. Geo. Nesbit is visiting at Clinton and Lowry City, Mo.

Bro. O. O. Bean has purchased property on Pleasant street.

Bro. John Parker of Joplin, Mo. spent Sunday in Independence.

Bro. and Sr. Williams of Galesburg, Ill., spent Sunday in Independence.

Bro. Geo. Hayward preached at Walnut Park on last Sunday to a fair sized audience.

Bro. and Sr. W. Edwards of Armstrong attended the morning and afternoon services here on Sunday.

Bro. E. E. Williams of Camden, Mo., came over to see the Priest of Pallas parade and attended the Fair.

Bro. Dell White of Clinton attended the Kansas City Fair and called on Independence friends, during the week.

Bro. and Sr. H. R. Mills returned from Pittsfield, Ill., where they were called by the last illness of Mrs. M. S. Frick.

Sr. Mary Cummings, who has been quite poorly for the past few weeks left Sunday for Clinton, Mo. to visit with her parents.

Bro. Joseph Luff delivered two excellent sermons on last Sunday, both of which were reported and will appear in the ENSIGN.

Those who attended the Fair speak in very complimentary terms of the performance of Bro. Geo. Bartholomew's trained horses.

The infant daughter of Bro. and Sr. Jackson Blatt died on the 2d inst. of remittent fever and was buried on the 3d. Elder Luff preached the funeral sermon.

Bro. T. J. Franklin was ordained an elder at the hands of Bro. T. W. Smith on last Sunday. It having been made manifest previously by the Spirit that he had been called to that office.

Bro. Joseph Luff and Sr. Belle Robinson started for the Logan Reunion on last Monday. Sr. Belle went to report the sermons for the ENSIGN so that the readers who are not able to attend will get the benefit of the thoughts expressed. We anticipate there will be a spiritual feast.

After quite a dry spell rain has come and those whose water supply was getting short are rejoicing. Farmers were heading rain badly.

Mrs. Laura M. Frick, wife of Bro. M. S. Frick, formerly of Independence, died at Pittsfield, Ill., September 30th, 1891. Mrs. Frick was a daughter of Col. D. D. Hicks of Pittsfield, Ill., and a sister of Sr. H. R. Mills of this city.

The following elders are expected to be in attendance at the Lowry City Reunion: W. W. Blair, T. W. Smith, E. L. Kelley, F. M. Sheehy, R. Etzenhouser, E. Blakeslee, D. S. Crawley, beside the local ministry and possibly Bro. Joseph Luff.

Bro. Daniel Bowen, who spent the summer at Clarksville, Mo., on his farm returned last week bringing with him some apples about the size of walnuts which he says are the second crop this year and the tree is blossoming for another crop.

BLUE RAPIDS, KANSAS, ITEMS.

The series of meetings closed here last night.

Bro. Shute led two souls down into the watery grave yesterday afternoon in fulfillment of a dream he had the forepart of the week. So the good work goes on.

We expect to put forth an effort seven miles south of here if an opening can be made.

It has been very dry in this part until the latter part of the week when the rain began to fall and now farmers can work the ground and sow their fall grain.

A. H. PARSONS.

DENVER ITEMS.

Sr. Shupe arrived home from the mountains Saturday the 25th, much improved in health. Bro. and Sr. George Kennedy are in Denver visiting their daughter Sr. Shawl. Bro. Kennedy has just received notice of the granting of a pension by the U. S. government, for services rendered during the late unpleasantness, dating from the time of his discharge. We did not learn the exact amount he is to receive but think it is about \$1,200.

Bro. and Sr. Samuel Eye arrived from California a few days ago and took the pains to look up the meeting place of the Saints.

The funeral of Bro. Reeves child (that was killed by the electric cars on Monday) did not take place till Saturday the 20th owing to the absence of the father, he being in Chicago at the time of the accident and did not arrive in Denver till Friday night. The funeral was held in the Simpson M. E. church, the minister and choir kindly assisted in the singing and had special choir practice for the occasion, the singing was excellent, the sermon was delivered by Elder O. R. Dunham to a full house. Bro. Reeves leaves this evening (Sunday) on his return to Chicago.

There was quite a snow storm in the mountains on Friday.

The sermon in the hall Sunday morning was by Elder Duncan on the Sabbath question, after which we repaired to the river and another soul was born of the water, the confirmation was had at Bro. Westland's. If we are any judge in the matter we think the ordinances were acceptable to the Master, and if the brother is faithful it will not be

long till his companion, who is at present a member of the Methodist church, will be with him in the one faith. Thus they come one by one.

The ordinance of baptism has been administered five Sundays out of the last six and our hearts have been too full for utterance at times for the grandeur of the latter day work. Our prayer has been, ever since our lot was cast with the few Saints at Denver, that the Lord would extend the work in this place, and the promise to us by the Spirit has been to push forward and be faithful and we should be surprised at the progress of the work in this city. We have been surprised that so much has been done under existing circumstances, but do not feel to relax our diligence for there are thousands yet in this city that have not heard the gospel.

At the regular monthly business meeting of the branch on the 21st, Bro. Pratt was released as committeeman on the purchase of the tent of the Little Sioux district and Bro. Fred Westland appointed instead. All that have anything to contribute towards paying for said tent will please take notice and act accordingly.

October 5th.—The ENSIGN puts in an appearance quite regularly and yet the time seems long between visits. Surely it is a power for good and I wish we could put it into the hands of 10,000 people in this great city for six months. I believe it would do more good than many elders can do in years. It is so hard to get the people interested in anything except the old ways of sectarianism and money getting.

Elder James Kemp was down to the city last week and met with the Denver Saints on Wednesday night, and by the way, the Wednesday night prayer meeting was a grand one. We met at Bro. Walters and one room was not large enough to hold the Saints that came. I don't know whether all the chairs in the immediate neighborhood were pressed into service for the occasion but I think Bro. Walters has very accommodating neighbors. The meeting was in charge of Priest O. A. Westland. The Spirit was manifest to a good degree in testimony and prophecy and especially in singing the songs of Zion.

Two sisters that have companions who are out of the church were much encouraged by the word of the Spirit to press forward and they should receive the desires of their hearts in righteousness.

We received a letter last week from Sr. Talbot of Brighton, like the cry that came over from Macedonia. It seems the Presbyterian minister of that place is giving "Joe Smith" a dig once in a while and Sr. Talbot thinks he should be called to account. It does seem strange if "Joe Smith" was such a bad man they will keep hauling him up and trying to add something more to his bad character. Why not let him rest in peace.

The first snow of the season came Thursday night the 1st inst. though light in the valley the mountains fifteen miles away were covered.

Sunday was the regular day for the sacrament and a goodly number of the Saints met together for that purpose. The meeting was devoted to prayer and testimony. Three children were blessed and two sick administered to.

Sunday evening preaching was by Elder Duncan on 'The coming forth of the Book of Mormon.'

We expect to organize a literary exchange in the near future and hope by this means to place the church publications in the hands of many that can not be reached in any other way.

E. S.

KNOB NOSTER ITEMS.

The weather is putting forth gloomy prospects for union meeting comforts.

Laborers here have been busy during past ten days. Attendance good. Fruitage looking golden.

Baptist Association of ministers met here this week. Rev. Wadley, pastor of Baptist congregation moves to Holden soon, so we have been informed.

Mrs. Horn of Holden has been canvassing among the Saints here in the interest of "With the Church."

What kind of gospel principle is it that will advise a husband to leave his wife and little ones, if she joins the church? We know of such advice being given by so-called religious people. I don't remember of Paul having given such advice, in any case.

There is some sickness in Crab Orchard locality. Bro. Jno. Wier lost his finger in a saw mill, and Bro. Wm. Wier's little boy was seriously sick when last heard from.

Bro. Kaler preached north-west of Warrensburg a few weeks ago.

G. WELLS.

WEBB CITY ITEMS.

A fine rain has at last greeted us which was much needed in this locality.

Bro. A. H. Herke addressed the Saints at the church Sunday at 11, and Evan Davis in the evening.

Bro. Ellis Short, of Seligman, made a short business call last Monday.

We understand that Bro. A. H. Herke will make his home here among us, his wife having arrived from the Indian Territory.

Miss Artie Rainbolt, of Galesburg, Mo., was over Saturday calling on friends.

Sister Gus. Smith, of Galesburg, Mo., attended services at the Saints church Sunday.

Sister Frank Miles and daughter, May, were down from Nashville and attended services with the Saints Sunday.

Some of the Webb City Saints are contemplating attending the Lowry City camp meeting.

Bro. M. S. Frick is now absent having gone to Pittsfield, Illinois where he was called to the bedside of his dying wife.

Bro. and Sr. Thos. Hayton, of Lehigh, were over Sunday and attended prayer meeting where a good spirit prevailed.

Bro. and Sr. Stephen Malony were up from the Indian Territory last week visiting relatives and friends and were present at one prayer meeting.

We learn from Bro. John Parker that Bro. Will Hunter and family, of Semparnago, have moved to Gordon Hollow, about six miles south west of Joplin where he has secured work.

We hope to learn from the next issue of the ENSIGN that the camp meeting at Lowry City has been a

success and that many have been gathered.

Fire broke out in the basement of the Newland Hotel Thursday morning about 3:30 and only for the prompt action of the hose companies our beautiful hotel would have been destroyed. The damage amounted to \$1,500 and will soon be repaired.

Bro. A. H. Herke brought with him from the Indian Territory quite a curiosity. The heads of two male deer so completely locked together by the horns that they cannot be separated. An Indian found them before the bodies were decayed; he cut off the heads and gave them to Bro. Herke. The animals had evidently been fighting and became locked together and died of starvation and exhaustion. The heads can be seen at Bro. O. P. Sutherland's store.

A. P. F.

CLINTON ITEMS.

A number of Clinton Saints are preparing for the reunion and they seem to be looking forward to have a good time.

We had quite a cold rain on Saturday night and a light frost Sunday night.

The meetings at Bro. Hord's were continued over Sunday and will close on Tuesday evening, the interest has been very good, Bro. I. N. and D. C. White doing the preaching.

Your correspondent was at Deepwater over Sunday and spoke at 11 a. m. and 3 p. m., Bro. A. White filling the appointment at night. One, Mrs. C. C. Stewart, gave her name for baptism, others are almost ready.

Bro. Joseph Curry and his wife, of Brainville, Pa., arrived in Clinton last week and are looking for a location. They expect to take in the reunion before returning.

The two meetings at Deepwater did not meet with the success that was hoped for, the attendance was not as large as it should have been. People seemed to be afraid to go and hear. If Jesus was to go there and preach the same doctrine that he commanded to be preached in all the world, I am of the opinion not a church in the town would open its doors to him. When will the day come that people will take the plain statement of God's word?

D. C.

PLAINVILLE ITEMS.

Prayer and sacrament service last Sunday was profitable and well attended.

Bro. and Sr. Earl Burlinghame and children of Cumberland, R. I., were present at the preaching at 7 p. m. by Bro. A. B. Piere. Mr. and Mrs. Thomas Shallcross and Miss Eliza Smith, all of Attleboro were also present. Spiritual matters we hope are looking up hereabouts.

Mr. and Sr. John Rogers of Attleboro were visiting in Providence, R. I., Sunday. Sr. Rogers was to remain till Tuesday of this week.

Mr. and Sr. George Bradshaw of Attleboro are pleased to announce the arrival of another son, born Saturday Sept 6, 1891.

Bro. C. L. Munroe was to speak in Foxdale chapel on the vital question of "Prohibition," Tuesday evening of this week. Particulars concerning his lecture may be published later.

LOWRY CITY ITEMS.

On last Saturday night the beautiful sky was hid by the heavy clouds and we had a splendid rain and by Monday morning the farmers were busy as bees getting their wheat in.

Bro. E. D. Brownlee and family from Texas county, Mo., have settled for the present in Lowry City. We hope he will decide to make this his home.

The large district tent came on Monday, ready for the union camp meeting on the 9th to 10th. We have hay, corn, wood, straw and water all ready and we think by our next items the grove will be dotted with tents and camp fires.

Our Saints meeting Sunday was a good one, the Saints are working for the good of those not yet in the light.

Bro. J. W. Whitaker has moved from Osceola, Mo., to Lowry City. Saints love to be together. Come on brethren we will try to make you welcome.

Rex.

KANSAS CITY ITEMS.

The fair and exposition is all the talk here now.

The weather continuing fair we expect to see the finest parade that this city ever had.

The pulpit of the Saints church was occupied Sunday morning and night by Elder St. Clair.

The prayer and testimony meeting was well attended and a good spirit was present.

Monday night was business meeting, all the officers were re-elected. A good time was had.

F. K.

Letter From Honolulu.

Dear ENSIGN:—One year ago today we arrived here at this dot in the immense Pacific. By we, I mean Elder Haws, my wife and myself.

As we look back over the year, we are very thankful and encouraged at the progress we have made in ourselves and others. Yet we see how far we are from that standard which is set before us.

The first baptism was on April 2nd when three natives were baptized; since which twenty-two more have followed making twenty-five in all to date. And there are about a dozen more ready for the water and will be baptized next Sunday. All baptized thus far are natives, except three English people.

Those baptized have left off smoking and drinking and many other bad things, and are showing by their lives what the gospel can do for those who will obey, and strive to keep the laws of God.

Bro. Waller was ordained an elder on June 7th and Bro. J. M. Poeopoe (native) was ordained a priest on Aug. 10, 1891. Bro. Poeopoe translated the tract on baptism and one also on the "Presidency of the church," by Bro. Haws. He is a lawyer and is one of the best scholars here.

Bro. Haws and Waller have blessed twelve children thus far, and Bro. Haws has married four couples at our house.

At our first coming we had difficulty in getting a hall for our meetings, when we had no hall we met at our house, now we have

a nice hall and I think we are located for some time.

We are much encouraged when we see the hindrances the Lord has overcome for us, and the progress we have made. The attendance has increased from two, to fifty-one at our last meeting.

Bro. Haws and a few friends have had audience with Her Majesty the Queen, and thus stated to her our principles, and the difference between us and the Utah people.

The Lord is blessing the ministrations of the elders in many ways, especially in restoring the sick, this is encouraging to us and we are determined to press on, with the Lord's help, to the end.

This is a large and varied field, with all classes and nationalities to deal with. Last evening we had eight sailors from the ships, up at our house to spend the evening and have a good talk.

May God bless the work everywhere, and help us all to so live that we may be entitled to the spirit of wisdom in all things.

God bless you all is our prayer. Yours in hope,

C. H. LUTHER.

HONOLOULU, H. I., Sept., 19, 1891.

Letter From West Bay City, Mich.

EDITOR ENSIGN:—I can say as many others have already said, that your paper is a welcome visitor at our home, bringing with it much encouraging news of different branches.

We wish the same could be said of our branch, it seems as though the gospel of Christ is needed to be preached in this part of God's moral vineyard.

It seems as though most of both Bay City and West Bay City are spiritually dying, but my earnest prayer is that we may "shake off the coals from our garments and arise in the strength of the Lord," and that the work may roll on and much good may be done here.

Hoping that the Saints will all pray for us that we may arise and work while it is day, for the night cometh when no man can work.

I am your sister in bonds

L. J. S.

Letter From St. Minnie E. Bradley.

EDITORS ENSIGN:—It has been very warm since conference. We had a good rain last night which we were all very glad to see as it has been very dry.

The saints here seem to be enjoying themselves very well and trying to do their duty. Most all of them are going to attend the reunion at Lowry City, all expecting a good time.

We are having preaching at Bro. R. T. Hords this week. We have to hold our meeting at private houses since the church has been sold and I believe we have more out to hear the truth and better interest than we had at the church.

We enjoy reading the ENSIGN very much and watch eagerly for it to arrive every week. It seems that every copy gets better. I think every one should read the sermons by Bro. Joseph Luff and profit thereby especially those who use tobacco and drink strong drinks.

It seems that we get so much good advice through the ENSIGN and Autumn Leaves that we should be almost perfect. I could not do without them to read. May God bless you in this glorious work is my prayer.

Your sister in the one faith.

GENES, Mo., Oct. 4th.

WATER BAPTISM.

BY ELDER R. STAFFORD.

The history of Philip (Acts 8th) baptizing the Samaritans after they believed the word preached, and of the apostles sending Peter and John to officiate in the ordinance of "the laying on of hands," that those whom Philip had baptized in water, might receive the gift of the Holy Spirit, agrees with the foregoing; so also that of Paul recorded in the 19th chapter of Acts, who at Ephesus found certain disciples who had been deceived by some one, and becoming convinced of the deception, were baptized by him in the name of Jesus, and by the imposition of his hands received the baptism of the Spirit. (Cor. 12:13). "By one Spirit are we all baptized into one body. And how frequently does the historian in the Acts of the apostle say, 'That the people of God were filled with the Holy Ghost; the same expression used in Acts 2nd chapter concerning the baptism of the Spirit on the day of Pentecost. That is a peculiar expression yet in perfect accord with the Savior's promise made to the disciples, he says, "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." Why shall it be in you? Because that which is borne of the spirit is spirit. Says the sacred writer, "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." Paul says, "What man knoweth the things of a man, save the spirit of man which is in him."—1 Cor. 2:11. He also says in Ephesians 3:16, "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the INNER MAN;" and in 2 Cor. 4:16, he says, "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." From these scriptures we learn that there is a spirit in man, and this spirit is called the inward man, and the body is called the outward man; and that therefore man is of a dual nature, and hence the necessity of a dual baptism; and each part is baptized of that which is peculiar to its own nature; the body of water, the spirit of Spirit, and both being called man there is no mistake made by the Savior when he says, "Except a man is born of water, and of the Spirit, he cannot enter into the kingdom of God." As it takes the two to make a living soul, (for the body without the spirit is dead), so it takes the two baptisms to make a living child of God; for if the body only was baptized, it would be but a partial baptism or birth, and if it were possible to receive the baptism of the Spirit without the baptism of the water that would only be a partial baptism, or birth, hence it takes the two to make one, and there is no conflict between the Savior and Paul, where he says, "One Lord, one faith, and one baptism." If the view that some take of the above language of Paul, that only the baptism of the Holy Ghost is meant, is correct, or the view that those opposite in faith take is correct, namely that baptism in water is only meant; then you would place the disciple in antagonism with, and above his Lord which would never do, for Paul is

not the author of eternal salvation, Paul's preaching and practice, contradict the above interpretation of his language. It is said in John 1: 11, 12 and 13th verses, "He [Christ] came unto his own, but his own receiveth him not. But as many as receive him, to them gave he power to become the sons of God, even to them that believed 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."

We see, from the foregoing, that the sons of God are born of God. To be born of the Spirit of God must be to be born of God; having, as Paul in Romans 8th chapter, says, "Received the Spirit of adoption, whereby we cry, Abba Father. The Spirit itself beareth witness with our spirits that we are the children of God, and if children then heirs; of God, and joint heirs with Jesus Christ." Paul also says in Galatians 4th chapter, "But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father. Wherefore thou art no more a servant, but a son, and if a son, then an heir of God through Christ." By those scriptures we learn that the fallen sons and daughters of Adam are born of God, receive the title of sons, and daughters of God, or children through the Spirit of adoption or birth of the Spirit, which takes place after the birth, or baptism of water for the remission of sins, which baptism takes place after repentance, or forsaking of sin, which repentance would not take place until faith in God and his Christ had obtained admission in the heart, for if we did not believe in God, we would not believe in his law, consequently would not believe we had transgressed that law, or committed sin, which is the transgression of the law of God, and would not believe in the necessity of repentance, and hence would not believe in the necessity of a Savior; so faith must be the principle that first moves to obedience. And having obeyed the law of adoption, having been born of water and of the Spirit, we are in a saved condition, being sons and daughters and heirs of God, and to sustain that relationship we have to live by every word that proceedeth out of the mouth of God, whether in this probationary state, or in the ceaseless ages of eternity. It may appear an extravagant assertion to some, to say that we are in a saved state in this probation, but scripture and reason, warrant it as a truthful one. Paul says in 1 Cor. 1st chapter 18th verse, "For the preaching of the cross is to them that perish, foolishness, but unto us that are saved, [present time, not future] it is the power of God." He also says, 1 Cor. 15th chapter, 1st and 2nd verses, "Moreover brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I have preached unto you." These scriptures show that the people of God are in a saved condition now, through obedience to the gospel, but to retain that condition

must keep in mind the instructions given to keep the commandments of God as faithful, obedient children; our reason also tells us that being born of God, sustaining the relationship of children and as long as we are faithful and dutiful children, our Father will acknowledge us as his, and the children of God cannot be in a lost condition.

But we are informed that these sons of God were not born again by the will or power of men, but by the will and power of God; there is therefore no power in man to produce this birth; hence men unauthorized of God cannot officiate in the baptism of water, or of the Spirit; as it is written "No man taketh this honor to himself, but he that is called of God as was Aaron."—Heb. 5:4. God must authorize man to act in his name and when so done, they can exclaim with Paul, "God hath given unto us the ministry of reconciliation; and hath also given unto us the word of reconciliation." "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead [as though Christ himself was officiating] be ye reconciled to God." And when acting thus in Christ's stead and through the ministry of the word of reconciliation, [or gospel] they have persuaded men and women to obey that word of reconciliation by which they are born of God, they sustain that relationship, by the will and authority of God, and not of man. To give a summary we conclude, that man in his natural state, is estranged from, unreconciled to God; is an alien, or foreigner, sustaining no relationship with God, and hence is in a lost condition. Man, then, to be saved, must sustain a relationship to God; and therefore must be born of God. And this birth must be brought about in the manner that God hath ordained; not by the will of man, therefore man is powerless to act, to form a plan that will produce the result. This plan is revealed in the word, and the Savior, who is the author of eternal salvation, hath said that a man to enter the kingdom of God, or be saved, must be born, (or baptized) of the Spirit; and of course they would not do this unless they believed the gospel, which gospel, as we learn from the scriptures, includes faith in God and Christ, and repentance—breaking off entirely from sins, turning over a new leaf, and beginning to serve God; therefore when Christ said to his disciples, "Go ye into all the world and preach the gospel to every creature, and he that believeth and is baptized shall be saved, but he that believeth not shall be damned;" he included in the phrase, "and is baptized," both the baptism of water and of the Spirit, or we would make Jesus contradict himself, and we cannot afford to have the author of eternal salvation do that. The historian Luke, as well as the other evangelists, specified that John baptized in water; that he baptized in Jordan near Salem because there was much water there; that he baptized the Savior in Jordan, etc. Now it is not common for an historian after once particularizing an occurrence, to again, in the same narrative, when having occasion to refer to the same transaction, to itemize, or particularize again; yet the historian of the Acts did on two occasions, where Peter says to his brethren "Can any man forbid water, that these should not be baptized," etc; and the other the Ethiopian eunuch who when he came in sight of water, said to Philip "See here is water what does hinder me from being baptized?" The only necessity of particularizing would be in the case of another baptism being meant, which we have seen that Luke did, in Acts 1:5; where he distinguished between the baptism of water and of the Holy Ghost. So we conclude that water baptism is essential, as well as that of the Holy Ghost, to salvation.

THE END.

Continued from third page.
 "Was the sublime towering of the dyino Above, yot through the human—the re- spondent
 Lustro of the Infinito (like diamond setting In the character of finite life)—"Thy will Not, mine, Father, be done"—"twain yiel- ing flesh
 To make God manifest; and while I stand Transfixed before this scene, let my fond heart
 Admire, yet not in empty forms of praise; But "Hicwelds" doing—lost to sensual pride Submerge my soul in the Christ principle— Be over moved by love and still abide In virtuo—finding shield and staff Therein—and bear within this character My Master's photograph.

That is my idea of it, and though the words are crudely thrown together, they express the senti- ment intended. While I admire strength and might in Jesus Christ, I shall admire its feeblest approxi- mation in men of to-day, and though I have been compelled to listen while sarcasm and invective have been hurled at a man and men I love because they would not stoop to pick up the carnal gauntlet thrown at their feet by men of boasted discernment and piety, still to me there is a quality that is mightier than might and stronger than strength, to the exhibition of which I will ever doff my hat admir- ingly. As Spirit is higher than flesh and God than man, so is this quality in humanity, and he who possesses and exercises it is making a record in life upon which his character feeds and grows into the measure and stature of Him unto whom we are commanded to "look" while running this gospel race. Upon this he may by and by, plant his claim to celestial inheritance and secure divine certificate of hav- ing been "strong in the Lord and in the power of His might."

When the text says, then, "He strong in the Lord and in the power of his might," how would you have me in the light of this reasoning apply it? Well says one, "There are none of us going to play the Sulli- van act in the world." Indeed, are there none doing it? If not I am mistaken. "Why, what do you mean, has anybody raised their fist and entered into war?" Why, it isn't necessary to take off this coat and to roll up these sleeves, literal- ly, to do what I have hinted at, but the principle that leads me to offer stinging retort or to get even for injury done, or to undermine another's character to support my own, or to prove another's worse than he has shown mine to be, or to make another's character or rep- utation a toy upon my tongue, all these are carnal, and their life is the death of Christ within us, while their crucifixion is the coronation of Christ within us.

I have seen people who, if the Spirit of the Master was upon them, they were disposed to talk very highly of God and of the gospel, but when that Spirit ceased in its operation upon them, their tongues were loosed and they talked just as much as they did before, but not in

the same line. What was the mat- ter? One time they glorified God by speech, and the other time they did not glorify God by speech but might have done so by silence—by crucifying the impulse to talk. If that is true then, will you please bear this thought in mind, that what is true in regard to God and yourself, is also true in regard to yourself and others? Never say a word about a brother, never breathe a word about a sister unless the Spirit of God is with you in meas- ure sufficient to at least protect their reputation on your tongue. That is the idea. Any man's char- acter is safe in your hands and mine while the Spirit of God is upon you, but no man's character may be safe, no man's or woman's character is safe in your mouth or in my mouth if I have no regard to the operation of that Spirit, and let me tell you that the biggest measure of trouble I have ever known in fifteen years of experience, has been occasioned by this, that individuals have been very strong when judged by the tongue, that is, they have been considered as possessing a powerful tongue, and if Jesus had stood in the same place and acted as he al- ways did he would have been con- sidered as possessing a wonderfully weak one. Now what is the differ- ence in this instance? He would have exercised it very differently. There was a time you know when he spoke, and spoke with vehemene, and when he made his announce- ments freely and frankly, and there was another time when the judge and jury made certain demands of him, and the Book says: "And he answered them nothing." His busi- ness was to glorify God and he could glorify him better then by si- lence. I am then to gather might and strength in this race by "look- ing unto Jesus." I commit to your consideration the thought that the record which will compare most fa- vorably with Christ's will come nearest to securing such approval as Christ received and such a record it is necessary for me to make. Every single incident in my life has some- thing to do with the making of that record, and it follows as a natural conclusion that that part of the re- cord which is not made under the Spirit's supervision may be against my chances hereafter. Is it not true that whatever responsibility attaches thereto that affects my final estate, will attend in consequence of the use or the improvement of the now?

Now to close, I want to say to you, if you can grasp the thought of this morning, you thereby got the intent of the last two Sunday morning discourses I delivered here. One individual suggested to me that because Bro. Luff preached "fruits" more than "gifts" there was a doubt in his mind as to the necessity for open manifestations of the spiritual gifts. Well, just place what I said

alongside of the record of this morning and you can have it thus: I would not have you have less of gifts but more of fruits. If the future is to reveal exigencies that will call for a revelation of charac- ter bigger and greater than you now have, it will call for an exhibition of this kind of might and strength that I have been referring to, and is it not necessary that every claimed gift of God, every claimed endowment of heaven shall furnish its contribution towards the making of that character?

A certain man placed a large amount of money in the bank and he said to his children before going away, I have placed a large amount in the bank to your credit, the check books are here, you can use them and draw on that account, and I want you to build a house for me according to these specifications and this plan I have here given you, it has been carefully prepared, and I want you to build just such a structure as is here outlined accord- ing to these specifications; and leav- ing them he remained away for a length of time, but bye and bye re- turns and calling them together he asks for an accounting. He finds that the bank account has been heavily drawn upon, and when they come to make their accounting they bring in three or four large check- books, they have the stubs in the books and they have the returned checks, and putting them before him they say, "There is the evi- dence of the confidence we have in your kindness and goodness to us," but says he, "Where is the building? I put that amount there to your credit, that you might build a house and I gave you plans and specifica- tions for the purpose." "Oh, what about the building, father," they answer, "don't you know we had to make a big showing to make your credit good here and there and we kept drawing on the bank? These are evidences that we have confidence in you and we proved your kindness to us, and kept up your reputation for generosity." Do you suppose the father would accept that in lieu of the building?

My statement a short while ago was that our preparation in this life was with a view to character building, and God has placed to our credit a large amount of that which will enable us to build, some of us are drawing heavily on the account, and when the day of judgment arrives we will have any amount of checks to show. We will be able to show receipts for tongues and prophecy and healings in proof that we have drawn heavily on the Holy Spirit placed to our credit, but, WHERE IS THE BUILDING, WHERE IS THE CHAR- ACTER? That is the thought. Only character will stand in that day and for that reason the apostle goes on to show that our feet should be shod with the preparation of the gospel, that we should carry faith by which we can quench the fiery darts of the enemy, and he entreats us to be faithful in the use of these

things when we obtain them that in the end we may be found worthy of all the good that God can give in return for such service.

Now are we heeding the injunc- tion, "to be strong in the Lord and in the power of his might?" If we are and if somebody has something mean to say about us or something mean to do against us, let us see whether there is a chance there for an exhibition of might, not in re- turning ill for ill that has been heaped upon us, not in proving our- selves stalwart and muscular Chris- tians by the use of such a power as those men who are a little better than brutes are exhibiting on the earth daily, but if you have the dis- cernment by which to link together the efforts we have made on differ- ent occasions here recently and re- motely, please let the evidences of that discernment be made manifest in such changes as they may lead you to discover as necessary, and then when Bro. Luff meets you in conversation, it won't be, "Bro. Luff, did you hear what so and so said about me." "Do you think she has the Spirit when she talks so and so," "What ought I to do to get even with such persons." There will be very little of that going on. You will have more might and strength than will allow you to get into that condition. May the Mas- ter help us, I need it, I make the confession candidly, I need it; I have felt what it is to put this char- acter of mine to a crucial test in or- der that I might better illustrate Him whose name I cherish, and I tell you as I have said in the years ago, whatever other men and wo- men may think, I never expect to get a place alongside of Jesus Christ until I am like him. And if it takes all the time I have in this life to crucify what may be crucified here of carnal impulse and desire, and added to it all the advantages of a thousand years millenium, I am de- termined to either perish in the ef- fort or else have the triumph of vic- tory that belongs to success in that line. May God help us thereunto.

An Outrage on Tax Payers.

That taxation should be equal no honest man can or will deny. Like the dew from heaven it should fall upon the palace and hovel; the man- ure heap and the lawn; the sinner and the saint; the dram shops and the marble works; the gypsy and the church, exactly alike, pro rata to their wealth. By the late census returns it is officially given out that the value of the untaxed Catholic church property in the United States of America is \$17,361,516. That the Catholic churches in this coun- try number 8,765. This gives an average value of \$3,500 each. Tax- ation on this church property would reduce the taxation on farm prop- erty. Taxation on United States bonds would reduce it still farther, but all United States bonds should be paid at once and have done with it. Taxation on all property, on the property of all churches, would be just. There is no good reason why all property owned by corpor- ations of any kind should not be taxed. There is no honesty to all men in exempting church property from taxation. Church societies

bury hundreds of millions of dol- lars in massive edifices to gratify pride, and the taxes of poor persons in poor homes are doubled. Equal taxation should be demanded by the reform movement and every honest man will favor the idea. Those who oppose it, are enemies to the right and to general prosperity.— Advance Thought.

HAS it not happened to you to be unexpectedly taken into the con- fidence of some brother whom you have harshly judged, only to find with surprise that he was stagger- ing all the time under such a bur- den of trouble and temptation as to make your judgement inexpressably cruel? Have you never set at naught your brother, only to find out at last that, if not more loyal, he was at least more ready to suffer and sacrifice for Christ's sake than you were? The police arrested a man the other day, who had been sandbagged and robbed, and hustled him off to the lock-up for drunken- ness, where he was only dazed. Upon the highway of life there are many who have been so knocked about and robbed that they are mor- ally and spiritually dazed, but they are not drunken as we might sup- pose. They need medicine more than mauling.—Sol.

The New York World says: The young woman of to-day does not read books. She skims paper- backed novels of the fourth rate in- stead. The news-stands from New York to San Francisco testify to this. The newsman knows what his customers want and they are mainly young women. To this there are exceptions, but this is an age of trash!! Let our young wo- men answer this for themselves and see to it that, however true it may now be, their's shall in future be a higher aim, fitting themselves to be the mothers of a nobler, better read and more sensible womanhood.

The Methodist Times gives an ac- count of the oldest Methodist church in the world. It is at Mount Orfano, Italy. The pastor of this Roman Catholic church was converted under the preaching of a Wesleyan missionary, and last fall the inhabitants decided to become Protestants, and a Methodist class was organized. Arrangements have been completed whereby the old parish church is transferred to the new society. The church is said to date back to the year 815.—Sol.

Cholera is raging in Asiatic Tur- key and the East, and the death list from the dread scourge in some cities has reached far into the hun- dreds. It is reported that during the season 11,000 of the Mecca pil- grims have perished.

An aged colored man once said— "When I see a man going home with a gallon of whiskey and a half pound of meat, dat's temperance lecture enough for me, and I see it every day. I know that overything in his home is on the same scale— gallon of misery to half pound of comfort." That's domestic econo- my under the regime of the saloon.

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OUR YOUNG FOLKS DEPARTMENT.

EDITED BY MISS ANNA BUZARTH.

This page is devoted to our young people, with the hope that they will make it of interest and value to themselves.

THE SALTON SEA.

Children, get your maps and turn to California and find the Salton Sea. Can't you find it?

Well, unless you have a map that has been published within three months, I don't wonder, for six months ago that sea did not exist. Now look down in the south-east corner of California, and starting at Ft. Yuma, look along the S. P. R. R. till you come to a place marked Dry Lake, on the north side of it is a station named Salton.

The lake was a salt marsh and a San Francisco firm had refining works there and shipped quantities of salt.

This Dry Lake is way below the level of the sea, that is the Pacific ocean, and for over a hundred miles the railroad track is more than two hundred feet below sea level. One day last June the superintendent of the salt works left Salton station and started down the side track which extended down to the salt works, when he saw the men coming up with the hand car, all greatly excited. They he asked them what was the matter, they told him "the water is rising." He did not believe it, but it was a fact, the water in the salt marsh was rising.

In a day or two they saw that the buildings and machinery must be moved.

The men who had done most of the work were Indians, who lived there and could work in the heat, for it is very hot in that desert; but when they wanted them to work down by the water they would not do it, "for," said they, "our fathers tell us that a long time ago the water came in like this and drowned many of our people." So taking their children and packing up what little they had, they went off to the mountains, and the salt manufacturers had to send for Chinamen to do the work.

All this time nobody knew where the water came from, but after a while they found that a good share of the Colorado river was running through a break in the west bank above Ft. Yuma, and running to the big bend in New river (look at the map) it had gotten through the sand ridge lying between New river and Carrizo creek and was running down into that big basin, two hundred feet below the sea.

But the heat was worse than before, 135 degrees in the shade, with a wind that blestored the skin on face and neck. For ages that alkali and sand desert had laid open to the sun, and if you had to know what made it so extra hot, just put a pic-

tin on a hot stove and then pour water into it.

The Salton Sea grows slowly, though it covers an area of one thousand square miles, extending from the north shore of Dry Lake to a long ways below the Mexican line; at the present rate of gain it will not reach the S. P. R. R. track for two years. Looking over the history of California, I find that about 350 years ago a Spanish navigator sailed up the gulf of California, and left records and letters in bottles, and erected crosses in latitude 30; that would not be more than three degrees north of Salton. The filling of the Big Basin would put the north shore of Salton Sea not far from the 36th degree.

Who knows but 350 years ago the flood the old Indians told of, was at its full and that Spanish captains sailed their ships two hundred over where the S. P. R. R. track now lies, and should the basin again fill up may be some prospector will unearth the bottles hid by the Spaniards so many years ago.

H. B. ROOR.

CONSEL, BLEFFS, IOWA,

October 4th, 1891.

Dear young folks of the EASTON:—It is with much pleasure I try to write to the Young Folks Department. I have been so favorably impressed with the offer to the young people, made in the EASTON, that it makes me want to try and do something to help along with the good work.

I can not exactly count myself among the young, for I can see the streaks of gray in my hair, but I am young in spirit and I love this Latter Day Work, it is the delight of my soul. The more I learn of it the better I understand it, and the greater light I receive, the greater is my joy.

Oh! my dear young brothers and sisters, if you would become bright and shining lights, improve the talent God has given you; commence in your youth, do not let an opportunity pass where you can let your light shine without doing it, for when you grow older, if you have neglected to improve the opportunities you have had, you will regret it.

And I would say pray earnestly for the best gifts and for wisdom to use them, and God will bless you in your endeavors. Jesus has said, "He that is ashamed of me before men, him will I be ashamed of before my Father and his holy angels." Let us not be numbered with those of whom our blessed Master will be ashamed.

One thing, you will find that you must commence in weakness, for, if you expect God to make it perfectly easy for you to get up and bear your testimonies where will the cross come in? I find it a great cross to get up and speak but I have found that however feeble my effort

may be, if I do the best I can I am blessed for what I have done and feel strengthened. My prayer to God is that we may one and all be up and doing, working while the day lasts.

Yours in the faith of Christ,
HARRIS M. LILDS.

SUNDAY SCHOOL WORK AT LOGAN REUNION.

MONDAY.—The Sunday School Convention met this morning at 8 o'clock, Bro. E. Blakeslee called the meeting to order and suggested the propriety of organizing.

By vote Bro. Blakeslee was called to preside, with Bro. Mintun to assist; Bro. D. P. Nicholson, secretary; Sr. Luey Lyons, treasurer; Bro. A. B. Chase, chorister; Sr. Balfour, organist. Bro. Blakeslee in his opening remarks said: "The work in which we are engaged is an important one, and owing to the peculiarity of our work we are unable to follow methods prescribed by others. Our methods are independent of all others because we find the thought and methods of others too narrow and cramped for us to follow. Our lines of thought being more broad and liberal in character makes it necessary for us to branch out into new fields and we feel like pioneers in this work. I notice, as a result of the methods adopted by us, our children show a breadth of thought that is not possessed by their associates. They show independent thought, for they are taught to depend upon Christ and to follow him instead of human instruction."

Bro. Sheehy, being called upon, responded in a similar line of thought. He said: "I would like to see a portion of the time devoted to a discussion of our work and the object of the Sunday School Association. There are so many that fail to understand the methods and objects of our association. I think these matters ought to be explained."

Bro. Mintun, being called upon, spoke of the necessity for our children being properly instructed, if not taught by us they would be instructed by those not of our faith, whose leading thought seemed to be that it made no difference what they believed, so long as they were honest in their belief; we believe it does make a difference, hence should move forward in this work. Bro. Pitt, being called upon, responded in the same line of thought.

Bro. Nicholson was called upon to explain the Sunday School record. He said the first necessity in the Sunday School work was perfection, and we have tried to produce a record as nearly perfect as possible and ours is ahead of any other published. It is intended to last two years and will give a brief history of the child from the time he enters the school until he leaves it. It is easily kept. Associated with the record book is a class book to be

kept by the teacher, also an envelope to receive collections, on the back of this envelope the teachers make out their report to the secretary.

Price of record books \$1.50, class books 75 cents per dozen, envelopes \$1.25 per thousand, Teachers' Helps 50 cents per year. Sold at Herald office.

Adjourned to meet Tuesday afternoon at 4 o'clock.

Letter from Bro. John ELLIOT.

Dear ENSIGN:—I hail you with gladness, it does me much good to read the pleasant and good letters from the brothers and sisters. I like to hear from them, and that they are trying to serve their Master. Each and every one has his own salvation to work out. We as Saints should be up and doing, for we know not when the Savior will come. Watch and pray for he may come any time and catch some of us asleep and without oil in our lamps. It will then be too late to enter in, for the door will be closed.

Brothers and sisters do not doubt, I know it is the same church that Christ laid the foundation for 1,800 years ago. I have no doubts about it for I have seen some of the gifts manifested here at Union branch, such as healing. My wife not many days ago was very low (supposed to be brain fever) she was suffering with great pain and the fever was very high. She said to me, "John you must do something for me, if Bro. Marshall was here I would get well." I went and got Bro. Marshall he came administered to her and she was healed instantly then and there. The fever stopped and she got up and wanted to help sing. I thank God that to-day she is well as ever. Many others have been healed the same way.

We have preaching at our chapel the first Sunday in every month. Brother Wm. Marshall is our presiding elder and he has good liberty. He is a good and faithful brother.

The church here is gaining slowly but surely and steadily.

I ask an interest in the prayers of all the Saints. May God bless the editor of the EASTON and all who read its pages. May it do much good for the cause of Christ. Be faithful brethren and may God bless you all.

LANSFORD, Indiana.

We will send the EASTON free for one year to the boy or girl who will send us the best original Thanks-giving poem, and the same offer will hold good for a Christmas poem, or one on the new year.

Write only on one side of the paper and do not fail to send us your name, and also tell us who you prefer to act as Judge, and the person getting the largest number of votes will be requested to act as such.

The Lowry City Camp Meeting.

The rain has settled the dust and cleared the atmosphere, and those who attend the Lowry City camp meeting will, in all probability, have a grand time. From the Logan reunion items we learn that Bro. Blair, E. L. Kelley and Sheehy will be in attendance, among others, and it is very likely Bro. Luff will also be there as quite a number have expressed a desire in that direction. Bro. T. W. Smith will be there at the opening at least as the health of Bro. Smith may not admit of his remaining longer. An excellent series of discourses is assured. Bro. Edwin Blakeslee, superintendent of the Sunday School Association, will be there in the interest of his department. Every one who possibly can should attend and assist in the success of the first meeting of this kind in this section.

The committees are doing all they can to secure comfort for the attendants, either at camp or at the hotels and if aided by the membership the gathering can be made a grand success. Let each one, therefore, constitute himself a committee of one, and even if unable to go himself assist by encouraging those who can. Special rates can be secured on the railways by ten or more going together. This fact should not be lost sight of.

The following taken from the Chicago Inter-Ocean of September 27th, fully explains itself:

"The debate at the state Spiritual camp meeting at Chesterfield several weeks ago between a Spiritualist and a Christian resulted in the Christian church challenging the Spiritualist for a ten days joint debate in this city which was accepted. The spiritual people selected the Hon. Moses Hull of Detroit to pilot them to victory and the Christian people chose Elder Clark Braden of Iowa. Interest was worked up throughout the county and much disappointment was felt when Mr. Hull without giving any reason flatly refused to meet Braden. Last night Hull addressed a large assemblage at Wysars opera house, giving his reasons for refusing to meet the Iowa man as follows:

"A few years ago Mr. Braden printed a pamphlet in which he made an attack upon all debaters outside of his own line of thought. The attacks were personal. Referring to me, he charged me with intimacy with Victoria Woodhull and saying that for that reason was driven out of Boston. I do not back down from any proposition but meet Braden I will not. He has been turned out of his own church and he cannot get a position in it anywhere. He is a liar and is disreputable in his methods. I will meet any other man the Christian church will present, for it has many able orators and debaters. No honorable man will meet Braden. I can only meet him in a court of justice with him in the dock a prisoner and twelve honest men as jurors to decide his case.

"Mr. Hull's words caused a sensation. As Mr. Braden is soon to be here it is probable that legal steps will be taken to force Hull to retract."

ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 2.

INDEPENDENCE, MO., SATURDAY, OCTOBER 17, 1891.

NUMBER 13.

ZION'S ENSIGN.

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ENSIGN PUBLISHING COMPANY.

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A WONDERFUL GATHERING.

A Peculiar People Meet—In the Midst of Which is Manifest the Gifts and Blessings of the Ancient Gospel as Taught by Christ.

LOGAN, Iowa, Sunday, Oct. 11th.

A most wonderful meeting is now in progress on these grounds. About 2,000 people are gathered under a large tent, two aged ministers are presiding. Before them are gathered the aged the young; people representing all shades and conditions of life. The rich and poor, the educated and refined and the uneducated, all meet on common ground. One spirit of love and union seems to pervade the whole assembly.

These people profess to be God's true church, and the peculiar spiritual manifestations going on at this moment they claim are the manifestations of God's spirit, as promised by Christ to his disciples more than 1800 years ago. Few indeed have ever witnessed a scene such as now meets the eye of the writer.

A most hallowed feeling of peace seems to pervade the whole assembly. There is no excitement, but the eyes of nearly every one are moist, and the tears are trickling down the cheek of many as one after another rises and speaks in the name and by the authority of the holy power that fills their souls. One rises and speaks in a strange language. The leader of the meeting asks if any one has the interpretation, as no one answers he bows with the assembly and in a few brief words asks God to make known what has been spoken, immediately after this prayer, one rises and gives the interpretation of the tongue, then another in clarifying tones speaks in prophecy followed by a sister singing in an unknown tongue and while her whole frame is quivering under the spirit of inspiration, sings in beautiful verse the interpretation.

Thus the meeting goes on, one after another speaking as the Spirit gives them utterance, interspersed

with singing. Some, strangers to the faith, declare themselves satisfied with the truth of the work and desire to become identified with it.

Surely this means something. It cannot be that the sister who declares that God restored her sight at the time of her baptism after having been blind for years, is deceived, or that she is designing to deceive others. It cannot be that the sister who was so many years a skeptic, and was so difficult to convince that Jesus was the Christ and the Bible true, is now trying to deceive her associates when she relates how Christ has manifested himself to her. It cannot be that these gray headed sires, who have devoted the best years of their life in the service of this work, not for reward in this life, for many had to give up their earthly possessions and have their names cast out as evil in consequence,—it cannot be that these men are now trying to deceive their fellow men. The only reasonable way to account for these strange things seems to be to accept their explanation, that God has restored his ancient gospel in its fullness. That every principle he taught, is essential to salvation, and which if obeyed will produce all that it did in the days of Christ and his apostles. That the opposition which they meet with is only in fulfillment of Christ's words, "Ye shall be hated of all men for my name sake."

The position they assume is certainly worthy of investigation.

HOW TO DEFEND THE TRUTH.

Truth has always been opposed by the masses to whom that truth is presented. It seems to make but little difference as to the kind of truth, whether it be political, social, scientific or religious. The fact that it is a truth, seems to be sufficient to cause the opposition to hurl its strength against it, as the history of the world abundantly proves.

No truth has been more bitterly opposed, than has religious truth. Every system containing a religious truth has been opposed and that which contains the most truth has met the strongest opposition. That system introduced by Christ, claiming to be the truth and nothing but the truth, met with the most bitter opposition and persecution. Christ and his disciples suffered the most cruel martyrdom, and not until many of the most important principles of this truth had been crushed out and false ones substituted, did the church become popular.

In view of these facts, it is not strange that if God has again established his truth upon the earth in fulfillment of his many promises, the church should again meet the same opposition and persecution as in former days. And inasmuch as it has so happened, the question, "How shall we make our defense," is a pertinent one. Shall we be content with simply calling attention to the fact that wrong has been done on innocent people, that God's people have always suffered at the hands of wicked men, and that this is a legacy left them by Christ himself, for he said, "They that live godly in Christ shall suffer persecution;" or shall we not more especially continue to teach the principles of truth and seek to live up to these principles so that the truths of His system may be demonstrated to the manifestation of fruits borne?

There is nothing better calculated to completely silence the arguments of infidelity than a righteous life. Righteousness is the professed object of all religious systems, and the strongest argument infidelity has to offer is to make it appear that they have failed in their object. The main effort of the enemies of truth has always been to endeavor to show that the advocates of truth are not what they profess to be. In this way they seek to undermine the principles of truth they teach, and therefore, the main object of those who possess the truth should be, to demonstrate by a godly life that the principles they advocate are able to do just what is claimed for them. And though the world may be slow in recognizing them, the time must come, if they continue, when recognition will be forced upon them and the proof of their claim will be manifest by the fruit it bears, as clearly as a tree is known by its fruit.

We can hardly believe that the world is so wicked as to oppose truth simply because it is truth, but rather, they oppose the truth because they disbelieve it to be true. The scriptures inform us that there is a spirit in the world which seeks to deceive, and much, if not all of the opposition the truth meets with, is not because the world does not desire truth, but because they are deceived. Christ could therefore ask the Father to forgive his persecutors because "they knew not what they did."

The manner of our defense then, is clear: Live so as to undeceive the world and let the church rid itself of those who make such loud claims

for the truth of the work, and at the same time impeach their own testimonies by wrong doing. Let us show that we have received of the Spirit of Christ by producing the fruits of that Spirit. And our testimony that of a virtuous life.

EDITORIAL ITEMS.

Bro. R. M. Elvin reports thirteen having been baptized at the Logan Reunion.

Bro. E. L. Kelley's permanent address is now Lamoni, Iowa, he having decided to locate there.

Since the opening of the Logan Reunion there have been over one hundred added to the list of *ESSAYS* subscribers.

Bro. J. F. Mintun sends in two new subscriptions and a list for extra copies containing Bro. Luff's sermon on the "One mighty and strong."

Sister E. P. Wheeler of Gilman branch, Washington, writes that Bro. John Davis has been preaching in Snobomish county and quite an interest is manifested.

Bro. Blakeslee's address before the Sunday School convention at Logan, Ia., should be read by all interested in the development of our children, and all should be interested in this part of the gospel work.

In this week's issue will appear an add of Bancroft's History of Utah. We have heard it favorably spoken of but have never seen the book, hence are not prepared to speak for or against it.

Letters received from the Gulf to the frozen regions of the north and from the Atlantic to the Pacific attest that God's Spirit is working with the people. From many sections come desires for more preaching. Surely the hastening time is upon us.

Next week we will publish a sermon by Elder Joseph Luff, subject, "A Peculiar People." This sermon is especially adapted to those out of the church, and we trust the Saints will see that their friends get the benefit of it. Those desiring extra copies should notify us at once or we will not be able to fill your orders. We have sent out thousands of copies gratis, having filled every request sent in, whether accompanied by a remittance or not, in a number of instances sending fifty at a time and have received many letters telling of the good accomplished. Want of means prevent us doing as

much as we would desire. We are out of some numbers containing some of the best sermons now. Orders for extra copies should reach us before we go to press so that we can print a sufficient quantity to fill the demand.

Our reporter, Sr. Belle Robinson, reports having taken from one to two sermons each day during her stay at the Logan Reunion. Our readers will therefore be served with the best thoughts of some of the ablest ministers of the church, which if presented to the world would do much toward removing prejudice and opening the way for the ministering of the word. We receive many letters stating: "My neighbor never attended any of our meetings until he began reading my *ESSAYS*." "My neighbor would not attend one of our meetings for anything, but he is getting interested since he has been reading the sermons in the *ESSAYS*, he seems as anxious to read it as I am." "My neighbor says he was greatly prejudiced against our people until he began reading the *ESSAYS* and he is surprised to find that what we teach is in accordance with the Bible." An Elder wrote us stating that if he were able he would take a hundred copies for a year and distribute them in his field of labor, as he was satisfied they would do more preaching than he would be able to do in ten years by reaching people who will not come to hear but will read. These statements voluntarily given, prove that the *ESSAYS* is doing a good work and we would be glad if we could extend its usefulness by sending it to the thousands who have never yet heard a sermon by one of our people. We are taking advantage of every opportunity to get good sermons, (Sr. Belle will be at the Lowry City camp meeting, and take as many as possible.) The Saints have thus far supported our efforts nobly but there are yet even among the Saints some who have not read the *ESSAYS*. We hope all who are interested in the spreading of truth will assist us in extending the *ESSAYS* until every one in this broad land shall be left without excuse for not knowing what the church believes.

The *ESSAYS* will speak for itself if you give it an opportunity.

He who desires to lead others must look well to his own actions if he would have honest followers.

It is not always those who preach the loudest that are the most faithful.

An Address by E. A. Blakeslee,

General Sunday School Superintendent,
Delivered at the Logan Rooming, Friday
afternoon, October 9th, 1891.

I count myself happy this afternoon to have this privilege of addressing the Sunday School workers, for a few moments, who are here to consult together and learn better methods of conducting this great branch of the work.

The children of men while in this life are required to pass through a great training school of which God is the author. The definite purpose and design of this probationary state or existence is for the Master to prepare his children for a beautiful home, which he proposes to do by teaching them to come to him through the straight and narrow way, as revealed to mankind through the holy prophets. Only those who are obedient to God's teachings and continue faithful to his word will receive the reward of well done. Let us be mindful of the fact that the Sunday School is also a training school, a training school of the most beneficent and useful character, whose object is to prepare these little children to read, investigate and know the word of God in a true and unbiased manner, to teach them to investigate the word of God independent of all creeds and existing dogmas, which will raise the standard of spirituality in the world and better prepare the young for life's battle. It teaches them the principles of the true Christian life, which will draw many to Christ and aid them to own and possess good characters. And to own a good character is a great thing in this life. Many men have good reputations with their fellow men while their characters are rotten to the very core. The tower that reaches so high that it has the clouds for a covering, the gorgeous palaces and all the mighty works of men pass away but a good character lives on, and is cherished in the memory of the world after the owner quits life's scenes and is called to that peaceful home, yea, like God's throne it survives forever. It is to afford the children, young men and young women an opportunity of moulding their characters after the fashion conceived in the "Book of Life," that the Sunday School movement is being pushed forward. It is that they might become like the models held up to them in the Book of Daniel, children in whom was no blemish, but well favored and skillful in all wisdom, cunning in science, understanding all knowledge and such as have ability to stand in the king's palace.

All successful laborers have their ideals for which they are aiming. No skillful workman will commence a beautiful piece of art until he has a complete picture of his work presented to his mind. Thus the sculptor before he strikes his chisel into

the rough block before him has the beautiful completed figure drawn to his mind. The architect before he has drawn a line or laid a stone has that magnificent palace pictured to his mind. In music, painting or any of the avocations of life, the successful laborer must have his ideal. So in our work we must have our ideal which is to develop the children in our schools into manhood, glorious manhood, with a full understanding of the laws which God has given to his children, a complete understanding of our great Teacher and example found in the lowly Nazarene, and a heart to follow and obey this great Teacher. Then, and not until then, have the scholars in our schools reached that magnificent manhood where they are prepared to meet the world with its many pitfalls, and fight the battles of this life. This ideal can be reached only through the medium of a perfect organization and competent and faithful teachers. To them is delegated the responsibility of rightly guiding and training young minds to living and thinking in a higher plane of life, it is for them to broaden and liberalize the conception of the young into a full round of their mental and moral powers, this then is delegated, a broad and far reaching influence which if rightly exercised will not only draw many into the folds of Christ but add beautiful gems to their crown when they quit the scenes of this life and meet our righteous Judge in the future life.

This means a great deal of faithful work and preparation on the part of the teacher who must know the class thoroughly, who must know them individually and collectively and be able to sympathize with their childlike nature. This sympathy means, to abandon your own way of thinking and look at things from the standpoint of the learner, put yourself in place of the scholar before you, and try to see his environment with his eyes. Want of sympathy and carelessness regarding these points with your class will be a constant source of friction and prevent that harmony and unity of thought necessary to lead the child to noble and honorable actions.

It is but cold and ineffectual teaching that does not come down to the boys level, feel with the boys feeling, see out of the boys eyes for the time, thus the first need in the teacher is to keep childhood and boyhood fresh in the heart, that there may be unity and sympathy of the thought concerning the point or principle to be learned. The Sunday School teacher should set before the class an example worthy of imitation. Let them know that you are not only trying to teach them to live exemplary lives in the schoolroom but also impress upon them by your daily example that you are trying to live as a follower of Christ.

The Sunday School teacher's life will be closely watched and made a pattern of by the class, hence the great importance of careful attention to your daily conduct that your life may be in harmony with your teachings and that you may be looked to as an aid and help for those you are trying to lift up higher. Again, we must have method in our teaching. The question is not only how much or how well have you the lesson in mind, but how much of it can you impart to your class. How much can you make them know. Some of the best informed men make the poorest teachers because they lack method and system in their work. It does a child little good to give him a mass of faith or principles with no order or classification, he will soon become inattentive and careless in his work and his interest in the work will wane. Now the aim and purpose of all this work is to bring about, so far as is possible, a uniform method of teaching and carrying on the work in the church, and to assist teachers in both preparing and presenting the word of life to the lambs of the fold in the best and most effective way. One of the last instructions of the Master to his followers, before leaving this life, was not only to feed my sheep but feed my lambs. Then how careful and watchful should we be that they are fed and nourished on the proper kind of food, not on the husks of the world, but upon the true bread of life which makes them happy and obedient children in the Lord.

I feel that this caution of the Master demands our special attention, guard well that the food shall consist of the pure word of God unmingled with skepticism or the peculiar dogmas of the day, teach the child independence of character, freedom of thought, instill into his mind the spirit of careful investigation in the study of the word of God, so that he may be amply able to master the great truths of the gospel as we find them given us in the book of life.

The peculiar philosophy of our system of religious worship leads us to a broad and impartial investigation of the word of God. Josiah Quincy one of Massachusetts most eminent scholars and statesmen, in his reminiscences of great men whom he had met in his travels states fearlessly, in effect, that Joseph Smith has done more to broaden and liberalize religious thought than any other man of this century. These are bold words from the pen of an able and fearless writer, and but fairly illustrate in the Sear the freedom and independence of investigation of all questions bearing on the relation of man to the future life.

Our great Teacher and friend, whom we look to for sympathy and cheer, when trouble and cares encompass us, stooped to our condition

that he might lift us to and win us to His glory. With this noble example before us, let every teacher of the word of truth, place himself in sympathy with those whom they are to teach that confidence may be engendered between them and their learners, that they may be bountifully able to lift them up higher, into a more noble and glorious world in this life and prepare them to meet the Savior with a peaceful smile in the life beyond.

This is the aim and only purpose for which the General Sunday School Association was organized in our church, and even in its infancy, we find much encouragement in this work, not only the young people are awakening to the importance of the work, and are beginning to investigate more earnestly the word of God, but the influence for good is reaching out to their friends in the world, and many are thinking more seriously and earnestly on these great questions. New Sunday Schools are being organized in many places, schools that had been abandoned for lack of interest are being reorganized, district associations are being formed throughout the church and all are coming to a more perfect understanding of the work.

In God's economy he purposed that the family should perform the duty and attend much of the trust that the Sunday Schools are now required to do. It was his will that the family should bring up the children in Christian grace, that the parents should teach them the way of life and that they should set before their children examples worthy to be imitated, which would draw the hearts of their children to their God. The family was direct of its duty, neglectful of God's purpose, and lost many of the blessings it would otherwise have enjoyed. So we have from a very early date in the history of the Christian church, the church school where the children are taught and instructed in truth and in righteousness, and from this movement, started away back in the times of Abraham, we have in this century developed the Sunday School. Let us take a glance at the world to-day and we see the people, mad in their idolatry and sin, the fathers and mothers are setting terrible examples for their children. They are leading them downward to a low and selfish world, a world where there is no charity and no God. The time demands and the Master beckons his followers to counteract this awful condition and bring his Spirit back into the world. Lead the young upward to a higher and better world, where there is love and purity, and where God is the King and giver of life and eternal rest.

Will we accept the trust, and with the Master as the guide, push this work to a glorious victory, or

shall we follow the example set by the family in that early day and have the trust given to other and willing hands, thereby losing the reward and incurring the disapproval of our heavenly Father. The issue is fairly presented to us, and let us push the conflict on and on until the victory shall be won. One of the poets has truthfully said that there is little else worth study in the world save the history and destiny of the soul. Our work is primarily for the fuller and stronger development of the life of a soul, to help the young soul to add energy, inspire hope and blow the coals into a useful flame. That is the highest function of the Sunday School, admitting this true, let every Sunday School in the church bring itself into harmony with the general organization, that we may stand united in our work and with a solid and well drilled army, wage the conflict more effectually.

Oh, that by our efforts in this onward move, we might be instrumental in bringing to the world that wonderful faith exercised by the children of old.

The story is familiar to you all, of the three young men of old who refused to worship the idols set up for them to adore by king Nebuchadnezzar, who were bound and cast into the fiery furnace, and there the Master walked with them and brought them out unscathed; so the children of this life will be subject to a furnace of multitudinous temptations but if true to the dictates of their conscience enlightened by the purity of the gospel if they are taught to stand courageously by God and the right, the same friend who stood by the faithful young men in the fiery furnace will walk by their sides, radiant as the sun and rescue them unharmed from the world's dangers.

CONTRAST.

No sin looks so sinful as the sin of a saint, no blot so black as a blot on beauty; you never notice the blight on a nettle, you do that on a rose; you never notice a flaw in a flagstone, you do that on a stone of glory out of which a statue is to spring; you never notice a spider when she dangles from the rafters of a barn, you do when she taketh hold with her hands in king's palaces." So it comes to pass that a Christian in the world is a man under a microscope; fierce is the light that beats upon him, and all his faults are magnified.—Sol.

Life's pathway is uphill. He who is making true progress is having a hard time of it. Every step costs effort. If a man finds his way an easy one, he may be pretty sure that he is going down hill; and that is no direction for any man. Let no man complain, therefore, but rather take heart in the fact that his progress is toilsome; for it could not be progress if it were not toilsome.—S. S. Times.

Sermon by Elder John H. Lee.

Written for Zion's Ensign.

A message of truth, when sent from God, published by divine authority (inspired men) if accepted, penetrates the mind, and exposes the falacy, error, and tradition made sacred by age and human wisdom. It severs between truth and falsehood—between the doctrine of Christ and the teachings of men. It brings to naught opinions. Creeds invented by uninspired men—all vanish like mist before the morning sun when compared with truth direct from heaven.

Truth shines upon the understanding like the splendor of the sun on sparkling water; it comes to the ears of mortals saying, "This is the way, walk ye in it, certainty and assurance are its constant companions." It has no connection or fellowship with error. "Thy word is truth." All nations are commanded to search for truth and obey it. "He that receives the truth and obeys it shall be saved, [if he is faithful to the end,] but he that knows the truth and will not obey shall be condemned."

"Truth," says: God is the rock upon which all things rest; Christ is the chief corner stone upon that rock; the apostles are pillars upon that rock, prophets are secondary, after that bishops, evangelists, elders, pastors, (priests), teachers and deacons, all lively stones in the building and members in the church of God. These various officers called of God to administer the affairs of his government were called by revelation. Truth says: "And no man taketh this honor to himself but he that is called of God [by revelation] as was Aaron."—Heb. 5:4. And when Christ ascended on high, and led captivity captive, he gave gifts unto men, for the work of the ministry, for the perfecting of the saints, for the edifying of the [church] body of Christ." How long? "Till we in the unity of the faith come to the knowledge of the Son of God," also for discernment, that we be no more like children tossed to and fro, by the cunning craftiness of men whereby they lie in wait to deceive.

"Ye have not chosen me, but I have chosen you, [to administer my law,] go ye therefore and teach all nations, baptizing them in the name of the Father, Son and Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo! I am with you always even to the end of the world."

"Truth" says, The officers of the kingdom of God must be called of God, and qualified to act in their respective offices. The first qualification necessary for every officer is the gift of the Holy Spirit, this is the most important of all qualifications, that it may guide into all

truth and bring to memory things that are past and show things to come.

No man can attain to an office in the kingdom of God without this qualification. It matters not how great his other attainments are; though he may memorize the Scriptures, and carefully learn the original languages in which they are written, and make himself master of all science, grasping with a comprehensive mind all the arguments set forth in theological works, yet none of these attainments will qualify him for an office in the kingdom of God, unless he is called of God and endowed with the gift of the Holy Ghost. No other qualifications whatsoever can be substituted in the stead of the Holy Spirit.

The Holy Spirit is the great distinguishing characteristic between the officers of the church of Christ and imposters. Every officer sent of God has a qualification that no imposter ever had or ever can have. Jesus said to the apostle, "Ye have not chosen me but I have chosen you, and ordained you, that ye should go and bring forth fruit."—John 15:16.

"Truth" says: The first officers placed in the kingdom of God are apostles. Let us enquire how this office was conferred on man. Jesus said to his first apostle, (John 15:16), "Ye have not chosen me, but I have chosen you * * * that ye should go and bring forth fruit." Paul tells us in Heb. 3:1, that Jesus himself was an apostle. Holding the office himself, he had the most perfect right to confer the same calling upon others; hence he called and "ordained" them; after this he sent them forth to preach, and commanded them, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." And as ye go, preach, saying, "The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." Although these apostles were chosen, ordained and sent forth on a particular mission to the cities of Israel, with power to work mighty miracles, yet there was an essential qualification which they had not yet received. They had received power sufficient to qualify them to preach that "the kingdom of heaven was at hand," but they had not yet received power sufficiently to fully organize and build up that kingdom on the earth. This they were commanded to do, and in order to do this, it was necessary that they be endowed with power from on high to move in their proper order. To build "that kingdom." They lacked one very important qualification, without which, they could never establish "that kingdom" which they had already said "was at hand." This further qual-

ification was the gift of the Holy Ghost, or the other comforter which Jesus promised.

It is very remarkable that these apostles should have such great power and yet not have the Holy Ghost. But hear what "truth" saith, (John 7:37-39), "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this he spake of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified.)" Mark the expression, the Holy Ghost was not yet given. This agrees with another expression of Jesus to his apostles, "Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you."—John 16:7. Jesus calls this comforter the Holy Ghost, (John 14:26), which should come after his resurrection, ascension and glorification. "But," said he, "tarry ye in the city of Jerusalem, until ye be endowed with power from on high." Thus we see that the apostles had power to "heal the sick, cleanse the lepers, cast out devils," although the Holy Ghost had not yet been given to them. And as the apostles were to do a greater work than they had yet done, it was necessary that the Comforter should come from the Father, to lead them into all truth and to bring to remembrance things that are past and show them things to come; to help them to build the church upon the rock, the sure foundation.

They were commanded to tarry at Jerusalem, they could not build up the kingdom until they had received the Holy Ghost to qualify them for the work. Jesus said, in his last commission, "Go ye into all the world and preach the gospel to every creature." But he suffered them not to go on their mission until the promise of the Father—the Holy Ghost—was given them. After they were endowed with power they commenced this mission first in Jerusalem, then into the world. The power to work miracles is strictly a different thing from the power to build up the kingdom of God; the latter power, however, always includes the former but the former does not always include the latter.

We now ask, where is there now a man among all the churches of modern times who has been called to the office of an apostle by direct revelation? Where is there a man among the millions of modern Christians who has been ordained to the office of an apostle, under the hands of an apostle, as the twelve were anciently? Where is there a man among either Catholics or Protestants who

has been endowed with even the power to do miracles, to say nothing of the still greater power communicated in the gift of the Holy Ghost? If the apostles in ancient days could not build up the church of God, without being endowed with these two degrees of power, surely no one since their day could be authorized to build up the church of God with any less qualifications.

One of the important duties of an apostle is to administer the Spirit. In 2 Cor. 3:6, we read that Paul and Timothy were made "able ministers of the Spirit." The ordinance through which the Spirit is administered is the laying on of hands, (see Acts 8th and 19th, and Heb. 6th). To the apostles were entrusted three very important ministrations for the salvation of man: First,—The ministration of the word. Second,—The ministration of the baptism of water. Third,—The ministration of the baptism of the Spirit.

While Jesus was with his apostles in person, they had power to minister the word and water but not the Spirit, for they themselves had not yet been baptized by the Spirit; and they could not administer that they were not in possession of. It was necessary that they should first receive the gift themselves before they could confer it upon others. Hence we can see the propriety of Jesus commanding them to wait "at Jerusalem until they should be endowed with power from on high," for without this additional power they could neither save themselves nor others.

Many persons have flattered themselves that they can be saved without the assistance of a minister sent of God. This is a vain delusive hope, for Jesus hath expressly said, "Except a man be born of water and of the Spirit he cannot enter the kingdom of God." Now as no man can be saved out of the kingdom, it is necessary that he should be "born into the kingdom," and this would be impossible without an administrator sent of God, for the birth or baptism of water, and the birth or baptism of the Spirit. This would require some one legally authorized to officiate in behalf of the candidate. Now, I ask, have you ever received the Holy Ghost through the laying on of hands by one sent of God? If not you are not born ("of water and of the Spirit,") a child of the kingdom. This know assuredly that unless you find some man who has been sent of God as was Aaron, and get him to administer the holy ordinance of baptism, and have him minister to you the Holy Ghost as did the apostles, you need not flatter yourself that you can be saved. Do not deceive yourself upon this all-important subject. Do not suffer any man to baptize or minister unto you unless God has spoken unto him, by the voice of his servants and authorized him to minister in his name.

Do you inquire how you are to know an authorized man of God from one who has no authority? I

will tell you how to discern the difference. A true servant of God will never teach a false doctrine. He will never deny a revelation. He never will tell you that the canon of Scripture is full, or the New Testament is the last revelation ever intended to be given to the church of God. He never will tell you that inspired apostles, prophets and other officers are not needed now. He will not tell you that miraculous gifts are no longer necessary in the church of God. He never will tell you that the "manifestation of the Spirit," by "the laying on of hands," is done away by God's appointment. But he will tell you that if you will receive his message, and be baptized by one having authority, that your "sins shall be remitted," and that you shall be filled with the Holy Ghost, by the laying on of hands, and that you shall know, by the teaching thereof, that his doctrine is true and of God.

In this respect he will differ from all impostors; for an imposter never had power to "minister the Spirit." An imposter dare not promise you that you shall be filled with the Holy Ghost by the laying on of their hands, for he knows that such a promise would not be fulfilled. They know that you would detect them to be a false teacher, by complying with their conditions and failing to receive the promises. An imposter, knowing that he has no power to give the Holy Ghost as the ancient apostles had, will endeavor to persuade you that such power is not necessary now. He knows very well that if he cannot get the people to believe that such power is not necessary in these days that his own unauthorized pretensions will be at once detected. The power to confer the Holy Ghost none but ministers of God possess. They can not be counterfeited by the devil. The devil can perform miracles, but cannot give the Holy Ghost, none but lawful ministers of Christ can minister the Spirit. This, then, is an infallible sign by which to distinguish true apostles from false ones. This sign does not exist either among papist or protestant. Can any of their ministers confer the Holy Ghost by the laying on of hands? If not, they are not the Church of God, and their ministers are illegal and an abomination in the sight of God. Salvation is not among them. Not one person among all these societies has been legally baptized. Are you a member of any of these societies, if so haste to withdraw yourself from them, that you partake not of their plagues when the hour of His judgement is come.

If you would be saved seek for the truth that shall make for you peace. The truth shall make you free, and you shall be filled with the Holy Ghost, and obtain eternal life, and be an heir of God and joint heirs with Jesus Christ in the kingdom. You will then enjoy all the blessings that are promised to the faithful, in the new Jerusalem, in the new heaven and in the new earth, as recorded by John in Revelations 22nd chapter.

I pray that this shall be the means through which some may obtain eternal life and that we together may rejoice in the heavenly Jerusalem. Lord help us to be faithful. Amen.

ZION'S ENSIGN.

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

Independence District Directory

I. N. WHITE..... Missionary in Charge,
J. A. ROBINSON..... President
F. G. PITT..... Vice President
ALFRED WHITE..... Bishop's Agent
E. ETZENHUSER..... Clerk and Treasurer.

Independence Branch Directory.

F. G. PITT..... President.
ROBERT MAY..... Priest.
J. H. SCOTT..... Teacher.
J. A. McGUIRE..... Deacon & Treasurer.
R. J. CHAWFORD..... Clerk.

Sunday School.

H. R. MILLS..... Superintendent.
Wm. CLOW..... Assis't. Superintendent.
EARL COFFIELD..... Secretary.
EMMA MILLS..... Assis't. Secretary.
WILL H. MILLS..... Treasurer.
F. G. PITT..... Chorister.
MATTIE BOZARTH..... Asst. Chorister.
BELLE ROBINSON..... Organist.
MATTIE BOZARTH..... Assis'tant Organist.
ADA PITT..... Librarian.
GERA BHESSAN.....

LOCAL NEWS.

The weather is getting quite cool with frosty nights.

Note the announcement of the Memphis Railway in another column.

Sister Mary Newton of Kansas City, Ks., spent Sunday in Independence.

Bro. and Sr. J. H. Stratton of Armstrong, attended services here on Sunday.

Bro. T. W. Chatburn sends in five subscriptions from Kingston, Mo., this week.

Bro. Wallace Robinson will spend Saturday and Sunday at the Lowry City camp meeting.

The rooms of the Kansas City Business University are rapidly filling up with students.

Bro. F. M. Sheehy made the Ensign office a pleasant call on his way to the Lowry City camp meeting.

October 1st has come but the Air Line is not yet running owing to injunction suits that have been filed.

Bro. Joseph Luff, F. M. Sheehy and Sr. Belle Robinson came in Tuesday from the Logan Reunion.

The Sisters Aid Society will hold a bazaar on Nov. 12th and will dispose of a fine memorial quilt. See notice next week.

Bro. B. C. Smith, we are informed, will put out about 80 acres in small fruit on his place near Columbus, Ks., in the spring.

The Bible Class Literary opened for the winter on Friday evening, Oct. 16. It is expected much good work will be done this winter.

Bro. W. T. Bozarth occupied the pulpit of the Saints church Sunday morning and Bro. J. W. Brackenburg and R. May in the evening.

Bro. Sheehy started for the Lowry City camp meeting on Thursday morning in company with Srs. Kinsey and J. A. and Wallace N. Robinson.

Bros. W. and C. Williamson have bought 80 acres of land southeast of Independence which they will set out in fruit trees and berries. They paid \$31 per acre.

Bro. and Sr. Pitt returned from the Logan Reunion Monday morning and report an excellent time. Bro. Pitt left the same day for the Lowry City Reunion.

Sr. W. F. Kennedy is very sick.

Bro. H. Way has gone to Lebeck, Missouri, on business.

Sisters Ada Pitt and Grace Flowers started for Lowry City Reunion last Sunday evening.

Brothers Chas. Williamson and Orville James spent several days at St. Louis Fair last week.

Bro. George Harrington is announced to preach at the Atherton school house next Sunday.

Miss Lulu Johnson of Holden, Mo. was the guest of Sr. Mary Warny during the past week.

Sr. Gerie Hepworth of Armstrong, Kansas, is making her home in Independence for the present.

Sisters Thomas James and Fannie Williamson departed Wednesday morning for a visit in Columbus, Kansas.

LOGAN REUNION NEWS CONTINUED.

Friday.—The sun shone out bright and clear. This is the first real fine day since the meeting began. The testimony meeting was very large the assembly filling the immense tent some standing. The meeting was presided over by Bro. Chambers and Butterworth. A spiritual feast was enjoyed, a large number of testimonies were borne, prophecy, tongues and singing in tongues. Sister Turner spoke with remarkable power in prophecy.

Bro. Joseph preached yesterday afternoon on the three books as three witnesses. Bro. Elvin preached an excellent sermon which will appear in the Ensign.

The Sunday School Association took possession of the big tent directly after prayer meeting and proceeded with their Sunday School work. Classes were formed and the school work carried on in regular order. Sr. Lyons had charge of the primary class. Bro. Chase the intermediate and F. G. Pitt the Bible class. In the afternoon the following program was well rendered:

Song, Coming bye and bye. Prayer. Song, Knocking at the Door. Address, E. A. Blakeslee. Song, Rock of Ages. I want to be a Good Girl, Eva Garnet. Sowing and Reaping, Gracie Merchant. Song, Ring on, Ring on. Tommie's Prayer, Cora Smith. Kiss me mamma, I can't go to sleep, Lily Atkinson. Be Careful, Carrie Shearer. Song, The Orphans Prayer, Alice Bullard. Selling the Baby, Cora Smith. The Joiners, Minnie Bullard. Song, Golden Gate. Did you ever think, Ida Simmonds. That City, Fannie Rudd. Anthem. The Stylish Church, Laura Balfour. Good Deeds to-day will speak to-morrow, Nellie LaMay. Tobacco, Cora LaMay. Cold Water, Roy Smith. Temperance Anthem. Only a Way, Pearl Smith. I love to go to Sunday School, Bessie Balfour. Frisky, Lizzie LaMay. Song, Benediction.

Bro. Blair goes to East Jordan, Michigan, to debate with W. Watson on the question of "Succession of the Presidency of the Church," Oct. 22nd. This will prevent him attending the Lowry City union meeting as he had intended.

Saturday.—Most of the day was taken up with business in providing for next year's reunion, paying for tents, etc.

The first question considered was whether we should hold over another week, after some discussion upon being put to vote it was decided to close the present session Sunday night.

It was decided to hold the next reunion meeting on the 5th of October next continuing fifteen days. The following committee were placed in charge, Bro. David Chambers, Beebe, E. L. Kelley, Dawson and Fallon. It was decided to devote one day to Sunday School work.

If proper terms could be agreed upon by the church committee and the citizens committee the next reunion meeting to be held on these grounds. Senator Boulton represented the citizens committee and stated to the assembly that the grounds were at the disposal of the reunion. They could have them for 99 years, or 999 years if they desired.

Bro. Joseph preached the morning sermon, and Bro. E. L. Kelley in the afternoon both sermons were reported and will appear in the Ensign. Bro. Gillen preached an excellent discourse in the evening.

The Sunday morning prayer meeting was indeed a wonderful gathering. The immense tent was packed and large crowds on the outside. The very best of order prevailed. The gifts of the Spirit were manifest to a marked degree. Speaking in tongues and interpretation, singing in tongues and interpretation, and prophecy. One of these songs was taken by Sr. Belle and will appear in the Ensign. Bro. Lambert preached the morning discourse to an immense congregation. It was reported for the Ensign. Bro. Forscutt spoke in the afternoon, and Bro. Luff the closing sermon with telling effect. The preaching throughout was excellent and must have accomplished good.

There were 214 tents on the grounds containing 1,427 persons. The hotels were crowded as well as many private residences. Every body went away happy and renewed in spirit.

LOWRY CITY REUNION IN SESSION.

The services were not opened regularly until Saturday, but on Friday night preaching services were held in the District Tent by Bro. John Kaler, who spoke interestingly on the subject of "Sanctification through the Truth." On Saturday at 10:30 a. m., Bro. T. W. Smith, in charge of State mission opened the services by announcing a hymn, prayer by Bro. I. N. White. At the suggestion of Bro. Smith, Bro. I. N. White, president of South Western Mission field, and J. A. Robinson President of Independence district, were elected to the charge of the meetings and were authorized to appoint the various speakers for the preaching services and the leaders of the social meetings.

Bro. Gomer Wells was chosen chorister. A committee to act as police, and another to see after the accommodation of visiting brethren and sisters was appointed. A brief exhortation and instruction to the Saints was given by Bro. Smith.

At 2:30 p. m. meeting in charge of Bro. I. N. White and Gomer Wells, a short session of prayer and testimony was held after which Bro. T. W. Smith spoke a short time on the necessity of more earnest self

demying work on the part of the Saints, and kindred subjects, after which Bro. I. N. White spoke in the same line of thought.

At 7:30 preaching in the tent by Bro. T. W. Smith on the subject of "The Hope that is Within us," an excellent discourse, and one that created a deep and doubtless lasting impression on all who heard it. Bro. Smith was assisted by Bro. Keok an able young elder.

Sunday 9:30 a. m., prayer and testimony meeting in charge of Bro. D. C. White and Gomer Wells, an interesting and profitable meeting was held.

At 10:30 preaching by Bro. T. W. Smith on the subject of "Change of Heart."

At 2:30 p. m. an excellent discourse was preached by Bro. R. Etzenhouser from the text, "Lord, What must I do to be saved."

At 7:30 Bro. J. A. Robinson preached in his usual earnest and forcible manner, subject, "Worshipping God in Spirit and in Truth." The audiences were large and attentive and the best of order prevailed.

On last night (Sunday) there were probably 500 people present, some coming from a distance of ten miles and many five and six miles off, all these were not of the church.

To-day (Monday) preaching is expected at 10:30 a. m. by Bro. Swen Swenson, assisted by Bro. R. Etzenhouser, and at 2:30 p. m. by Bro. J. H. Wells, assisted by Bro. T. W. Smith, and at 7:30 by Bro. Smith. There are about 15 tents erected beside the Knob Noster large tent which affords sleeping accommodations for fifty or more persons if need be. This is the first meeting of the kind ever held in Missouri by our people and is largely an experiment. It is a decided success thus far. There are but few present we regret to say from Independence.

Bro. Pitt is expected to-day or tomorrow, also Bro. E. L. Kelley and F. M. Sheehy and later on Bro. Joseph Luff may also favor us with his presence. The weather is splendid. The grove where the meeting is held is a little over a fourth of a mile west of town, and is a most pleasant one for such a purpose. We regret very much that Bro. Smith may not be able to remain with us longer than Wednesday and because of his expected early departure the brethren in charge are inclined to get as much labor from him as possible while he is here. Still we have other able ministers here and others are expected and we will be able to fill all the appointments with competent speakers.

MONDAY.—Prayer and testimony at 9:30 in the tent under charge of Bro. A. Nathy and W. S. Macrae. An excellent spiritual meeting was enjoyed; the prayers were earnest and fervent, and testimonies likewise. During the meeting a telegram was received by Bro. White, that Sr. Brown of Deepwater was very ill, and needed administration immediately. Bro. A. White and J. Kaler offered to go and were sent. Earnest prayer was offered in Sr. Brown's behalf, and also in behalf of Sr. T. W. Smith.

At 11 a. m. preaching by Bro. Swen Swenson assisted by Bro. Etzenhouser. Subject, "The marriage of Cana and the true wife of Christ," an interesting discourse.

At 2:30 preaching by Bro. J. H. Wells, assisted by Bro. T. W. Smith.

subject, "The approved workman." Many interesting and important points were brought out by the speaker.

At 7:30 Bro. T. W. Smith preached to a large audience, in an earnest and argumentive style, subject, "The law of adoption, and heirship of the Abrahamic promises."

Editor Pitt of the Ensign, arrived just as the afternoon services commenced, smiling and happy looking, indicating the good time enjoyed at the Iowa Reunion. Bro. Pitt's voice adds very materially to the song service. Bro. J. H. Thomas arrived at the same time with Bro. Pitt. Bro. Pitt brought word that Sr. Smith was better, and was satisfied to have Bro. Smith remain at the reunion as long as he thought the work here demanded his presence. He may therefore remain until about the close of the meetings.

TUESDAY.—It is raining lightly this morning, which may be beneficial to the farmers, but it will not last long nor interfere with the services of the day as the District Tent will accommodate all who would like to attend the day meetings.

Preaching for to-day is advertised for Bro. F. G. Pitt at 11 a. m., at 2:30 p. m. by Bro. Thomas, and at 7:30 to-night by Bro. Etzenhouser. Bro. Robinson's discourse on Sunday night has created quite a sensation, it is the "town talk."

REV.

DENVER ITEMS.

Elder Duncan is away holding services at Brighton, he has rented a hall for a month and will continue as long as the interest will justify.

A protracted meeting will be commenced at the school house five miles east of town on the 19th, there is also a request for preaching at Magnolia.

The preaching on Sunday in Euclid Hall was done by Elder Jas. Kemp, subject in the morning "The Law of Tithing," the evening sermon was on the Sixth Principal of the Doctrine of Christ.

The Wednesday evening prayer meetings are well attended and very interesting, many of the young members taking an active part.

Miss Eva Kennedy of Hutchinson is visiting in Denver this week.

Miss May Schmutz of Kansas City is visiting her parents and friends in the city.

Elder Jason Briggs was at the Sunday morning services. The old gentleman is quite feeble.

Bro. Reams, of Grinnell, Iowa, has returned from Salt Lake City and is looking for a situation in this city.

Two prominent men of the city met with violent deaths yesterday one of them being Mr. Hunt, of restaurant fame, who was out driving with his wife, the horse ran away and threw them out. Mr. Hunt was killed and Mrs. H. badly injured. The other man was driver of fire engine No. 5, he was making a run to a fire and was thrown to the ground and killed instantly.

Elders Kemp and Shupe go to Brighton to-day to assist Bro. Duncan in gospel work.

S.

The Bible has now been translated into sixty-six of the languages and dialects of Africa.

PLAINVILLE ITEMS.

Regular services are now held in the chapel at Plainville. Prayer service at 10:30 and Sunday School at 11:45 a. m., preaching at 7 p. m., weekly prayer meeting Thursday evening. A project is on foot to put in gas for lighting the chapel. Brethren give us a call and preach to the Saints at Plainville. Mr. and Sr. George Bradshaw, of Attleboro, have received an addition to their family in the shape of a son, born September 20th, 1891. The sisters connected with the branch here talk of having a bean supper for the benefit of the chapel on Friday evening of next week, October 23d. P. PLAINVILLE, Mass., Oct. 11th.

WEBB CITY ITEMS.

The weather is very autumn like, we have had only one big frost which came on the night of the 6th inst. Business in nearly every line is brightening up in this locality. The 7th of October was the 56th birth day of sister Taylor. The sisters of Webb City gave her a complete surprise. She was at a neighbors talking on the principles of the gospel, but was sent for and on entering her house found the table spread with refreshments and several valuable presents for which she expressed her high appreciation. Bro. John Harding has sold his property in the Mineral Ridge addition and has moved closer to the business part of the city. Bro. and Sr. Walter Taylor, of Columbus, Kansas, are visiting relatives and friends in Webb City. Bro. and Sr. Richard Martin, of Paris, Texas, are visiting relatives and friends here. Bro. Martin is a railroad engineer and has a lay-off until the 15th of October. Bro. M. S. Frick has returned from Pittsfield, Illinois, after an absence of about ten days. Bro. and Sr. Thos. Hayton of Lehigh, Mo., came over Sunday and attended the afternoon prayer and testimony meeting. Bro. A. H. Herke spoke to the Saints at their chapel Sunday evening with good liberty. Bro. Evan A. Davis preached to a good congregation near Alba this county last Sunday evening, there seemed to be a good interest. Bro. David Sutherland was the only one from here who attended the Lowry City camp meeting. Rev. Mr. Gardiner of the (Episcopal) church of England held services in the Saints chapel last Sunday at 11 o'clock and has been granted the use of it every 2nd and 4th Sunday in each month. The services were solemn and impressive and in many points commendable. They contemplate building a house of worship here. Sister Nettie Cantrel is visiting relatives and friends at Weir City, Kansas. Mr. Benjamin Noel one of our congenial grocery clerks, is having quite a time wrestling with the hills which he contracted while in the Indian Territory. Miss Emma Cantrel, of Pineville, Mo., came to Webb City on Sunday to see her sister Nettie Cantrel. The Webb City Saints are, generally speaking, faithful and zealous in the good work they have enlisted

in. However, some are indifferent and are only seen at meeting occasionally. Those presiding over the branch are O. P. Sutherland, presiding elder, Z. Decker presiding priest and A. P. Free, presiding teacher.

A. P. F.

NEW BEDFORD ITEMS.

Sr. Mary Leather and daughter, Sr. Annie, of New Bedford have recently been visiting in Providence, R. I., with Bro. Alfred Leather. Albert A. Howland has been quite sick of late. He is husband of Sr. Caroline Howland of the New Bedford branch of the church. Sr. Mary A. Smith, wife of Bro. John Smith, has been quite sick of late and confined to the house part of the time. Bro. and Sr. Williams have been on a visit to Pennsylvania. Sr. Caroline Pitton and two children of this place were the guests of Mrs. Thomas Shalleross at Attleboro, last week. Mr. and Sr. James Hacking are still residing on their farm at Acushnet, near this city. Bro. Hiram Smith is employed here in the postal service as letter carrier. Sr. Harriet Hacking is now residing at Fairhaven.

Oct. 11.

ATTLEBORO ITEMS.

Rev. J. H. Hector, of California lectured here last Thursday evening on the temperance question. He is known as the "Black Knight of Prohibition." It is anticipated the colored people of this state will vote the prohibition ticket this year. Mr. Wm. Armstrong of Boston has been nominated on the prohibition ticket for auditor of the state. The first time the colored people have been recognized in the state by any political party. Bro. J. F. McDowell has returned to Providence, R. I., from his trip in Maine and New Hampshire. He was advertised to preach in that city for Sunday the 11th.

Letter from Nevada, Mo.

EDITOR ENSIGN:—Sunday, September 13th, I met Bro. Curtis at the depot at this place, and accompanied him to the home of Bro. Sterling, twenty miles east of here. There Bro. Curtis officiated at the altar of Hymen. Bro. C. W. Keck and Sr. Ollie Sterling, being the happy ones whose interests were consolidated. I returned home and was detained there until the twenty-ninth.

From the sixteenth to the twenty-fifth Bro. Curtis held forth at Virgil City, assisted by Bro. Sterling and Walters with good interest and large audiences. One was baptized. Many are convinced but few will obey. The last night a Methodist minister took exceptions to some of Bro. Curtis' statements, announcing that he would expose "Mormonism," or words to that effect, agreeing to turn the audience over to Bro. Curtis, when he had finished. Bro. Curtis held forth at Union school house from 25th to October 2nd. Four were baptized Saturday. Saturday night returned to Virgil City to hear "Joe Smith's" his-

tory read from Stenhouse, Lee, Ann Eliza and others. The Methodist preacher had secured an accomplice, and they two, bored the people for three long hours with the reading of such trash, calling it "reliable history," and lauding their authors as "honorable" people; stating that the sole object of the primitive Mormons, as well as ourselves, was to get gain by fair or foul means, murder not excluded; saying that history repeats itself and intimating, that we also would have to be "driven out" in less than a quarter of a century. Finally they ran dry and Bro. Curtis secured the floor and talked to the point for over an hour, burying these would-be defenders of the public, beneath an avalanche of logic and common sense, such as their limited vision will not be able to penetrate for at least a dozen ages. The people are so thoroughly in sympathy with us and disgusted with them that they will probably hibernate in some secluded place until the return of spring.

Brother Curtis preached Sunday at 11 a. m. and 7:30 p. m. and went home yesterday, stopping on the way to baptize a lady at Schell City.

Hoping to see a large attendance at Lowry City, I am in bonds, ADAM J. KECK.

October 7, 1891.

Letter from Elder T. W. Chatham.

EDITOR ENSIGN:—We are still preaching here. Congregations all we could expect and are increasing interest manifested. Prejudice giving away and a growing desire to know more concerning the message we bear. I send you a few more subscribers for the ENSIGN, and we pray God that by its aid as a silent preacher in the home, that those seemingly so near the church may enter in and enjoy the full fruition of the great sacrifice, and be saved in the kingdom of our God and his Christ.

BOSANZA, Mo., Oct. 11.

Letter from Bro. W. R. Calloun.

DEAR ENSIGN: We the Saints of the Courland, Ill., branch are trying to live our religion and to live in harmony with the gospel law. We keep up our meetings, preaching service every Sunday also Sabbath school with prayer meeting every Wednesday night. Our branch president, Bro. C. D. Carter, a grandson of old Father Jared Carter is a good man, a man of God, an excellent preacher and one beloved by the whole branch. May God bless you.

Letter from Bird's Eye, Indiana.

EDITOR ENSIGN:—This is a town of near five hundred inhabitants. There has been some preaching at different times during the last six years though no regular preaching.

During last month I rented a hall for the first Sunday in each month also Saturday and Sunday nights. I then sent letters to four elders to come and preach, the two Bros. Baggerly and Bro. George Hilliard reported for duty. The first Sunday was a time that no one had meeting but no sooner did they find out that the elders had come than the bells began to ring, calling the people away from our meetings, so there were not many out to hear the truth, the average being from twelve to sixty.

Brother Hilliard did the most of the preaching and such preaching no man can do except God be with him. It was simply grand to see those who have been opposing the doctrine and saying there was not anything in it, sitting there willing under Bro. Hilliard's powerful arguments. I'll tell you, it did me good. I shall try and get Bro. Will Kelley from New Albany for the next first Sunday.

JAMES A. FERGUSON.

Oct. 11, 1891.

LEARN WISDOM.

EDITOR ENSIGN:—The question is frequently asked by non-members, "Are the ministers of your church authorized to speak against other denominations?" It has not been an easy task to persuade some people to believe they are not, for the effect of a tirade against them and their faith by one of Zion's workers was not yet erased from their memory.

To the writer it always seemed an unnecessary effort in establishing the truth of this work and somewhat antagonistic to Paul's teachings, "speak evil of no man, be not brawlers, but gentle, showing all meekness unto all men."—Titus 3:2, and not in harmony with an ordinance passed by the city council of Nauvoo, March 1st, 1841. I insert a part of Sec. 1, "Be it ordained by the city council of the City of Nauvoo that Catholics, Presbyterians, Methodists, Baptists, Latter Day Saints, Quakers, Episcopalians, Universalists, Unitarians, Mohammedans, and all other religious sects and denominations whatever, shall have free toleration and equal privilege in this city."—Mill. Star, Vol. 2, p. 8. This act of the city council, which council were all Latter Day Saints, at that date will answer some of the false statements of egotistical men who are making war against the faith and assert there were no liberties granted to people of other faiths.

If an elder has not learned sufficient of the gospel to preach unto the people, to occupy the time allotted him, would it not manifest more wisdom for him to retire till he could replenish, than to be found ridiculing people of other faiths who perhaps are living more in harmony with their understanding of God's word than the elder is with his. The advice of Christ to those who accused the woman when he stooped down and wrote on the ground, "He that is without sin, let him cast the first stone," it would be well to remember and observe.

Truth is lovely, and is sought for by all honest souls, many of whom are yet among the various denominations, and also many who belong to no church, for reasons best known to themselves, who if properly approached would accept of the latter day message.

To win those souls, men of God need something more than a mere ordination to be qualified for the work, and it is possible that this necessary gift has been overlooked and thus mistakes have occurred and some have been made to suffer. A goodly ministerial qualification ought to be diligently sought for, to work as those who have been with God in the secret chamber and there taught and disciplined for the work where unto we have been called, manifesting gentleness, meekness, holiness, by which our life work

may witness that we are children of God.

The lesson presented to us, by Jude in the 9th verse witnesses to the former statements in this article as being true, "yet Michael the archangel when contending with the devil, he disputed about the body of Moses durst not bring against him a railing accusation but said the Lord rebuke thee." It is written, "vengeance is mine and I will repay saith the Lord," and I firmly believe that as ministers we are called upon to recognize that fact and give our time to building up instead of tearing down. Making character, instead of destroying. Unfolding the pure principles of the gospel, instead the defects in other denominational faiths. Jesus said, "Feed my sheep," but never once said thrash them. He knew that would frighten them away and once frightened it would be difficult to get them near the sheepfold again.

Wisdom, that best gift, is what we need, and should diligently seek for, to qualify us as representatives of heaven's law, remembering that Jesus said, "No man can come to me except the Father which hath sent me draw him."—John 6:44. I believe this is just as true now as then. It is our duty to carefully present the latter day message and leave the result with God as it is written, "Go preach the gospel to every creature," no provision made for fun making or ridiculing our hearers, but he who seeks to win souls to Christ will try to win the favor of the people, that he may have the opportunity to teach them the truth as in Christ. If you insult intelligent minds it is hard for them to forget it, and while other men may follow you, who would have led these souls into the fold, they are destitute of an audience as the result of unwise sayings, of egotistical remarks. Sometimes this occurs by the efforts of the laity.

May the God of heaven help us to be wise.

A. H. PARSONS.

Pulpit Popularity.

Pulpit popularity has come to have a false meaning. The popular preacher now is not the one who stirs men's hearts, but the one who draws money. He is judged, like an actor, by receipts at the box-office. If the pews are taken at high prices; if the church can maintain itself in style and pay expenses, the minister is a good card. He can command a liberal salary; perhaps he can figure as a star, and make lucrative lecture engagements. Whether or not his congregations show any advancement in spirituality under his exhortations, or his people learn to adorn their daily lives with simplicity and earnestness and truth, or the poor and unhappy find succor and comfort at his door, are questions which trouble the applauding public very little. They measure the popular clergyman's success by secular standards, and he is but too apt to accept their measure as a just one.—N. Y. Tribune.

Those desiring the restored gospel preached to their friends, not of the faith, should order the ENSIGN sent to them. Each issue contains a sermon, besides articles explanatory of the faith of the Saints.

THE TRUE LEGACY.

There sometimes goes out of this life a character so finished, so complete, that one looks with envy at the children who inherit as a legacy the memory of such a parent. We hear a great deal of the moral education of children; the greatest moral educator in the home is the character of the parents. If children know only truth, honor, the law of kindness in the home, it gives them their standards; it makes the foot-rule by which men and women are measured; it represents the only world in which they could live. It is commonly said that the child who hears only the purest English at home, would speak only the purest English if he never opened a grammar. Is it not equally true that if a child found in the home the same exactness in morals and ethics that is demanded in language, he would be as strongly protected against contamination in the one case as in the other? But how many parents hold themselves as rigidly to the grammar of morals as they do to the grammar of language?

Death is sometimes spoken of as a robber. It cannot be, if it leaves to us an ideal that has stood the test of life. When the silence we call death comes to one who has lived a rounded life, whose purpose has been to give impulse to higher, nobler living to all within reach of his influence, there is left a legacy more valuable than crowns.

When children in the full knowledge of manhood and womanhood can say "my father," "my mother," knowing that it will bring to the listener's mind an ideal man or woman; that the vision will rouse, if only for a moment, a desire for a higher purpose in life, no kingdom conferred by inheritance can offer the joy that knowledge brings. If only for this, is not the effort for character worth the struggle to gain it?

The strongest incentive to character-building is the example of those whom we love. Every boy, while his knowledge is confined to his home, sees a hero in his father; every girl believes her father the finest type of man; "mother" represents to the children the perfect woman. Can money, or place, or power, gained by the sacrifice of truth or honor, ever compensate a child for the loss of perfect trust in the character of a parent?

When death comes to a life crowned with honor and the influence that, like incense, comes as a tribute to an honorable life, love is grieved, but the promise to such is too rich, too inspiring, for death to leave more than a shadow. But when death enters, and the children sit with the knowledge that the influence of that life has been for evil, then the bitterness of death is known and felt, even if the knowledge of that broken life is known only to

the children; to say "my father" or "my mother," and bluish in one's soul at the thought of what those words represent, robs life of its possibilities of joy or happiness. "Blessed are the dead which die in the Lord, * * * and their works do follow them." The children follow in the paths made and kept luminous because father and mother have walked in them.—Christian Union

A Boy Grown Up.

Young people rarely realize, when criticizing their elders, that the traits or habits that seem to them obnoxious were formed in early life. If their manners are rude, if they lack tact, if they are not well informed, it is because they have not made use of their opportunities. Manners are the truest indication of character. A discourteous person is both careless and selfish, for the best manners are but the expression of the golden rule; they are the card of introduction to strangers. A friend can introduce you to good society, but he cannot keep you there; that depends upon yourself. A boy of kindly nature is rarely rude. A boy of selfish nature is polite only when his own desires are not interfered with. Every man is the result of his own boyhood and youth.

If he has read good books, kept himself informed of passing events, he becomes what the world terms a well-informed, intelligent man. If he wasted his time in trifling conversation, read only sensational books and papers, neglected to develop the talent which he surely possesses, he becomes a superficial, a tiresome, if not a wicked man. If, as a boy, he has not cultivated the graces and amenities of life, he cannot expect to become that most delightful of men—a polished gentleman. If, as a boy, he has not studied to avoid collisions with those about him, has not recognized the rights of others, has not cultivated a desire to lead men to higher motives, to give to others the benefit of his own opportunities, he becomes that most unfortunate person, a tactless man—a nuisance wherever people are brought together. One of the lessons every boy can learn, is to watch those men who arouse adverse criticism, and carefully avoid their habits, both of mind and body. Remember the old adage, "By others' faults correct your own."—Sol.

The Honest Truth.

Some people pride themselves on being blunt, or as they call it, "honest," but very blunt people do little good to others, and get little love themselves. The Scriptures recommend gentleness and kindness. There is nothing in all this world of ours half so mean as a vindictive and malignant disposition. Yet many Christians gratify this spirit, and deceive themselves with the idea that they are rebuking sin.

Christians should take heed of getting fond of the work of "rebuking." Such "spiritual constables" do a great deal of mischief without intending it. They are in the Church what a very witty and sarcastic person is in society, or what a tell-tale is in school, and approximate very closely to that class which the apostle terms "busybodies in other men's matters." Such Christians come, in time, to be regarded as nuisances in society, constantly to be avoided, and the little good they may do is thrown away. Our manner must be tender and winning. The nail of reproof, says an old writer, must be well oiled in kindness before it is driven home.—Sol.

"MEXICO'S GREAT CALAMITY."

If it were only a failure of crops with which our neighboring republic of Mexico had to deal the abundant harvest of the United States would quickly relieve that country. But Mexico suffers with something a great deal worse than a poor crop, although it needed the latter to show the terrible effect of the constitutional evil the Mexican republic is afflicted with. Her peculiar disease, which more than any other cause is responsible for the slow development of her institutions, and for the lack of stability which has characterized her political life, is a practical alien ownership of the soil, to which is added the exemption of all lands from the burden of taxation. When Mexico was taken possession of by the Spanish invaders, the native inhabitants knew no such thing as individual ownership in land. The soil was held in common, temporary title to its possession being based on the fact that it was being tilled. No one could hold land without working it, either himself or with the aid of hired help. Land-ownership was then much in the same condition as the ownership of mineral mines is in Mexico up to this day. After the conquest was made, the conquerors parceled the land and its inhabitants out among themselves and the few Indian chiefs who had aided them in enslaving their country and their people. They forever exempted those lands from direct taxation. Against this system of land-holding—which divided the people of Mexico into an aristocratic minority numbering about 10,000 families, owning all the land and a vast majority of disfranchised titles of the soil—the first Mexican revolution, led by the intrepid Hidalgo, was directed. It failed when the clergy sided with the landed aristocracy, but the latter very soon after resumed the struggle for Mexican independence and by their success saddled the old land system on the new government. The owners of Mexican lands reside in large numbers away from the estates, which on account of their immense size and great variety of crops, yield

enormous incomes without taxing the owner's enterprise. The raising of food crops has been neglected because they cannot stand the heavy cost of transportation, and only a few neighborhoods pretend to raise grain for other than home consumption. The tenant farmers, who are practically no more than serfs, have to pay for their holdings in labor, and therefore cannot raise anything for export, if they raise food crops at all, for which the abundance of natural food to be found in most sections furnish but little encouragement. It is easy to see how under these circumstances, the real population is entirely at the mercy of nature, and compelled to live from hand to mouth. There are no means for the distribution of food products to speak of. The owners of the lands have always been able to make all they wanted out of them and did not care how the people living upon them fared. They have, as a rule, accumulated large fortunes, which make a failure of crops a small thing for them, even if they have no means to fall back upon. This will make the sufferings of the people all the more terrible and may prompt them to make a new attempt to obtain permanent relief. They are not quite so ignorant as they have been, and they have, to a considerable extent, the sympathy of the ruling party, which would like to see the sovereignty of the landholder overthrown in order to be able to impose taxes on the lands and abolish the heavy burdens now placed upon the consumption of the people. This year's bad crops may result in a crisis in Mexican affairs which should open a new chapter in the history of this so richly endowed and yet so unhappy country.—Chicago News.

A LESSON IN LONGEVITY.

The Medical Age draws a lesson in longevity, from the life of George Bancroft, in which it admits that there is no system of living which will insure longevity, yet, withal, there are certain considerations tending that way, which, if carefully lived up to, offer probably the best chance of reaching close to, if not quite, the one-hundred-year period. The following pertinent advice is given: (1.) Live as much as possible out-of-doors, never letting a day pass without spending at least three or four hours in the open air; (2.) Keep all powers of mind and body occupied in congenial work. The muscles should be developed and the mind kept active; (3.) Avoid excesses of all kinds, whether of food, drink, or whatever nature they may be. Be moderate in all things; (4.) Never despair. Be cheerful at all times. Never give way to anger. Never let the trials of one day pass over into the next; (5.) The period from fifty to seventy-five years should not be passed in idleness, or abandonment of all work. Here is where a great many men fail; they resign all care or interest in the worldly affairs, and rest of mind and body begins. They throw up their business, and retire to private life, which in too many cases proves to be a suicidal policy; (6.) During the next period, the period from seventy-five to 100 years, while the powers of life are

at their lowest ebb, one cannot be too careful about "catching cold." Bronchitis is a most prolific cause of death in the aged. During this last period, rest should be in abundance.—Sol.

OLDEST CHURCHES IN EUROPE.

The oldest church in Continental Europe is the church of Sta. Maria in Trastevere in Rome. In the year 221, Pope Callixtus I. obtained permission from the emperor Alexander Severus to build a church. This church it is said, was the first that was made public in Rome. It underwent a number of repairs, and was rebuilt from the foundation in 1189. If the foundation is taken into consideration it is the oldest. There is, however, another old church in the same city which has not been built over. It is St. Clement's and is reputed to be on the site of the house of St. Clement; it was built in 417, and its primitive style is still preserved. The Mosque of St. Sophia, Constantinople, was originally a Christian church having been built in 325 by the Emperor Constantine. It was destroyed by fire in 404, and was rebuilt upon the same foundation in 415, and again destroyed about 530, and rebuilt in 532. When Constantinople was captured by the Moslems, it was converted into a Mohammedan Mosque. In Spain the Cathedral of Zaragoza is said to have been the Temple of Diana, and was converted into a church after that city (the first in Spain) professed Christianity under the preachings of St. James. As he suffered martyrdom in the year 44, this places the Cathedral of Zaragoza in the fore rank, but the authenticity of its antiquity is defective. In England it is claimed for the Abbey Church of the Abbey of Glastonbury a great antiquity. Tradition says that the church was founded by Joseph of Aramathia. It is, however, in ruins, as are its two companion chapels, St. Joseph's and St. Mary's both which were built in 1140.—Thomas Louis Ogier, in American Notes and Queries.

Deceiving Children.

A small boy in Chicago asked his parents to take him to ride, "It is too cold and unpleasant," they said. "Some warmer day we will have a ride." The little fellow urged them pleadingly to go, but to no purpose; "the weather was quite unfavorable." The boy threw himself upon the lounge, in his disappointment and was soon fast asleep. The rumbling of the carriage on the paved drive-way, or something else, aroused him from his slumbers, and he sprang up and ran to the window just in time to see his father and mother disappearing in the distance. Turning to a servant in the house, with the air of one who felt himself badly outraged, he cried out, "There goes two of the biggest liars in Chicago." Confidence in his parents was destroyed, probably for life. No amount of love or indulgence thereafter could atone for that wicked deception. One not has sacrificed the best thing in that family—filial love. There is no surer way of destroying the peace of a family than this, and yet it is not an infrequent method of dealing with children. The wickedest sort of lying in this world is that which parents practice on their children.—Sol.

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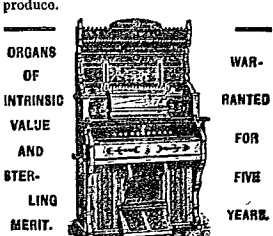
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OUR YOUNG FOLKS DEPARTMENT.

EDITED BY MISS ANNA DOZANTI.

This page is devoted to our young people, with the hope that they will make it of interest and value to themselves.

Earth's Phases From the Moon.

Did you ever, my dear reader, as you behold the beauty of a new moon or its splendor when full, on some serene and tranquil summer's eve; did you ever pause to think, and wonder how our own earth would look to us if we were an inhabitant of the moon? If you never did, let us pause now for a few moments and think it over together and see what we can find of interest or instruction in it.

Luna, fair queen of the night, how beautiful and enchanting thou art, yet if we could but behold our own earth from thee, how much more grand and inspiring would the vision be.

But before we commence to relate the things we would see, let us dwell for a little while on the phases of the moon as seen from the earth, our own terrestrial sphere, and the condition and circumstances that produce them.

Now the moon is not a self-luminous body, if it were, we would always see it "full." Since it is not a self-luminous body, it must shine by reflection, and so it does, for its superb splendor is borrowed from the grandeur of the great life giver, the sun.

The moon is a round ball and as it swings around us in space, we of course can only see one hemisphere, or half, of its surface at a time. If the sun is shining upon the same hemisphere that we see, the moon is full to us, and this is the case when the sun and moon are on opposite sides of the earth, when both are on the same side of the earth, it is "dark" of the moon, because the sun is farther away from the earth than the moon is, hence its light is shining upon that hemisphere of the moon that is turned from us. When we see the sun and moon at an angle of forty-five degrees from each other then the sun is shining upon half of the hemisphere that we see and on half of the hemisphere that we do not see, then we see but half of a disc. If we see it this way in the evening we say it is first quarter of the moon, and if we see it this way in the morning it is last quarter.

Now remembering that the earth is also a round ball, and that it is not a self-luminous body, but must shine by reflection, let us imagine that we are an inhabitant of the moon and are out some evening viewing the heavens. First we will say the moon is full, well, then the earth would be between us and the sun, and the sun being of a greater distance from us its light would be

shining upon that side of the earth that was turned away from us, hence we could not see it at all while in this position. We will change the conditions and imagine us upon the moon while it is "dark," or now, now we will be between the earth and the sun, and the sun will be shining upon the whole of the hemisphere of the earth which we see, and the earth will be full to us. And behold what a brilliant spectacle do we see, for the earth would appear as a radiant ball fourteen times as large as the moon, the outlines of the continent and seas would be plainly visible with the naked eye. What a beautiful sight it would be. Would you not like to take a stroll through the park, or a boat ride on the lake? But astronomers tell us there are no lakes on the moon and what is a park without a lake? So we will do neither but we will sit down here and count the stars and speculate on the earth.

Well one thing we must not overlook, since only one side of the moon is ever turned toward the earth, we could not see the earth unless we were upon that side, and if we happened to live upon the other side of the moon I expect we would occasionally have to get up an excursion to come around the moon to where we could see the earth.

Another thing we must not overlook, since the moon keeps the same side always towards the earth by rotating upon its axis once in the same time that it revolves around the earth, the earth would not appear to rise and set, as the moon does, but it would appear to remain stationary and when night came it would always be seen at the same point in the sky, and would remain there all night, and day too, but like the moon it would not be visible during the day when it was near the sun.

And how long would day last do you think? Well, a day on earth is the time of its rotation, which is twenty-four hours, and since, as we have learned, the moon rotates but once a month, or about twenty-eight days, a day on the moon would last that long. In speaking of a day we have included night and day. So you see that a day (from sun rise till sun set) and night would each be about half of this time or about fourteen of our days.

Another thing, did you ever notice the faint outline of the full moon in the new moon? Well this is the sun's light reflected back from the earth on that portion of the moon's surface that the sun does not shine directly upon. The earth being full, or nearly so, when we first see the new moon, its light is strongest at this time and the moon's light being weak it does not cast a glare about itself as it does when it grows brighter. So we have two reasons why we see this strange phenomenon when the moon is new.

One very important phenomenon we must not overlook is, that the earth's position in the heavens, to an observer on the moon, is determined by the position of the observer, or, as we have seen before, the observer must be on the hemisphere of the moon that is always turned towards the earth to see it at all. If he be in the exact center of this hemisphere the earth would always be directly overhead, but if he was at one edge of the hemisphere he would always see the earth near the horizon.

Such are the varied phenomenon of the heavenly bodies, there is no end to the beauty and variety of God's creations, which we may enjoy as we do a beautiful picture if we but apply ourselves to find out the beauty and infinitude of them. Let us not neglect our opportunities, "knowledge is power," and the more advancement we make in this life, the brighter will be our glory in the next, and the nearer we will be to that perfection for which we all strive for, "Be ye perfect in all things," of which, the knowledge of God's creation is not the least.

WILL H. MILLS.

NORMAL, Illinois.

Sept., 28, 1891.

SISTER ANNA:—Since there has been a part of our paper, the *ENSIGN*, called "Our Young Ladies Department," I have felt it my duty to write, but each time I have felt my inability; but the thought came to me, how are we to learn unless we try? We must take the places, some day, of those who are older in the church and I think we should try now to do our best.

If we look to our Master for help and strength we will be enabled to do our duty. We must be workers, striving to do all the good we can to make others happier. If we look around us, we can find many ways in which to do good, and we should use these opportunities.

There have been many things written that have cheered and strengthened me, and I pray God to bless the writers.

Dear Anna, may the Lord help you in your work and inspire others to write, so that you may have a noble band of assistants, and may each one improve the talent the Lord has given them.

Your sister in Christ,

NETTIE I. HEAVENER.

Those who failed to attend the Inter-State Fair, or those who attended and did not see Bro. Bartholomew's Equine Paradox, missed a grand entertainment. We have for years heard of him as a master educator of the horse, but never fully understood the import of the language until we witnessed a performance. The horses display a comprehension far beyond what is usually accredited to them, obeying each verbal order with a precision that would do credit to an animal accredited with much more wisdom and ability, showing what patience and kindness can accomplish even with the brute creation. Although urged very earnestly to continue the performance on Sunday Bro. Bartholomew positively refused to do so, preferring to serve God rather than man.

GENERAL NEWS ITEMS.

A million-dollar building is to be erected in Chicago to the memory of Columbus.

Karl I, King of Wurtemberg, died Tuesday at Stuttgart, aged sixty-eight years.

The damage to the cereal crops in Canada by insects, has been estimated at \$38,000,000.

Charles Stewart Parnell, the noted Irish leader, died suddenly at his home in Brighton, England, Tuesday.

Africa is now completely encircled by submarine cables, which make up altogether a length of 17,000 miles.

It is proposed to exterminate Australian rabbits by laying electric wires along their burrows, so that every animal touching the wires would die suddenly.

The canal which is to connect Manchester, England, with the sea, is one of the greatest undertakings of modern times. Its total length will be 32½ miles. It will be 26 feet deep, 120 feet wide at the bottom, and 230 feet at the top. It is about three fourths completed and will cost about \$45,000,000.

Costa Rica will expend \$100,000 on an exhibit at the World's Fair, instead of \$50,000, as originally intended. The government has officially applied for an acre of ground at Jackson Park, upon which to erect a building.

Queen Victoria now rules over a population scattered in the four quarters of the globe and the islands of the sea, aggregating 367,000,000, a greater number than has ever acknowledged the sovereignty of one person in ancient or modern times.

The famous Castle Church at Wittenberg, to the doors of which Luther nailed his ninety-five theses on Oct. 31, 1517, and in which he and Melancthon are buried is undergoing a thorough restoration.

It is stated upon good authority that in Jerusalem over forty different languages are spoken. The various "Christian" sects are full of bitterness and hate toward each other, and are kept in peace only by Turkish force. The Church of the Holy Sepulchre is divided off into several sections, and these are parcelled out among the Copts, Greeks, etc.

The Greenlee and Forst oil well at McDonald, Pa., has been drilled deeper increasing the flow to 14,400 barrels per day, making it the largest oil well in the world.

It is said that Chicago has nearly twice as many miles of street as any other city in the world, and almost four times as many as New York. Her total mileage is 2,048.

Total collections of interval revenue during the first two months of the present fiscal year were \$26,135,133, an increase of \$632,557 over the corresponding period of last year.

The physician of the queen of Hawaii, says that she is afflicted with an organic disease that will soon cause her death. Important political changes are likely to follow her demise.

The Russian government has provided a fund of 22,000,000 roubles for the relief of its starving people. Utter failure of harvest in thirteen provinces and partial in eight, is reported.

Lowry City Reunion

Arrived on the ground Monday afternoon and found the camp located in a beautiful hickory grove about half a mile south-west of town. We found Elder J. H. Wells dispensing the word. The company gathered was not so large as at Logan, but a happier or warmer or hearted company of Saints is hard to find. We found the ministry well represented, among which we noted Elders T. W. Smith, I. N. White, J. A. Robinson, R. Etzenhouser, J. H. Thomas, John Kaler, Gomer Wells, Alfred White, D. C. White, J. H. Wells and Swen Swenson.

A nice company of young people are hereto conducting singing, Bro. Gomer in charge. Bro. T. W. preached an excellent discourse to a good sized and very interested audience yesterday evening. The moon shone out bright and clear and the temperature was just cool enough to make the evening delightful but there was some dust.

This morning the sky is cloudy and it is sprinkling some. If it does not last too long the rain will be a blessing. We hope for the best.

We will send the *ENSIGN* free for one year to the boy or girl who will send us the best original Thanksgiving poem, and the same offer will hold good for a Christmas poem, or one on the new year.

Write only on one side of the paper and do not fail to send us your name, and also tell us who you prefer to act as Judge, and the person getting the largest number of votes will be requested to act as such.

As the long winter evenings approach you will have much time for reading, send for the *ENSIGN* and get a good sermon and much other good reading every week.

Some interesting communications were crowded out of this issue, but will appear in our next.

MEMPHIS ROUTE New Fast Train South.

On Saturday, November 8th, the Kansas City, Fort Scott & Memphis R. R. Co will further improve its passenger train service to the South and Southeast by the addition of a fast train running through solid Kansas City to Birmingham with through Pullman Buffet Sleeping Car Kansas City to Atlanta, making a saving of nearly twelve hours over present schedule to Birmingham, Atlanta and points beyond.

The fast train will leave Kansas City daily, at 6:15 p. m., arriving at Hoxie 7:30 a. m., Memphis 11:30 a. m., Birmingham 10:15 p. m. and Atlanta via Georgia Pacific Railway at 6:30 a. m., at which latter point through connections will be made with the other trains of diverging lines, thus making but one change of cars Kansas City to Jacksonville and other points in Florida.

Day mail trains leaving Kansas City will run only as far as Springfield, Mo., connecting closely at Nichols for points on the Frisco line.

Night express leaving at 9:05 p. m., will run through to Memphis, connecting with K. C. M. & B. through Sleeping Car Line for Atlanta and carrying through Buffet Sleeper Kansas City to New Orleans, as heretofore.

For map of route and time table folder, address:

J. E. LOCKWOOD,
Gen. Pass. and Ticket Agent,
Kansas City.

ZION'S ENSIGN.

"OUR CREED: ALL TRUTH"

VOLUME 2.

INDEPENDENCE, MO., SATURDAY, OCTOBER 24, 1891.

NUMBER 14.

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.

ENSIGN PUBLISHING COMPANY.

FREDERICK G. PATT, EDITOR.
E. ETZENHOESER, MANAGER.

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

THE GOSPEL AS AN EDUCATOR.

Those who have attended the services of the late reunions must have been impressed with the peculiar methods employed by the Saints in making converts, in contrast with methods employed by the popular religionist of the day. There were no death bed scenes related, no horrible description of hell and the torments of the damned, no beseeching appeal to come and be saved, but instead of this there was manifested an intense desire to instruct and educate the people concerning the laws of life—the principles of the gospel.

Christ was presented as the Savior of the world, whose example and precept must be followed and obeyed, as well as his divinity believed in. The Bible was presented as God's word, and the strongest arguments used to prove that it still contained the principles of life; that God being unchangeable, His law must remain forever the same instead of being changed or modernized to suit the peculiar condition of the age or ages unto whom it ministered. In this work, art, science, literature, the inventions of the age, the peculiar condition of the world, socially, politically and religiously were all utilized and made to do service in bearing testimony to the truth of the gospel and its restoration in the present age.

It was clearly demonstrated that though God does choose the weak and unlearned as his ministers, He never intends them to remain weak and unlearned, but like the apostles of old, who, though having been called from humble vocations in life, developed under the instructions of the Spirit into giants, spiritually, whom none of the wise and learned of their day were able to contend against successfully. It also shows that the ministry have obeyed the counsel given them of God in 1892, in the following language: "And I give unto you another commandment that you shall teach one another the doctrine

of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been, things which are, things which must shortly come to pass, things which are at home, things which are abroad; the wars and the perplexities of the nations; and the judgements which are on the land; and a knowledge also of countries and of kingdoms that ye may be prepared in all things when I shall send you again to magnify the calling wherewith I have called you and the mission with which I have commissioned you."—Doc. and Cov. sec. 85: 21.

A ministry thus prepared are able to make their appeals directly to man's intelligence rather than to his baser nature. His reason is brought into exercise first by having the Bible explained to him, and the many inconsistencies he has been taught that have produced doubt, entirely swept from his mind, leaving him free to accept the gospel message without doing violence to his reason. To do this, God's dealings with mankind, with nations as well as with individuals, not in one age only but in every age and to all people, must be explained, showing a line of harmony and consistency throughout. Thus man's religion is reached through his brain and everything is seen in a new light. Consistency takes the place of inconsistency, love takes the place of fear, the Bible becomes as it were a living oracle instead of merely a history of the dead past, only applicable for the age in which it originated.

The effect on those who accept the gospel under these conditions is simply wonderful. Being taught to prepare to live, instead of preparing to die, life presents new charms. Reasoning as it does many of the poor and unfortunates of earth, it inspires them with hope and those who have never read a line in their life begin inquiring for books. A thirst for knowledge seizes them and they learn rapidly. Habits which formerly well nigh controlled them, such as tobacco, intoxicating drinks, and in a large number of cases, tea and coffee, the excessive eating of meat, in fact everything that is calculated to injure or debase the system is thrown aside, even

their manner of dress and their entire appearance is changed. Is not this conversion, and that too, worthy of the name?

Those who know these facts can well afford to feel proud of their calling. To see men and women thus purified and developed as a result of your labor is worth more to you than earthly possessions or hollow fame, and though you have your name cast out as evil, as did your Master, you have the assurance that you have entered into his work—not that of merely saving men from the effects of sin—but from sin itself. The effects of the true gospel as an educator then, we think cannot be denied.

EXAMINE YOUR CREED.

At one of the Saints' gatherings we presented a member with a copy of the ENSIGN with a request that they should read it. They, evidently being ignorant of its contents, received it with some degree of hesitation and remarked that if it contained only the doctrine of the church it was all right, but if it contained anything else they wanted nothing to do with it. We did not fear the result of the investigation, so far as the ENSIGN was concerned, but the remark started a train of thought; for whether it was so intended or not, it conveyed the idea that nothing but church literature was considered worthy of attention.

If such was the intention, while we might admire the zeal and the faith manifested, such an one's creed is certainly too narrow for a true Saint. There has always been a tendency with mankind to be too narrow in mind and thought, while on the other hand, the true gospel has always had for its object the greatest and most complete freedom for both mind and body, that only being denied which, engenders bondage. Jesus taught, "If the truth shall make you free you shall be free indeed." Also that His Spirit should "guide into all truth." If the office work of the Spirit is to guide into all truth it proves the necessity of mankind accepting all truth. This gives all the latitude the soul can desire, but as soon as we begin to limit the mind to the acceptance of one kind of truth, to the exclusion of another, we dwarf the mind, stultify our intelligence and bigotry and superstition is the result.

We were reminded the other evening in an able discourse by Bro. Lull, that God never intended His sheep to obtain all their pasture within the sheep fold, else he never would

have said, "They shall go in and out and find pasture."—John 10:9.

Having gained admission by the door into the sheepfold they were then privileged to partake of the special provision made for their sustenance, but this did not cut off their freedom from the common pasture provided for all, but rather enlarged their capacity so as to enable them to utilize every thing that was calculated to nourish and strengthen them. To effect this very purpose a power called the Holy Spirit was given them, to enable them to discern between truth and error and appropriate all the good without having it mixed with evil as heretofore, charged with the divine magnetism that shall enable the individual to pass through all with which he may come in contact, accumulating unto himself only the true and the pure, just as a magnet which when drawn through different materials only attracts the true metal.

The people of God, therefore, need have no fears in their search after truth. Their creed should be all truth, anything else must fail to develop them into the beings God has designed them to be, that they may be worthy of his association. Let each one therefore examine his creed and see that it is large enough for the growth necessary to be a son of God.

The Lowery City camp meeting was a grand success, if success is to be measured by fine weather, excellent preaching, spiritual meetings and a general feeling of satisfaction at the result. We do not remember ever attending a series of meetings when every meeting was so interesting and beneficial as were these meetings. One brother remarked on his return home, "I would not have missed what I enjoyed for fifty dollars." A spirit of love and unity prevailed throughout, and we are assured that the good accomplished will be lasting in its effects. The brethren spoke with remarkable power, holding the audiences almost spellbound. It was evidently a surprise to strangers who had only heard the work "evil spoken of." One man was heard to inquire of another, "What in the world are we going to do with these people?" and the reply was, "We can't do anything with them, they are just bound to sweep the whole country."

There were not many baptisms but the seeds of truth were sown which the brethren of that locality will doubtless attend to; that it may prove pure wheat for the harvest.

A SPLENDID OFFER.

We are desirous of increasing our already large subscription list by January 1st, 1892, and in order to partially remunerate some of our many friends who are assisting us in this direction we make the following splendid offer:

The person sending in the largest list of paid yearly subscriptions before January 1st, 1892, will receive an elegantly finished, six drawer, antique-oak Domestic or Standard Sewing Machine, direct from the factory, value \$70.

Second Prize.—A \$40 paid up scholarship in one of the best commercial schools in Kansas City, good for a six months term in a Commercial course or Shorthand.

Third prize.—A handsome family Bible, morocco and gilt binding, embossed panel sides, profusely and handsomely illustrated, size 10 by 12 inches, weight 3 1/2 pounds, 1,000 pages, value \$15.

Fourth Prize.—A Double Door Easel Mirror Album, Moiré Antique Plush, holds 62 cabinets and 16 card photos, when open shows six pictures at once, value \$10.

Fifth Prize.—Baneroff's History of Utah, just out, an elegant work.

Sixth Prize.—A year's subscription of Saints Herald, \$2.

Seventh Prize.—A year's subscription of Autumn Leaves, \$1.50

Eighth Prize.—Presidency and Priesthood, by Elder W. H. Kelley, \$1.25.

Ninth Prize.—Bible Synopsis by Elder J. J. Cornish, \$1.25

Tenth Prize.—A year's subscription to Zion's Ensign, \$1.00.

Eleventh Prize.—Spiritual Gifts and Seer of Palmyra by Elder M. H. Bond, 60 cents.

Twelfth Prize.—A Manual of the Priesthood by Elder Charles Derry, 25 cents.

These prizes are offered for new subscribers, those who are not now taking the ENSIGN. Two six month or four three month subscriptions will be counted as one yearly subscription. Begin getting up your list at once and send them in as fast as you get them. We will keep an account of all lists sent in.

ENSIGN PUBLISHING CO.

The largest university in the world is that of the Great Mosque of El Azar, in Cairo, Egypt. It is attended by 10,000 Moslem students, not only from Egypt and Turkey, but from Algeria and Morocco, the Sudan, Darfoor and Zanzibar, Arabia, Persia, Turkestan, India and Malaya. Nothing is taught except the Koran and the literature relating to it.

Sermon by Elder Joseph Luff.

Delivered at Independence, Sunday evening
September, 19th, 1891.

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

From the 29th chapter of Isaiah I select the 13th and 14th verses which read thus:

"Wherefore, the Lord said, forasmuch as the people draw near me with their mouth and with their lips do honor me, but have removed their hearts far from me and their fear toward me is taught by the precepts of men, therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder, for the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid."

I make no attempt to-night to disguise the fact that, as a minister, I represent a body of religionists that is being looked upon as occupying, to say the least, a very anomalous position, a peculiar people indeed. I am therefore committed to the necessity of offering something in the way of defense for that position. I take opportunity here at the outset, however, to state that it seems a little peculiar to us that a body of Bible believers should find it necessary in a bible-believing community to offer a defense for its existence; but the fact remains, and inasmuch as we stand as but one among the many who are making and urging claim for a hearing at the hands of the populace, it is wise that we shall present in as clear language as may be at our command the reasons for our faith, and allow the thinkers or investigators with whom we come in contact to place these reasons alongside of the reasons that are being assigned by others making a like claim with us, then after making a fair comparison of the views, the arguments, the ideas presented, or in other words, the reasons for the various things, to be able to judge as to which of the number has been able to draw from the word of God the greater measure of warrant and support. It may be possible to-night that in considering this subject, I shall re-encass ground that has frequently been traversed by me and others while upon this stand in the past, when furnishing a reason for the hope that is within us, and I offer no apology if I shall do this, for the reason that that which shall prompt me to do it to-night is precisely the same influence that has prompted me to offer these same reasons in the past. There are those, and possibly in our midst to-night, who earnestly and sincerely desire to know what possible ground can be found in the word of God for a body of religionists known by the name of Latter Day Saints in the world to stand upon. The chapter read in your hearing to-night calls attention to a condition of affairs foreseen by the prophets in

the centuries gone that was to have an existence at a period in the history of the world just prior to the time when Jacob was again to take color in his face, or in other words, lose his paleness, and in order that an understanding of this may be had, it may be well, possibly, to call your attention to what you have learned in the past when reading the word of God, viz., that there was a time after the death of Solomon, the king of Israel and Judah, when a division took place in which Israel was separated from Judah, and in course of time each of these in their turn were taken captives by different rulers, and from that time forward so far as the Bible speaks of them in any way, they are referred to as the "outcasts of Israel" and the "dispersed of Judah." From that time until the present, history has never furnished us any ground for the belief that they have ever been brought into a condition of unity again, such as they enjoyed prior to the death of Solomon, but the prophecies do abound with testimony in regard to the coming of a time when such re-union will take place, and in fact I may state here without any fear of being successfully contradicted, that this forms the main theme of all the prophetic utterances from Isaiah to Malachi; that wherever Israel or Judah is referred to as the scattered and peeled, the broken and divided, they are referred to in language that expresses sadness over that condition, but nearly always supplemented by the announcement that after God had rendered unto them sufficient by way of punishment for their wrongs, he would gather them and unite them together again and make their last condition better than even their first; and that the Master himself, the Messiah, who, because he failed to come according to their carnal expectations was rejected by them, shall indeed appear to fulfill their grandest hopes in relation to Him, when His sacred feet shall literally press the soil of Palestine and this earth that God has made as his footstool and when his sceptre shall be wielded as a sceptre of power and righteousness and when every knee shall bow and recognize him as King of kings and lord of Lords.

Some of these prophets have referred to the incipient stages in the great restoration work and this prophet Isaiah in his 29th chapter takes occasion as in other places to refer to the means God intended to employ in bringing about this wondrous culmination. This was done, I apprehend, with a view of putting all those who would afterwards read and believe upon their guard lest they should be deceived by the voice uttered in the desert, or in the secret chamber, "Lo, here is Christ," and "Lo, there is Christ." They might know by the outlineings and forecastings of inspiration, the very line of march that the Son of

God would elect to pursue in accordance with His Father's appointments when the times had been fulfilled and the great culminating work was to be ushered in. Jesus made the announcement to the people who had discarded him at his appearing, "How often would I have gathered you together as a hen gathereth her brood under her wing, but ye would not; therefore your house is left unto you desolate." Again he said, "And Jerusalem shall be trodden down of the Gentiles until"—I want you to understand that I emphasize that word—"UNTIL the times of the Gentiles be fulfilled."

When that prediction was uttered there were no surrounding circumstances to indicate a likelihood of its fulfillment. After it had its fulfillment and years had passed by there were found no surrounding circumstances that indicated the likelihood of a restoration work, but the same Spirit that lead the Son of God to pronounce the prophecy of distress and overthrow and calamity, also led the prophets that preceded him to testify of a subsequent restoration, when the curse should be lifted from the Gentile-trodden land and when after its removal the light that was connected with the ancient glory of Israel should be flashed upon it again and when Jerusalem would stand as a challenge to every eye and every ear and heart that loved the sight and sound of the beautiful and felt proud in bearing the name of an Israelite indeed; and that back to that land their thoughts would turn, while an ambition would spring up within them to move back and occupy the land once famous and glorious when inhabited by their fore-fathers.

With this statement I ask you to consider that everything outlined by the Savior has had its fulfillment accordingly; there were no statements made in a hap hazard or irregular way; the Savior was not here to present sensational ideas and then fill in his startling statements with language that had no particular significance except as mere filling, but every word here, as I understand it, was fulfilled with an exactness that only Divinity could locate within it, and if I have correctly stated the matter in declaring that the same Spirit moved the prophets previous to this, then I am pledged as a consequence, (when I accept this 29th chapter of Isaiah as a part of the work of that inspiration) to believe that somewhere away down the stream of time subsequent to the fulfillment of the Savior's prediction against Jerusalem, there would be introduced upon this earth what the Lord here was pleased to call a marvellous work and a wonder, a something that would come in direct contact with everything that the world's wise men pronounced

good in a gospel sense on earth, and against which the wisdom of the wise would be arrayed, and against which the testimony of the prudent would be hurled, and against which the activity of the age in which it was introduced would be directed. If, therefore, we are living as we all believe in the neighborhood of 1,800 years or perhaps more, later in the world's history than the time of the fulfillment of the Savior's prediction regarding Jerusalem, it is but meet that we shall, in view of what light we may gather from the Scriptures, take carefully our religious or theological soundings—begin to cast about us, if you will, and learn whether the age in which we live, the society of which we form a part, is or is not to be directly affected by the introduction of the kind of work here prophesied of. Is this unreasonable?

At the outset I tacitly admitted that we were considered a peculiar people. One of the peculiarities consists in the fact that we believe we are associated directly with the fulfillment of this prophecy found in the 29th chapter of Isaiah; that the enterprise in which all our spiritual and moral forces are now embarked is the enterprise spoken of by the Almighty here as "a marvellous work and a wonder," that was to be looked upon in surprise by everybody on earth who had been following the lines of theology suggested by those whose wisdom was simply human, a class of people, I understand, whose fear toward God was being taught by the precepts of men; an age of the world when the voice of revelation was not being heard, a condition of affairs which was the natural consequence of the long absence of the light that God had formerly been in the habit of throwing upon earth affairs, especially where his government or church was interested.

In making a statement of this character, of course, we challenge all that is within the mind of the thoughtful in the way of criticism, and we are required, even more than ever before to furnish some of the reasons why we have what they call the audacity or brazen frontery to believe that a people so terribly despised, a people whom the world gives so little credit of honor or even honesty to, should lay claim to such wondrous recognition at the hands of God as seems to be fore-shadowed in a prophecy of this kind.

A man was once approached by an individual who had seen the Savior, and information had been conveyed to his mind in regard to this Savior. After learning of the place of his birth or his origin, he looked up as I have seen people look since and turning in a vein of inquiry and possibly surprise to the one bringing the tidings, he said, "Can any good thing come out of Nazareth?" The man said,

"Come and see," that is all. The trouble is the same in this age of the world—the people have been thinking more about Nazareth than that which came out of it. They have been listening to all that has been said and published about this modern Nazareth, and have been more ready to believe our religion base because of its humble environment than to accept proof of its divinity from those who were the only ones qualified to speak the truth in regard to the question at hand. The proclamation has been made and has been responded to in a similar question, "Can any good thing come out of what the world is pleased to call Mormonism?" "Can anything good have been associated with these humble conditions connected with its incipient stages" and the man against whose character the world has made it its especial business to hurl invective and anathema? Can any good come out of it? All we can say is, "COME AND SEE."

I turn around to the audience to-night, and take it for granted that some hundreds of people are here who have heeded the advice to come and see—have come laden with these peculiar prejudices that were begotten within them by what the Lord has called "The wisdom of the wise," and also the understanding or the skill of the prudent of earth, and in so far as they have committed themselves to an honest investigation they have been enabled to gather a something akin to that gathered by Nathaniel on the occasion when he heeded the advice of Phillip in former days, and they are found now as Nathaniel was of old, bearing witness to what they claim to be a divinity in that which came out of this modern Nazareth, asserting it fearlessly everywhere from the simple fact that they have taken it for granted that any enterprise authorized of God will certainly find intelligent moral support and divine backing in the counsels given of God in any age of the world, and from the further fact that wherever God talks or works he must be found in harmony with himself.

What, then, is our faith? Let me stop here and consider a thought. One of the most surprising things in connection with this marvellous work that strikes the thinker, who has been educated under the traditions of the present age, is the claim that there is something especially divine in connection with its introduction; that this church was organized by Divine command; that these people claim to receive the ministrations of angels; that they claim to be in direct communion with the Eternal himself; that in other words, all that characterized the experiences of earlier years of Christianity, for which Christ was responsible, is characteristic of the gospel they are advocat-

ing, or the faith they are proclaiming to-day. To any who may be present who entertain feelings of surprise in this direction, let me offer a simple question,—Is it or not, according to your thinking, a truth that is uttered in this Bible in so many places, and ways, "I am God, I change not." That he is without variableness or the shadow of a turning, the same yesterday—the past—to-day—the present—and forever—the future. Are these statements true in your judgement or are they untrue? Taking it, for granted that you agree with me that they are true, can you in consistency with that thought, differ from what I announce now as my faith, that wherever the footprints of this great unchangeable God shall be discerned among people on earth—wherever they shall be found, they must bear a close resemblance with themselves as they appeared to the eyes of the people when they were discerned in the earlier years? Can he be unchangeable and yet materially differ in his actions to the present and past? Does not the statement further made that "God is no respecter of persons," in connection with the other statement that he is our common Father and hath created us and hath made of one blood all the nations of men to dwell upon all the face of the earth and hath determined the times before appointed and the bounds of their habitation," clearly indicate that God is as responsible for the fact and the time of my birth as he was responsible for the existence of Peter, James and John, and the times of their birth? In other words, if he is my Father as well as Peter's Father, and has certified that he is no respecter of persons—that he loves all his children alike, is it not natural for me to presume upon that statement that if I shall live and act in the same manner as they did, he will treat me in precisely the same manner as he treated them? Is this unreasonable? If so, we are an unreasonable people because that is one of the features that helps make us appear marvellous.

Further than this, taking this statement into account, we naturally feel ourselves pledged to the belief that the great God who authorized the writing of what we find in the New Testament with a view to the instruction of the people, intended that the acceptance of and faith in that testimony as manifested in the observance of what it enjoined, should make disciples unto Christ or followers of Christ and of God, no matter in what age of the world that testimony should happen to be thus received. Hence, believing as we have declared ourselves to do, in the unchangeability and impartiality of God and of Christ, and taking it for granted as a truth that the Holy Spirit so frequently referred to in this word is a

part of the great Trinity of which so many strange ideas are entertained, we naturally are committed to the thought that it is one with them in sentiment, one in every purpose relating to the children of men, and now I ask the question, (and you will pardon the very commonplace methods I introduce to-night for the sake of making myself understood by the youngest child that can think) have you any reason for believing that the Almighty is dead? Have you any reason for believing that the Son of Man is dead? Have you any reason for believing that the Holy Spirit has ceased forever to exist? Have you any reason for believing that all the angels of God are dead? I apprehend you will all say with me, "No, we have not the first reason for believing this," or in other words, we do not believe they are. Pardon me then if I ask you a question that will seem a little more harsh than this, Do you believe that the Father, the Son, the Holy Spirit or the holy angels have gone out of business? Have they ceased to operate? If so, please answer me how can I meet the charge of changeability if it be made against them? How am I going to do it if they have gone out of the original business? In the name of reason, I ask where is there a single passage of Scripture then upon which I can base an argument with the hope of success in a fight with atheism? How can I prove God to be unchangeable or impartial if the facts are against the testimony? I know they were in a certain line of business if that Book is true; if they are out of that business now, they have changed. When I read of the men of earlier times, I find in the revelations concerning them, characteristics that are common with the men I am meeting every day and when I find the moral exigencies that crowded upon them, I simply turn to the present day and find a repetition of history; I find that to-day the necessities moral, spiritual and intellectual are as great so far as they represent the condition of this world, as they ever were in any age of which history gives me any information, and with this thought in view I understand that the Great Master of the world, the King of the universe, if you will, directed the forces that he introduced thousands of years ago, specifically to the meeting of these necessities, regardless of the date of their appearing. If these necessities still remain, I ask you the question solemnly and thoughtfully, how can they be met in Divine wisdom by the use of any other means than an unchangeable God in the exercise of divine wisdom employed thousands of years ago? How can it be done? I don't know, so far as I am concerned, everything in regard to the purpose and intent of the Almighty. I have been met by individuals who

have said, "Elder Luff, your people teach that because Jesus said they were to be baptized 1800 years ago, they must be now baptized." "Why certainly." "Why, you teach the doctrine of the laying on of hands for the gift of the Holy Ghost, and instead of sprinkling a child, your ministers lay their hands on it and bless them as they did anciently." "Yes." "And when the sick call upon your elders they lay their hands upon them and anoint with oil and claim that in a number of instances they are healed, miraculously." "Yes." When they turn to the Scriptures and tell me it was a command given by the same inspiration that sent Jesus into the world, the same inspiration that moved him to walk up and down the streets of Judea and that led him to endure among men. James says that "if any are 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."

Now I ask you to simply consider, my dear friends, that no Latter Day Saint is responsible for that being in the Bible. If it is not true, pardon me for calling your attention to the fact that we are not responsible for the untruth—it was there before we came into the world. If it is true there is no credit attaching to us because it is true, if it is not true, there is no discredit attaching to us because it is not true.

We find it there as a representation of the divine mind, the divine will, though opposed to the "wisdom of the wise." And now the Apostle Paul says, speaking of the angels of God, that they had been appointed of God to be "ministers unto those who shall be heirs of salvation." Are there any upon this earth to-day who shall be heirs of salvation? If so, and the angels of whom such testimony is borne have not ceased to exist nor have changed their business, shall there not be found somewhere in the earth among those who are to be heirs of salvation, a people who are testifying of angelic ministrations among them? If not, how is that Bible true? That is the serious thought connected with it, and I am frank to say it constitutes one of the peculiarities that make us appear so marvellous in the eyes of the people.

Now this statement made in the Bible carries the thought that when this marvellous work was to be introduced, it was to be introduced by the Almighty and in likeness to his former acts, he being unchangeable; but it was to be out of harmony with every religious philosophy that was on the earth at its introduction, and it was to carry on its work until in course of time the cry raised against it by the "wisdom of the world" should be si-

lenced by the very forces it contained. It was to lay the axe to the root of everything in opposition that had been pronounced wise and powerful on earth till they should be overthrown and out of all there should be finally evolved a condition of affairs that would bear the photograph of the divine purpose upon its face and in its heart there would be located permanently the potency which would expose the puerility and folly of everything that had been known to the world as christianity in the age of its introduction.

Now let me call your attention to a few things in connection with this. This work had its commencement about the year 1824 or 1825, by the first testimony about the visitation of an angel and in regard to the organization of a church. On the 6th of April 1830 the church was finally organized and at that time things in this world carried a very different aspect from what they do now. The creeds by which men were being affected, and by which our forefathers were held, preserved themselves free from the fear of any hurtful contact with reason or from the apprehension of any unsettlement because of contact, but will you, my dear hearers to-night, do me the favor of pointing out anything under the head or title of creed to-day that feels as secure as it did seventy years ago? Why, the Doctors of Divinity have to-day upon the dissecting table the very creeds that their fathers instituted and aimed to perpetuate. Now I state this without any feeling other than the utmost deference to those who differ from me in judgment. In order that people shall know what ground we occupy, it is necessary to make them understand precisely by our language what we mean, and I call your attention to the fact that when this work was first introduced, the announcement was made that the angel of God had informed the first individual connected with it that the creeds as they existed in the world were an abomination in the sight of God, that the churches were not organized right, but that the time was ripe for the introduction of the means by which the church of God should be brought into existence upon the earth again, and from it there should go forth that which would accomplish the overturning eventually of all that was opposed to God and Christ and his purposes, notwithstanding they might be supported by the wisdom of the wise of earth and the skill of the most prudent among men.

Now when this announcement was made by the young man and his associates who believed it, the people said that the angel who made such a statement as that told a falsehood, and politely informed the messengers that they were at liberty to go back and tell the angel so, if they ever met him again.

A few months ago, that is, within the last two years, some of the foremost advocates of one of the most popular faiths couched in certain articles, stood upon the platform when the question of the revision of that creed was under consideration, and openly denounced some of the features formerly considered vital and divine. One of them whose name I cannot give you at this moment, said, "Some of us have been teaching a damnable heresy." I don't know whether it was truth or not, but he said it. If I had dared to say that a few years ago, they would have considered me an enemy to righteousness and truth. Another one rose up and made the statement, "We cannot believe it and we ought not to teach it," and some of the most popular religious ideas to-day are being dealt with in this manner, so that the people who were foremost in advocating these religious forms are now pronouncing them an abomination in the sight of God,—just what the angel said nearly seventy years ago. Thus the "wisdom of the wise" is perishing and the testimony of God and his church is sustained, though unintentionally and unconsciously by its enemies. Some of the clauses in human creeds have made infidels by the thousand and caused church adherents to blush with shame. The Lord pronounced them an abomination. He told the world, as not only the few but the many will some day discover.

If this young man and those associated with him told a falsehood seventy years ago, and if the angel also told an untruth, what do you call the statements now being made against the creed by its would-be revisers? They have come to the angel's conclusion in part. What unseen force has been at work to bring their former creed images into disgrace in their own eyes? The Bible forbids the idea that God has changed his mind. It warrants me therefore, in believing that wherever he was found spiritually, morally and intellectually 1800 years ago, he may be found to-day. Hence my duty is plain. If I want to find and walk with God I must go where he formerly was and where other men once walked with him. Men have turned from God but notwithstanding they have lost the privilege of hearing his voice by reason of that turning, yet if they desire to walk with him again, if ever they wish to hear his voice again, to enjoy the peculiar favors that were associated with a close relationship with him in earlier times, they may do so by going where he is.

There is no warrant in the word for the idea that the Almighty will follow men in all their wanderings from him, but there is a warrant for the thought that if they will return unto him, all the evidences of a common Fatherhood, all the evidences

ZION'S ENSIGN.

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

Independence District Directory

- I. N. WHITE, Missouri in Charge. J. A. ROBINSON, President. P. G. PITT, Vice President. F. G. PARR, Bishop's Agent. ALFRED WHITE, Clerk and Treasurer.

Independence Branch Directory.

- P. G. PITT, President. ROBERT MAY, Pastor. J. B. SCOTT, Teacher. J. A. McGUIRE, Deacon & Treasurer. R. J. CHAWFORD, Clerk.

Sunday School.

- H. H. MILLS, Superintendent. Wm. CRAW, Assist. Superintendent. B. B. COFFIELD, Secretary. EDNA MILLS, Assist. Secretary. WILL H. MILLS, Treasurer. P. G. PITT, Chorister. MYRTLE BOZARTH, Asst. Chorister. BELLE ROBINSON, Organist. MATTIE BOZARTH, Assistant Organist. ADA PITT, Librarian. CLARA BIRNMAN.

LOCAL NEWS.

Bro. D. L. Palsgrove sends in a list of renewals from Clinton, Iowa.

Sister R. J. Crawford has moved to St. Louis where Bro. C. has secured employment.

Elder Joseph Luff occupied the pulpit of the Saints church both morning and evening on Sunday last.

Bishop E. L. Kelley made Independence a short business call on his way home from the Lowry City camp meeting.

Bro. A. J. Cato of Louella in Central Missouri district, spent Wednesday in Independence among Saints.

Bro. A. H. Parsons came in from his field of labor on last Thursday morning he reports everything moving encouragingly.

Sr. Idella Campbell of near Blue Springs, Mo., who has been visiting relatives and friends in Independence has returned home.

Bro. C. A. Bishop returned on Tuesday from Portland, Oregon, where he has been for some time contracting. He expects to return in a few days.

Sister Kinsey, of California who has been visiting Saints and friends in the East spent a day in Independence on her way from the Lowry City camp meeting to Landon, Iowa.

Sister Alex. H. Smith is here in attendance upon her daughter, Sr. Emma Kennedy, who is quit sick.

On Tuesday she received a telegram from Bro. Alex. H. Smith at Salt Lake City, stating that Bro. Fred Smith's child, her grandson, that had been sick had died and that the remains will be brought here for interment.

A fine memorial quilt in red and white on which are etched in needle work the names of members of Independence Branch, also names of members of the State Aid Society and others, the date of its organization etc., is to be sold to the high school on Nov. 12th, when the proceeds will be used in the Bazaar. The quilt is being made by the highest quality of work and will be a beautiful specimen of needlework by the Sister's Aid Society of Independence.

PLAINVILLE ITEMS.

Sr. Geneva Staples of Scott Hill, Bellingham, was reported quite sick last Sunday.

I see by a special correspondence to the "Beacon," Springfield, Ohio, from Denver, Colorado, that the latter city will cast the biggest prohibition vote in her history.

The reports of the Reunion from Denver, Col., in last issue of ENSIGN was very good.

Rev. J. H. Hector of California, lectured at Attleboro last week Thursday evening to a large audience.

Bro. J. F. McDowell was in Attleboro last week Monday as the guest of Sr. Mary Rogers.

A. B.

RICH HILL ITEMS.

The Rich Hill correspondent was lost, and is found.

Mr. and Sr. Duzan, Sr. Conkey, Sr. Christensen and Bro. C. C. Christensen left Rich Hill on the 9th for the reunion at Lowry City.

Mr. A. Harring and some of the Saints are at work lathing the church and have it nearly ready for plastering. Bro. Ruben Gabler came in to town Friday and Saturday to haul water and run off the lime. What plasterer will volunteer to come and plaster our church forthwith. Don't all speak at once.

Mr. and Sr. Duzan, Sr. Conkey and Sr. Christensen returned from the Reunion last Thursday evening, they report having had a spiritual feast of fat things. Bro. C. C. Christensen remained. He is just recovering from the typhoid fever. He writes: We are having a good time.

Bro. Chas. Walker, Sr. Walker and son, Sr. Chapman, Sr. Sharrock, Sr. Mary Deller and Sr. Daisy Furrell went to the Reunion last Thursday.

At our last business meeting, a two days meeting was appointed to be held at Rich Hill November 13 and 15. Bro. J. A. Robinson will please take notice and appoint a legion of Elders to be present, that the meetings may be continued a week or more.

Bro. J. A. Wedlock of Ellis, Mo., formerly of Rich Hill, is here on business, and will remain a few days. We were glad to see his smiling countenance again.

Sr. Jane Perry was very sick Saturday night, but was up about her household duties Sunday morning. May she give God the glory.

The Rich Hill Saints will not be out done, if they could not have a reunion nor the conference, a two days meeting will answer.

The Rich Hill fair will be held Oct. 28, 29 and 30.

Sr. Long is on the sick list.

Sr. M. Duffield has just returned from Cass county where she has been visiting among her relatives.

Bro. Samuel Deller has bought a lot near the church and moved his house from the north-west part of town onto it. Wish all the Saints would make a move in that direction, as it is quite hard for those (Saints) living three or four blocks from the church to get to the meeting at the hour appointed. Wish the days and hours were just a little longer. When you could have a little of a reunion, it may be a good idea.

gone from here had it not been so late in the season.

Rich Hill will soon be illuminated with electric lights again.

J. C. C.

Oct. 20 1891.

WEBB CITY ITEMS.

This locality is being blessed with beautiful weather.

The farmers are feeling joyful over an abundant corn crop this year and the fall wheat looks fairly well considering we have had so much dry weather.

Mr. H. G. Gaston one of the firm of the Gaston Furniture Co. of this city struck a rich vein of zinc ore lately which he thinks is a bonanza, the mine is on the Tracy land near here.

Bro. J. D. Bradford has been confined to his bed for several days but is now convalescent.

Sister Ellen Black's little son has been quite sick this week but we understand is now better.

Bro David Sutherland returned on Saturday morning from the Lowry City reunion and reports having had an enjoyable time there.

The news of the several camp meetings through the ENSIGN and Herald are very encouraging to the Saints, indeed the God of Abraham, Isaac and Jacob is confirming the word with signs in these last days.

ZION'S ENSIGN is surely a mighty power for good throughout the land. Brothers and sisters read it, and pass it to your neighbor to read, you know not what good it may do.

Bro Thomas Hayton, of Lehigh, preached to the Saints on Sunday at 11 a. m. and Bro Evan A. Davis at 7 o'clock in the evening. Many that are not of the church attended the evening services.

We notice considerable improvement of late in the song services. The Webb City Saints are striving to heed the admonition of the Spirit, to come up higher.

The afternoon prayer and testimony meeting was well attended in which the peaceful influence of God's Holy Spirit was enjoyed. The meeting was in charge of the presiding elder, Bro. O. P. Sutherland.

A. P. F.

KANSAS CITY ITEMS.

Your correspondent felt his inability to itemize this branch last week. The branch is small but the city is large and scattered.

Bro. and Sr. Bonnat's little girl went to her long home last week, which caused grief in the family. She was nearly six years old. She told her mother that she was going home and expired in her arms.

Bro. James Thunkard is lying upon the bed of affliction, he is some better at present writing.

Bro. St. Clair had the honor of initiating one in the kingdom here Sunday afternoon.

Bro. A. Allen addressed an interested audience at the Saints church Sunday morning a goodly number of strangers were present, something unusual for this wicked city.

Bro. Allen has secured the privilege to use the Free school house which is about five miles south of here. Bro. George Edwards occupied the stage Sunday morning and Bro. Allen at night.

Bro. St. Clair addressed the Saints Sunday night. He was well received and his message was well received.

The New Branch at Burnham, Missouri.

DEAR ENSIGN:—I send you the items of our meeting which closed last evening, Oct. 14th. The Saints began to gather here on the 2d inst. and by 4 p. m. we had a considerable congregation. Elder C. M. Bootman preached at that hour from Matt. 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." He brought forth some excellent thoughts on this subject. At 8 p. m. we met at Bro. Henry Brooner's, the house was full and some could not get in. The meeting was called to order and opened by singing hymn No. 75, prayer by Elder O. M. Bootman. Our business meeting then being opened and a spirit of humility and brotherly love prevailing, officers were chosen as follows: Henry Sparling, president; Joseph Ward, pastor; Henry Brooner, teacher; Bro. N. A. Brooner, clerk; and A. D. Brooner, treasurer. There being no deacon ordained as yet the office of deacon was left vacant. Six were received into the branch on presentation of their baptismal certificates and ten were received by letters from other branches. The order of the meeting was then changed and Elder H. Sparling preached a sermon that was well suited to the occasion.

On motion we adjourned to meet at 11 a. m. the day following.

Second day. Opening hymn, No. 337, prayer by priest Joseph Ward, sermon by Elder C. M. Bootman. The sermon was full of pith and to the point from beginning to end and was listened to with the greatest of attention. Although there was a mist of rain falling and the wind blew chilly, we had quite a congregation at our morning services.

At 12:30 we started to the water to witness the baptism of Martha Brooner, Elder Bootman officiating. Sr. Martha has been a good friend to the Saints for a long time before she concluded to become one of us. After the baptism we adjourned to meet at 4 p. m.

Meeting opened promptly at the hour appointed, opening hymn, No. 660, prayer by Elder C. M. Bootman. Sr. Martha was confirmed under the hands of Elders Sparling and Bootman after which we had sacrament. Twenty-seven Saints were present and partook of the sacred emblems. Seventeen bright testimonies were delivered and the Lord notified one of his servants through prophecy in this meeting that he was soon to be ordained to the priesthood. This was a meeting that will long be remembered by all who were here. Let all the Saints who were at this meeting never forget the Lord for the manifestations of his love and kindness to his children, by the healing of some of our brethren while here who were afflicted, but let us all unite in one long and never ceasing chorus of praise to him "from whom all blessings flow." Adjourned to meet at 8 p. m.

Evening services opened with prayer by Elder Bootman, sermon by Elder Sparling at the close of which we adjourned our business meeting to meet again at the College Hill school-house (which is in our neighborhood) the first Saturday of March 1892, at the hour of 10 o'clock. After the meeting closed

Julia Meinecke demanded baptism, so at the hour of 10 a. m. the next day we witnessed the "birth of the water and of the Spirit" of another one of the Lord's hand-maidens. It gave us great joy to see Sr. Meinecke and Brooner accept God's plan of salvation. They have both been investigating the claims of the Latter Day Saints ever since its introduction in our midst (last February). We have several more sisters and brothers-in-law in faith who I think will soon obey.

Yours in bonds of love, JOSEPH WARD.

Letter from West Burlington, Iowa.

Bro. PITT:—I have just arrived safe and in time to hear the whistles blow for work and while the stern reality of every day business is forcing itself upon the mind, visions of the camp ground, of the numerous tents, of the large tent filled to its full capacity, of the multitude outside unable to get within hearing distance of the speaker, of the hundreds of teams all along the road side and other views that presented themselves to the lookers on last Sunday afternoon, lit before my mind every few minutes, and it seems as if the echo of the tongues and prophecies, so bountifully bestowed on the assembled congregation, are even now heard continuing to reassure of God's love and care continually surrounding us. Who would not be a Saint of latter days.

After getting ready for leaving on the train in the afternoon we found we still had an hour to spare, so we walked up the hill once more heard the opening hymn sung, took a last look at the congregation and surroundings, shook hands with a few more Saints and reluctantly betook ourselves toward the depot.

There is at least one thing discouraging in attending these reunions, it is the parting. After having made the acquaintance of many of like faith and together partaken of God's blessings, to then separate seems almost cruel. There is but one thing which makes it endurable and that is the thought of reassembling.

In gospel bonds, FRED JOHNSON.

Oct. 12th, 1891.

Letter from Sister Jennie E. Morton.

Sister Morton sends 25 cents for postage on the ENSIGN to the foreign missionaries and says: "I do not know how we could get along without the ENSIGN. I have not been in the church very long but can truly say I have enjoyed the Spirit of God to a great extent, and have been healed through the power of God. I will mention one instance in particular: My husband and I went to Detroit last June to attend the reunion, he had been ailing for a long time. While there he was taken worse and was administered to by Bro. Joseph Smith and others, and was healed. He has been able since to do his work which is farming. I thank God that I have obeyed the gospel. I have sent papers and books representing our faith to my father and mother in Pennsylvania, and they through reading have made up their minds to obey the gospel in its fullness, as soon as they get the opportunity." MARY, Minn., Oct. 7th.

Letter from Wier City, Kansas.

DEAR ENSIGN:—It seems no one else will write from here so I try again. I know there are several of the Saints that could edify the readers more than I, if they would only try.

Wier is a small town of about fifteen hundred inhabitants, mostly coal miners, and like most miners they are very rough, but thank the Lord for four or five Saints among them. In and around Wier there are about thirty Saints but we are almost like sheep without a shepherd, so we have no branch here. Bro. D. S. Crawley is doing all he can to keep us together. We have Saints meeting twice a week and Sunday School every Sunday at Bro. Sturgeon's house, and truly we have rejoicing times together. We are nearly all young in the work but I feel that we are strong in faith.

I feel that there is a great work to be done here if we organize and live as becometh Saints of the Lord, and let our lights shine so that the world can see them.

Babylon has a pretty strong hold here but don't seem to be gaining much though they are trying very hard.

Oct. 15, 1891. W. H.

Letter from Providence, R. I.

ERROR ENSIGN:—I am glad that I took the ENSIGN for it is a very interesting paper. I did not think of taking it as I thought I would not have time to read it and the other church papers, but you sent me one or two and I thought I would give them away so I took time to read them and am glad of it for I could not very well do without it. I like it as well as the Herald, they both work together. I could not do without them. When I have read them I give them away.

When my money is due let me know as no one can get along without money. To read the sermons of the brethren cheers and teaches any one. The sermons of Bro. Joseph Lull are grand.

My prayer is that God will bless all his servants with his Spirit that they may do a good work to his honor and glory.

T. H. Moore.

Oct. 17th, 1891.

Letter from Plano, Illinois.

ERROR ENSIGN:—Our conference is over and the Saints have returned home feeling well.

The church was filled so they had to fix extra seats up on the rostrum. Some brethren who were out from Chicago are feeling well in the work. By special request, I go there next Sunday to assist them in the work. I can see no reason why all should not unite with the branch and work together to build up the cause.

At the conference the Spirit of the Lord prevailed and instructions were given which if carried out will bring good results. Bro. T. Housgar preached Saturday evening.

Three were baptized Sunday morning at 8 a. m., prayer meeting at 9 a. m., preaching by the writer at 10:30 a. m., prayer and sacrament at 2:30 p. m. and preaching in the evening by Bro. F. M. Cooper.

There are many calls for preaching in this mission, can hardly tell which place to go to first. We need more help. I expect to go to Pike county next week.

Bro. E. Wildermuth is to baptize some in "Sandwich" next Sunday. Bro. Cooper has gone south. So the good work moves on.

Your brother in the faith,
H. H. Romsson.
Oct. 19th, 1891.

LOWRY CITY REUNION.

Tuesday Morning, October 14.—9 a. m. meeting in charge of Bro. A. White and A. J. Keck. Many fervent prayers were offered. After meeting seven were administered unto by Bro. I. N. White, T. W. Smith and R. Etzenhouser.

At 11 a. m. Bro. F. G. Pitt spoke from the text, "As he thinketh in his heart, so is he." "He ye not deceived, for what a man soweth that shall he also reap." He was assisted by Bro. D. C. White.

Preaching at 2:30 p. m. by Bro. J. H. Thomas assisted by Bro. A. Hart. Subject, "Obedience to divine and human governments."

At 7:30 Bro. R. Etzenhouser preached on the important question, "Does God still reveal himself to man." Bro. Etzenhouser had excellent liberty. He was assisted by Bro. John Kaler.

Wednesday Morning, Oct. 14.—Prayer meeting at 9:30 a. m. in charge of Bro. D. C. White and Gomer Wells, an excellent spiritual time was had.

At 11 a. m. Elder John Kaler (who is quite a young man, and has been in the church but a few years) preached an able discourse. His text was "Fear not, little flock for it is your Father's pleasure to give you the kingdom." Elder Kaler was assisted by Elder Swen Swenson. After this service Bro. I. N. White baptized an elderly man, whose wife was already a member.

At 2:30 p. m. Elder A. White preached an instructive discourse, subject, "The baptism and work of the Holy Spirit." Bro. A. J. Keck assisted.

Elder T. W. Smith preached at 7:30, subject, "The Abrahamic Covenant." He had fine liberty and the discourse was interesting.

Thursday, 9 a. m., prayer meeting in the tent, under charge of Bro. J. H. Wells and A. Hart, a spiritual feast was enjoyed, many earnest testimonies were given and also the gift of tongues and interpretation by Bro. Premo, a part of which was addressed to the Saints, assuring them of the approval of the Lord, of their efforts in the present meetings, to serve him and benefit their fellow men. A part was an assurance to Bro. Smith that the Lord would care for and bless his companion while he was absent, and that he need not be troubled about her while here doing the Lord's work. A brother present related that he had been in the last stage of consumption, and was assured by the doctors that he could live but a few weeks at best. Yet through the administration of the elders he was restored by the Lord and is now enjoying full health, which was apparent to all. Bro. Swenson related that among the early evidences he had of the divinity of the work was the hearing of a tongue in his own (the Swedish) language and the interpretation being rendered as correctly as could be given in English; the speaker in tongues, not knowing a word in the Swedish language.

At 11 a. m. an excellent discourse was delivered, with good liberty by

Elder D. C. White, subject, "The working of the Spirit of God in contradistinction to the operations of the human mind aided by divine power." Bro. White was assisted by Bro. A. J. Keck.

Bro. F. G. Pitt preached at 2:30 p. m. at the close of the services a business meeting was held at which it was decided to hold a reunion next year. A committee of five were appointed consisting of I. N. White, A. Loyd, D. C. White, J. H. Wells and F. G. Pitt to select time and place and have general supervision of arrangements.

At 7:30 Elder J. A. Robinson preached an interesting and instructive discourse on the parable of the laborers in the vineyard, or the different dispensations and the coming forth of the Book of Mormon and God's testimony in behalf of his church in the latter days. Bro. Robinson was greatly aided by the Spirit and the large audience paid the closest attention for an hour and twenty-four minutes. It was unmistakably an able discourse.

The singing at these meetings under the able direction of Bro. Gomer Wells and Pitt has been good and has had a very effective influence upon the audience. Doubtless the fine singing and the excellent playing of Sr. Ada Pitt as organist and that of Bro. Wells on the clarinet, has called out many to the meetings and has contributed much to make them interesting and attractive.

Friday Oct., 16.—We forgot to mention in our notes of the organization of the meeting, that Bro. I. N. White and Perry Wells were chosen secretaries.

Elder F. M. Sheehy of Maine, Sr. Kinsey of California and Elder E. Curtis of Harrisonville, Mo., also Elders F. Schroder, A. Loyd, F. Keck, Beebe, and others arrived from Eldorado Springs, Rich Hill, Nevada, Schell City and Clinton and Elder J. Johnson of Holden.

At 9:30 a. m. an excellent prayer meeting was held. Elders F. G. Pitt and A. White in charge. At 11 a. m. preaching by Elder Emsley Curtis, assisted by Elder A. J. Keck.

At 2:30 p. m. preaching by Elder T. W. Smith on the subject of "Our sonship, and heirship." At 7:30 p. m. Elder F. M. Sheehy preached an able discourse on "Christian Fortitude." He was assisted by Elder A. J. Keck.

Saturday 9:30 a. m.—Prayer meeting in charge of Bro. Smith and Beebe. "A grand meeting," "The best of all," and similar expressions indicated the feelings of the Saints, and it was a splendid meeting, the gift of tongues and interpretation was manifested, which was of a decidedly important character to several present.

At 11 a. m. Elder A. J. Keck spoke on the subject of "Christian Experience." He was assisted by Bro. J. Johnson.

At 2:30 a Sunday School workers' meeting was held, during which very interesting and instructive remarks were made by brethren F. M. Sheehy, J. H. and Gomer Wells and F. G. Pitt. Bro. Pitt's remarks were addressed mainly to the children assembled. By the aid of a pliable young sprout, he illustrated the effect of evil habits in causing crookedness of character, and the effect of the straightening influence of good deeds on the character of the young. The object les-

son evidently made a good and we trust a lasting impression on the young minds present.

At 9:30 a testimony meeting in charge of Bro. Pitt was held, in which many excellent and encouraging testimonies were given.

At 7:30 Bishop E. L. Kelley addressed a large gathering. He was assisted by Bro. J. A. Robinson.

Sunday, Oct., 18.—The Saints met at 9 a. m. in a prayer and testimony meeting in charge of Bro. I. N. White and E. Curtis; a profitable meeting was held, at the close of which five children were blessed under the hands of Bro. T. W. Smith, I. N. White and E. Curtis. Following this occurred the ordination of Elder Emsley Curtis to the office of a Seventy under the hands of Bro. T. W. Smith and F. M. Sheehy. The General Conference having on April last authorized Bro. Lambert of the Twelve to ordain Bro. Curtis; and he in turn authorized Bro. I. N. White, in charge of South-western Missouri mission to see to the ordination; who requested Bro. T. W. Smith and F. M. Sheehy to perform the work at this reunion. A goodly measure of the Holy Spirit attended the ordination. After this meeting Bro. F. M. Sheehy preached an able discourse on the subject of "False Prophets" and "Restoration of the Gospel." After this service Bro. and Sr. England and Sr. Maudsley were baptized by Bro. I. N. White.

At 2:30 p. m. Bro. R. Etzenhouser preached an interesting discourse on the Biblical and Archaeological evidences in favor of the Book of Mormon. Sister Belle Robinson, who with Bishop Kelley arrived on Saturday afternoon, reported the sermon which will no doubt be published in the ENSIGN soon, as also the sermon of Bro. Kelley on Saturday night and the discourse of Bro. F. M. Sheehy on Sunday morning.

At 6 p. m. a testimony meeting in charge of Bro. J. A. Robinson was held. A number of earnest and effective testimonies were given, those baptized at noon were confirmed at this meeting. At 7:20 Bishop Kelley preached a fine discourse on the "Times of Restoration." He was assisted by Bro. I. N. White. At the close of which a vote of thanks were tendered the citizens of the place, the owner of the grove and to the visiting elders, and the first reunion in Missouri was dismissed by benediction by Bro. T. W. Smith. It was in every way a success.

Rev.

RELIGIOUS ISMS.

At the M. E. Church last evening, Rev. R. Povey in his lecture on "Religious Isms" said among other things: "Latter Day Saints and their isms can be tested by Christ and his teaching." Very true, reverend sir, and that is the way the L. D. S. want to be tested, and with your permission, Mr. Editor, to occupy a little of your valuable space, will do a little testing.

The Latter Day Saints claim that "if any man will do the will of the Father he shall know of the doctrine." Does the reverend gentleman know anything about that same doctrine which Christ refers to? If he does he must teach "Faith in God and the Lord Jesus Christ." He must teach "repentance from dead works," "baptism" by immer-

sion for the remission of sins; "laying on of hands" for the gift of the Holy Ghost. See Heb. 6:1-2. Does the reverend gentleman of the M. E. church, which he represents, teach "baptism for the remission of sins," as Christ taught? Does he claim the same foundation of (living) apostles and prophets, Jesus Christ being the chief corner stone, as taught by Paul in Eph. 2:20; 1 Cor. 12:28; Eph. 4:11, 12? Is that the kind of visible organization that this M. E. church pastor represents? Can Mr. Povey say truthfully that the "spiritual gifts" of the primitive church are with his church to-day? Dare he read Mark 16:17-20, and claim that those things are as true as verses 15 and 16 of same chapter? If not, why not? Does our ministerial friend say, like Paul, that the gospel that he received was by the (immediate) revelation of Jesus Christ and not from man? Does the M. E. church believe in a free platform, free press and freedom to think for ourselves, as do the Latter Day Saints, and to add Paul's words to prove all things, (M. E. doctrine included) and hold fast to that which is good? If Mr. Povey can prove his doctrine by the Scriptures to be Jesus Christ's veritable commandments we should like to be present when he does it.

ARTHUR B. PIERCE.

ATTLEBORO, MASS., Oct. 12.

The above letter was sent to the Attleboro Daily News and was refused publication by them, which the following letter shows:

"Dear Friend:—You were very kind to prepare so careful criticism of Rev. R. Povey, but we are not able to use it in our paper, and so I return the copy to you. Thanking you for all your kindness, we are

Yours truly,

DAILY NEWS CO.

I am glad that there are a few publications that stand on a free platform and that among them the ENSIGN is not the least.

A. B. A.

Bro. Isaac True sends us a sad account of a young lady losing her life by an explosion of coal oil in Canton, O.

AT LAST.

The long expected illustrated History of Utah by the eminent historian, Herbert H. Bancroft, has at last appeared. It is absolutely a revelation. After visiting the field in person, taking testimony impartially from all sides, critically reviewing the enormous number of 1000 different authorities, and searching many of the secret archives of the Mormon Church, Mr. Bancroft now gives to the world this wonderful and remarkable work, the only true history of MORMONISM published.

The work reads like a romance—the wonderful adventures of trappers and travelers, the bloody Indian wars, the thrilling accounts of massacres and miraculous escapes, the famous Danite Association or Destroying Angels, the story of Brigham Young—all this fresh from the pen of the brilliant and gifted author forms a narrative of exciting interest, as fascinating as a novel yet true to the letter. Above all in surpassing interest is the unfolding of the great Mormon Question and the mysteries of Polygamy which will be read with eager interest by all classes of people throughout the English speaking world. This work is published in one large handsome volume of over 900 pages, bound in red and gold, and grandly illustrated with steel-plate portraits of the great Mormon leaders, exquisite half-toned engravings and dazzling colored plates. It is issued by the great Publishing House of the Pacific Coast, The History Company of San Francisco, and can only be procured through their authorized agents. We call attention to the advertisement on the other column, under heading "At Last Published."

Continued from third page.

of impartiality, all the evidences of unchangeability will be showered upon them and here upon the earth will come a deluge of sweetness, moral and spiritual such as made the church of the earlier years conspicuous above all that had the name of religion attached to it.

You cannot conceive of such an idea as the growth of the Almighty, that he has improved upon himself or upon his original breadth of judgment or of mind or soul; you must think of him as a stationery character, otherwise you could not base your hope of life upon him, because instantly you admit the idea of growth to him, you admit the possibility of change and with that comes the thought that he is advocating new methods and plans, and if there be not continued revelation from him; I may forfeit his present and future favor because of abiding by the last revelation of his purpose and will that was made to men. I hold it as a truth, a claim that cannot be successfully disputed by any argument furnished from this world, that the only hope that underlies our great spiritual structure is that which is based upon our faith in the unchangeability of God. It is not in any sense marvellous when we read the word, for us to believe that God talked with men in earlier times, —nothing marvellous about that; we all seem to take it as a natural consequence that He did it because he ought to do it, I care not where you cast your eye, where you throw that book open, I challenge you in all candor and honesty to name one single page, one single verse, one single line, one single sentence in that Bible which bears divine authority and sanction for the salvation and government of mortals, that did not come by either direct inspiration from God or by direct ministrations from angels. Take out if you please all that has come from the testimony of angels, all of inspiration by direct articulation from God and all the voicing of the Spirit testifying to mortals on earth; take all of them out which came by dreams and visions and how much of Bible have you left upon which to base any assurance or any hope as to the existence of God or anything beyond this life?

If, then, this is worthy of consideration, another thought is also important and equally worthy and that is, if this Bible, containing a history of the dealings of God with men for a period of over 4000 years, gives really a correct and accurate representation of Him during those 4,000 years and the history shows an uninterrupted stream of revelation from heaven to earth, an unbroken series of angel ministrations to men, an uninterrupted revelation of the Divine purpose wherever there was a human ear in attitude to catch the inspiration that flowed. If that history of 4,000 years is given to

me upon which to base my conception of the character, the purpose and all other things connected with this God, am I not as a consequence pledged to the conclusion that being unchangeable, whatever was the voicing of those 4,000 years, must be the uninterrupted voicing of that unchangeable God though millions of years should it be required in which to make a record of his dealings with men. I cannot escape this conclusion. I cannot answer for you, however, but my judgment is based upon the testimony here, and I cannot conceive that a kind Father would feed on the rich corn or product of heaven, those members of his family who lived 1800 years ago—would feed my elder brothers, Paul or James or John or Peter or any of them farther back, even Samuel or David; and that he will take the mere husk from which they had eaten the corn and give it to me to feed upon, simply because I was not born as soon they were. You may think that is a course illustration, but I will ask the question, what is this Bible to the people of 19th century. You say it is the gospel, but it is not, it is simply an historical account of the kind of treatment God gave to a certain kind of people in the years of the past, and after furnishing this history for my encouragement, it asserts in my hearing that what God was he always will be; that being impartial, he remains so; being unchangeable he will so be revealed and manifest among men. The only thing necessary then is for me to learn by what means others placed their ears in receptive attitude that they might catch the inspiration of heaven and be governed by it, and then go and do likewise; and the great purpose of our preaching is to let people know that while we are anxious to partake of the good old Bible day experiences: we are consistent enough to expect and to receive them only upon the same conditions under which they were guaranteed unto those people. If God said unto them that it was necessary they should be baptized for the remission of sins, we cannot by any means feel warranted in the idea that we are entitled to-day to remission of sins without baptism, or if we simply accept a form of baptism, as some declare, because our sins have been pardoned, thus commending ourselves as saved to him, outside of the ordinances appointed by him with that object in view.

We read the statement that a man must believe in God and in Christ and we are simple enough to believe it is necessary now. We read that this same Jesus authorized men to repent, or in other words, reform, and we are simple enough to believe it and teach it. Baptism is shown for remission of sins and the laying on of hands for the blessing of children and the reception of the Holy Spirit, and we are simple

enough to believe and practice it now. We read there that Paul said that no man should take the ministry unto himself except he was called of God as was Aaron, and we turn to that book and find that Aaron was called by revelation from heaven, and we are simple enough to believe that if the inspiration was not faulty in that time, it is necessary that men to-day shall hear from God before they dare to go forth and use their ministry as by authority from him, and when we take a man and immerse him in the waters of baptism, and say we do it in the name of the Father, Son and Holy Ghost, we do that which would be to us tantamount to blasphemy were it not for the fact that we have heard from God as Aaron did, and thus received our ministry.

How can I go forth for one of your leading firms and sign documents in the name of your firm if I have never heard from your firm? How can I do it? Why I may go forth as a forger, but let me tell you my friends, the forgery will some day be detected and I shall be brought to account, and the Savior says in that day (of judgment) many—when God says "many," it has a numerical significance—shall come and say, "Lord Lord, have we not prophesied in thy name and in thy name done many wonderful works, and I will profess unto them, I never knew you—depart from me." This host must represent those who have taken it upon themselves to be ministers for Christ, without first having heard and received authority from him. I did not put that idea in there, my friends, it was there before the Bible reached me.

Now in the light of this prophecy by inspiration regarding the introduction of the marvellous work that was to be in contrast, in wondrous contrast with the wisdom of the age when it was introduced, I make the announcement frankly that while we claim to be directly identified with its fulfillment, we are ready to canvas with every mortal on earth, if necessity requires, from Genesis to Revelation, and if there can be found the weapons with which to wage a successful warfare against this claim, we are willing, God being our judge, to be slain therewith as a church forever. If the Bible furnishes the weapons to destroy that claim, we want to have it destroyed, and the sooner the better. I will welcome the hand and clasp it with mine cheerfully, that will bring to me the scriptural evidence that I can go into some more popular institution, that I can step outside of this circle, humble as it is, and realize the same certificate of my acceptance in the sight of God that I find here, I have searched for it but failed to find. Hence I prefer to remain with the "little flock" that feeds in divine pastures.

Let I weary you, let me say if this work is not divine, it is also-

lutely nothing, it is either divine or it is nothing. Seventy years ago it registered itself not down among the creeds of men, but up in direct opposition to them and made higher claims than any other had made in certain directions. Every time a creed revision has been attempted since, that attempt has squinted in the direction of harmony with the principles that have been part of this faith from the start and if that kind of business shall continue until a score or more years shall have passed, at the same gait as we have witnessed in the past, I ask you what kind of a spectacle will greet our children by that time? Will not the principles of our faith be popular though their first advocates in this generation be ignored.

There was a time when you put your money into the bank, you felt safe and if you loaned a dollar you felt safe, there was a time when most people felt secure and satisfied in their environments, and when no apprehension was ever experienced in making an investment or in moving here or there, but I confess that after careful observation and earnestly inquiring of thinkers here and there and elsewhere as to the spot in this political, religious, financial, philosophic or scientific world as a realm of safety, I haven't found the man that will tell it to me.

Every decade is revealing revolution, the hypothesis upon which one decade builds its superstructural arguments are being removed by the development of the next decade and with the removal of the hypothesis, the faith building totters and men whom you have given the highest place in the financial world or in the world of credit, are to-day in hiding, have yielded to influences that seem to be a part of the very diseased atmosphere we are breathing in this period of time; and whether we are mistaken in our views in regard to all this or not, everything around us is furnishing evidence in support of the faith we have entertained that the time is at hand when a wondrous change shall be made, the land of Palestine is again fertile, the nations are interested in getting the Jews back again. If what is published is true, Mr. Blaine has taken a hand in advising with other nations as to the advisability of showing generosity to the Jews and locating them in the home of their forefathers and I will ask you to consider if that has nothing to do with the prophecy that "Kings should be their nursing Fathers and queens their nursing mothers," and on the mountains of Israel they should again dwell in safety and everlasting peace should select its abiding place in their midst.

I simply say that if these things are hoped for in righteousness, the impatient stages or the means to be introduced tending to such a culmination should be equally important

in our eyes, and somewhere, even if we are deceived—someone must yet arise who will bear testimony of a condition of affairs among them similar to that which had an existence in the earlier years, in order to demonstrate these things that I have referred to as attributes of God's character, and we shall be ready to receive that which bears better evidence of it than we now have in support of the claim we have been making.

I say to you now, if you, at the hands of one chosen of God in these last days and making such a claim as we have made, shall, believing and repenting, be baptized for the remission of your sins and receive the laying on of hands, you shall know of the divinity of this doctrine, whether its claim to a God origin and an angelic committal to men in these days is true or false.

I state to you frankly, and then take my seat, that either the church I represent is the Church of Jesus Christ and has been organized under His Spirit's direction or it is the grandest imposition that has ever been palmed off upon mortals in any age. It is, however, in our judgment the means to the end referred to when Jacob shall lose his paleness and all Israel shall be free. It is the "marvellous work" of which Isaiah prophesied, in my text, which was to appear just before the restoration of Palestine and the revolutionizing of human creeds. It is the linking or blending together of the dispensations for the accomplishing of God's final work.

May God bless you and as long as life shall be prolonged unto you here may He speed you in all the good you do, in all the good you establish, may he be with you and finally crown you with all these excellencies that are at his command, and if he can save you and bless you requiring less at your hands than the word declares, we have no objection, but we are not warranted by that word in telling you he either can or will; we are simply confined to the testimony of the word and ask you to believe it because it is there; we obeyed and accepted it and received the evidences by which it is guaranteed to us. May peace continue and abide with you, is my prayer in Jesus' name.

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With January 1st, 1892, our Magazine will enter upon its fifth volume, and we may safely say that never at any previous time have the prospects for furnishing our patrons the full worth of money invested been so good as they now are for the forthcoming volume.

Autobiography of Elder Joseph Lutz, of the Quorum of the Twelve, together with an excellent likeness of Bro. Lutz.

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OUR YOUNG FOLKS DEPARTMENT.

EDITED BY MISS ANNA BOZARTH.

This page is devoted to our young people, with the hope that they will make it of interest and value to themselves.

The Early Life of Jesus.

We hear sometimes of important personages; this babe, Jesus, was one, or there would not have been sent an angel from the courts of glory to hear a message concerning his journey to Egypt.

When we read the circumstances that surrounded him, of the wickedness of the jealous Herod who sought his life, we see the great care of God for the babe, and the wisdom of the message.

This Herod, although he was what we now call a public spirited man, and one who built up many important cities in Judea and conceived the idea of furnishing and beautifying the temple, was but a mercenary, selfish man and entered into these improvements just to be considered great by the Jews, even as Solomon was. Feelings of envy led him to seek the young child's life. History says that in an hour of jealous madness he destroyed many little ones in Bethlehem to make sure of the one spoken of as having been born king of the Jews.

Oh what mourning was there in that little town! How many mother's hearts were stricken by this dreadful act; how could they be comforted, having no hope to cheer, being trampled as they were under the wicked tyrant's heel. Think you they would have agonized less had they realized that though their darlings were torn from them yet he was safe who should sometime be the deliverer of their children in the day when God's innocent ones shall come forth to praise him with songs of everlasting joy? Then Rachel will be comforted.

The same watchcare that was over the chosen babe in being taken to Egypt was also exercised in his return, for by the word of the angel his good parents brought him to the place desired,—Nazareth. There he daily mingled with his brethren and kindred, humbly waiting for the time of his public ministry. His sweet infancy is ended; and the sacred record affords us but little information concerning his gentle youth. Men have tried to portray on canvases the gentleness, the humility, the sweetness of his early life. J. E. Millais a celebrated painter has tried to depict him as he carries with his father in the carpenter shop, heeding his father's words, and with his tender little hands and willing feet lending his assistance. Here also does his divine nature shine forth. He speaks not as others speak. He walks in the light of revelation day by day. He is waiting on the Lord for soon

he is to be "a light to lighten the Gentiles and the glory of my people Israel."

Even in his twelfth year he must have realized the grace and power he obtained of God, and the favor received from men, for in the temple he conversed with the doctors and all were amazed, even his parents, at the wisdom shown.

A. A. H.

Can It Be Said Of You?

A committee visited a public school the other day. One of them afterward said:

At recess a little fellow came up and spoke to the teacher; as he turned to go down the platform, the master said: "That is a boy I can trust. He never failed me." We followed him with our eye, and looked at him when he took his seat after recess. He had a fine, open manly face. We thought a good deal about the master's remark. What a character had that boy earned? He had already got what would be worth more to him than a fortune. It would be a passport into the best store in the city and, what is better, into the confidence and respect of the whole community. We wonder if the boys know how soon they are rated by other people. Every boy in the neighborhood is known and opinions are formed of him; he has a character either favorable or unfavorable. A boy of whom the master can say, "I can trust him; he never failed me," will never want employment.

BOYS!

Treat mother as politely as if she were a strange lady.

Be as kind and helpful to your sisters as to other boys' sisters.

Don't grumble or refuse to do some errand which must be done, and which otherwise takes the time of some one who has more to do.

Have your mother and sisters for your best friends.

Find some amusement for the evening that all the family can join in, large and small.

Be a gentleman at home.

Cultivate a cheerful temper.

If you do anything wrong, take your mother into your confidence.

Never lie about anything you have done.—Sel.

We are glad to learn that the committee on Sunday School song books have reported. They recommend "Winnomed Songs," a book published in Philadelphia. It will be a great help to the Sunday School cause for all the schools to use the same book. Independence school will very likely purchase very soon. If other schools want to send with us we may be able to get a reduction by sending a large order. Address all communications to Zion's Ensign.

Bro. Joseph Curry of near Pittsburgh, Pa., and family made the Ensign office a short call on their way home from the Lowry City camp meeting. Bro. Curry is thinking of locating somewhere in the west.

A Religious Experience.

Ensign:—While sitting and meditating it occurred to me to give some of my experience in this work of God, and how I came to be a Latter Day Saint. I was born and brought up in the mountainous section of Tennessee, surrounded by evil in the main. My mother was a Missionary Baptist but she was so isolated from church privileges that it seems she had grown somewhat cold in religious matters. When I was quite young, however, I was impressed to serve God, I am inclined to think it was brought about through my mother's influence, my father was not a religious man, but what would be considered a moral man, especially in that section at that time. We scarcely ever went to church in my young days, yet I commenced to try to serve God according to the light I had, I read the New Testament and prayed much in secret, I was very secret in all my devotions, yet I did many things wrong because of evil influences by which I was surrounded.

Time passed on and I became quite a man in age and height, then I commenced to attend church more frequently, especially protracted meetings of the Baptist and Methodist denominations, yet I never went to their mourners bench, but would attend their services and then resort to some secret place and pray and try to get religion or salvation as I was taught by them, but failed. Finally in an unexpected way the Lord blessed me greatly and I was enabled to rejoice many days in succession but that joy passed off and I seemed surrounded by darkness, and, Oh what trouble I underwent! I would pray and try to get happy again. It seemed in vain for a time but the Lord restored unto me joy again, so that sometimes I would rejoice and sometimes I would mourn. So I decided to join a church but was not decided as to which one to join. I finally concluded to join the Baptist and soon after I was impressed to preach, but I did not feel like I could, and put off making an effort, or letting any one know the state of my mind on that subject. I labored over it for a good while in this way, finally I thought I would leave the section where I was raised and go to another county to commence to preach, so I went away but did not try to preach there and returned home, still I was greatly burdened on account of the impression to preach, this impression no doubt was the work of the Holy Spirit, so after much delay and resistance one night I covenanted with the Lord that if he would help me I would try to preach. Oh what joy I then received! so after some procrastination I commenced to talk in a public way in churches and it seemed to me that I made the poorest effort I ever heard in my life; yet I felt relieved of my burden and so I continued to try to preach, was licensed, and then ordained an elder in the Baptist church. Not long after the church where I belonged called me to serve them as pastor and then other churches, so I soon had the pastoral care of four good sized congregations. These people thought I could preach, but I still thought it was a poor effort and do even yet.

Many came into the churches under my administration, so I continued, preaching for them about ten years, then I decided to come to Texas, it having been revealed to me some time before that I would go west but I did not accept it as a revelation because I had not been taught to believe in revelation but I had received it and I think the good Lord for many revelations he has given me along life's journey for my profit and his glory. Some have already been fulfilled, yea many, and the others I expect will be.

I came to Texas and soon received calls to the care of churches as pastor. I soon had the care of four and continued for nearly five years, success crowning my efforts to some extent, several came into the churches under my care. Finally I heard I. N. Roberts and Heman C. Smith preach and received considerable additional light, so I concluded I would investigate the claims of the Reorganized Church of Jesus Christ of Latter Day Saints, up to this time I had thought there was but one class of people who called themselves Latter Day Saints and they were Utah Mormons who were polygamous. So I didn't know much about them and did not want to know anything more, looking upon them as people generally do.

I procured the books setting forth the claims of the Reorganized Church. The first book I read was the Book of Mormon. All my investigation was earnest and prayerful and while I read the Book of Mormon the Spirit of God testified to me that it was true, still I continued to investigate, I read every book for and against the church that I could get. From a human standpoint it would have suited me to have found proof sufficient to condemn the claims of the church because anything called by the name of Latter Day Saint was condemned by the people as Utah Mormons and then I had been a Baptist preacher for about fifteen years and had at that time four of the largest churches in my section of country in charge and they paid me very well for my services too; again, nearly all my relatives that belonged to any church were Baptists, but in spite of all opposition the light which I had received did cleave to the greater light presented by the Reorganized Church, so I left the Baptists for the truth's sake and for my own sake and to glorify the Lord.

I thank God that it has been my privilege to hear the grand and glorious old gospel in its fullness and to believe and obey it and be made a member of the Reorganized Church of Jesus Christ. I know that the doctrine taught by this church is the truth, these are some of my experiences as a servant of God and why I am a Latter Day Saint. I am determined to go on in this grand and glorious work until the end of my probation, yea, I am determined to serve the Lord forever and ever. I feel my need of the help of the Lord every day and must have it if I stand. So I ask you, all as Saints to pray for me.

Yours in gospel bonds.

G. W. NUNLEY.

Many regrets were expressed at the nonappearance of Elder Ed. Blakelee at the Lowry City camp meeting.

The committee on reunion meeting of the South-west Missouri Mission for 1892 met on the 20th. F. G. Pitt was appointed president and I. N. White secretary. This committee hopes to be able to report as to time and place for the next reunion at the March conference. During the interim the committee hope to get information as to the best places, inducements offered, etc. Those desiring the reunion held in their neighborhood will please, as soon as possible, ascertain the inducements and advantages offered and report to the committee.

The following interpretation to a tongue sung at the late Logan Reunion was reported and kindly sent us by Bro. E. C. Lindsey:

Interpretation of a Tongue.

I am your God, look unto me
And in my love abide;
I will support and bear you up
Whatever may betide.

My angels guard around you now,
My loving arms extend
To shield you from the tempter's power,
When on me you depend.

My love shall ever all your breast
In sorrow and despair
When clouds shall gather round your way,
I will be present there.

My mighty hand shall guide you on,
In triumph ever shined;
My mighty power shall bear you up,
And make you pure within.

My glory you shall then enjoy,
My radiance you shall know;
Your robes shall be of spotless white,
Washed clean and white as snow.

Bro. J. A. Ferguson sends us the following clipping from an Indiana paper:

MORMON AND CHRISTIAN.

A Joint Debate that Ended in a "Thumt

ECKREY, IND., Oct. 12.—The roads which the Mormons have been making upon the faithful in the vicinity of West Fork, in this county, during the past few years, and the multiplied energy with which their war for proselytism is being kept up, has at last awakened the shepherds of the Campbellite, or Christian church to an attempt to stay the devastation upon their flocks.

To the end of checking this growing Mormon influence the past week was spent in debate between Elder Geo. H. Hilliard, Mormon, of Jeffersonville, Ill., and Elder R. W. Jeffries, Campbellite, of Utica, Ky. The debate ended last night in almost a riot, by the hoodlums outside of Mormonism shouting for a miracle, which the Mormons claimed they could work if they desired. Nothing prevented a riot but lack of force on the Mormon side, for their adherents number less than two score, while the crowd in attendance amounted to 250.

The debate has resulted in a spirit of ill will among neighbors more than anything else. No spiritual benefit is apparent and every one stands where he did prior to the contest. Last evening Elder Jeffries asked for a cessation till arrangements are made for a properly conducted debate, claiming that this one which gave them alternate nights, was sprung upon him unexpectedly. The request was granted and the debate will be resumed when all are prepared, but the Mormons claim that they were challenged.

Read our special offer on first page.

ZION'S ENSIGN

"OUR CREED: ALL TRUTH."

VOLUME 2.

INDEPENDENCE, MO., SATURDAY, OCTOBER 31, 1891.

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ADULTERATED RELIGION.

We seem to be living in a day when everything is adulterated, scarcely anything is what it is represented to be. What we eat, what we wear and much of what we see and hear has much that is false connected with it. The age seems to be peculiar in this respect and in nothing is this more manifest than in the religion of the age. People profess to believe in the Bible but stoutly deny what it says. They profess the utmost reverence for, and faith in Christ, but when a close examination of their faith is made, it is found to contain much that is entirely foreign to the doctrine of Christ, and largely deficient of that which made it of worth in His day. For example: The Bible teaches that "God is unchangeable."—Matt. 23, while the popular religions make God about as changeable as man; in one age placing man under his especial care and direction, in another age leaving him altogether to his own will and imaginations. Christ taught the necessity of his disciples being one in belief,—united in the one faith.—see John 17: 20, 21; Eph. 4: 4, 5.

The popular religions of the day acknowledge almost as many different kinds of faith as there are different kinds of minds. The scripture teaches that the gospel is "the power of God unto salvation," obedience to which, man's salvation is dependent upon, see Rom. 1: 16; 2 Thes. 1: 8, while the religion of the age makes salvation depend on only one principle of the gospel, i. e. faith, the favorite man-made text being "Only believe and you are saved." Modern christianity rejects doctrine, claiming that it engenders strife and contention; and that it is of no saving virtue, while the Bible teaches "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."—2 John 9. Notwithstanding this fact, to such an extent has the doctrine of Christ been ignored that we venture the assertion that not one Christian, so

called, in twenty among the popular churches can give an intelligent answer to the question, what is the doctrine of Christ? If any doubt this let them try the experiment and ask the question, very few will give the same answer yet the Scriptures teach plainly that the doctrine of Christ is composed of certain principles named in Heb. 6th, i. e., faith, repentance, baptism, laying on of hands, resurrection of the dead and eternal judgment.

Obedience then, means obedience to these principles and all the converts made anciently were made by the operation of these principles. Instead of the sinner praying or being prayed for, he had first to yield obedience to the principle of faith by accepting the testimony offered concerning Christ and his doctrine.

Second, yielding to the principle of repentance by breaking off from his sins, instead of coming to Christ, "Just as I am without one plea," he had to come as John commanded those who came to his baptism to "bring forth fruit meet for repentance."

Third, by yielding obedience to the principle of baptism, by which he received a remission of his sins, instead of praying till he felt that his sins were remitted and then being baptized "for the outward sign of inward grace," (the adulteration of modern times). Baptism was for the remission of sins, see Acts 9: 6; 9, 11, 18, also 22: 16.

Fourth, by yielding to the ordinance of the laying on of hands "the Holy Ghost was given."—Acts 8: 18; 6: 6 and 19: 6. The Holy Ghost too, was a very different power from that which is claimed for it in this age, so much so that it would not be tolerated in the popular churches of the day. Imagine the sensation it would cause to-day if in one of our modern rich congregations, a brother should rise to his feet and speak in a foreign language, one that he had never learned, and another should rise and give the interpretation to the language that he was as equally ignorant of, but under the influence of the divine Spirit, should declare the will of the Lord. So astonished would they be that the majority would conclude at once that it was of the devil, and yet such scenes were common in the days of Christ.

If God is unchangeable why do we call that which was of God 1800 years ago, of the devil now? Surely religion has become grossly adulterated when good is called evil and

The Holy Ghost was at one time accepted as the most precious gift to man and the manifestations were sought after. Paul names them in the following order, the word of wisdom, the word of knowledge, faith, gift of healing, working of miracles, prophecy, discerning of spirits, divers kinds of tongues, interpretations of tongues, * * * dividing to every man severally as he will.—1 Cor. 12: 8-11.

Reader do you see any difference in the religion of to-day and that of 1800 years ago? You certainly must, then ask yourself the question, Why is it, and why is the adulterated article preferred to the genuine? Remember, there is a time coming when religion will have to undergo a testing process, then that which God has authorized, upon which God has placed his seal, shall be at par though at a discount now. Settle the question then as to the time you prefer to have a religion at par, now with the world, or then with God. Remember that which shall one day judge us all will be the word which he has spoken. A religion then, based upon what He has spoken will always be at par with God. But all else is adulterated and worthless so far as its saving power is concerned.

THE TRACT FUND.

We call attention to a proposition in this issue to form a tract fund, for the purpose of distributing some of the best sermons and other matter in our possession in tract form, which we think must meet with the approval of all who are interested in the spread of the truth.

The method suggested gives an opportunity for any one to aid in the work. We often hear the remark, "What can I do, I feel I am so weak?" or "I wish I could talk like such a one, I would be willing to sacrifice my whole life for the cause." If such people have only the love of the work at heart, without any desire for self prominence they will feel just as willing to aid those who can work as they would to do the work themselves. The great object of our lives should be to see God's work prosper. If we believe our own testimonies, we know that we are living in the last days, and that we are privileged to share in the most glorious work ever instituted among men; it is, however, a work of sacrifice and God has so arranged affairs that no one person is to receive all there is in the work. He has therefore distributed his gifts among his child-

ren; hence some are gifted in one direction, some in another. He has given some talent in speaking, some in writing, some in singing, some in presiding, some in business, in making money, etc. It is frequently the case that the good preacher is a poor business man, and vice versa, the good writer may be a poor speaker, and it is evidently intended so to be that one may assist the other that all may have a share in the ultimate triumph of the work.

Now, let those who desire to do good and have not the ability or opportunity to preach the word, continue to work where opportunity and ability most favor them, and impart their portion to those who are doing this work and in this way more may be done for the good of the work than if they should forsake their business and undertake something they were not qualified for. In this present enterprise we feel sure that a vast amount of good can be done. Parties can send in such sums as suit their convenience. Some may be able to give 25 or 50 cents, some 25 or 50 dollars, each to be paid back in printed matter as they shall select it. In this way the word can be distributed to thousands who are starving for the word of life, and then too, hundreds can feel that they are doing something toward obeying the command, "Let your light shine."

We have so many calls for sermons and back numbers of the *Excelsior* that we feel almost compelled to take some such action. Those who cannot distribute the tracts themselves can have them sent to any one they may designate, and have the amount charged against their account. We hope the opportunity will not be neglected.

Sunday School Work.

It must be encouraging to the church as a body to see the manifest interest in the Sunday School work. From every quarter comes good news. It is evident from present prospects that the Latter Day Saints' Sunday School of the future will be one that the membership can point to with a degree of pride and satisfaction. It is also evident that the Lord is preparing material for this very purpose and some of us will not be surprised if men and women shall be set apart by divine appointment in the near future for this very work. However this may be, there is a big work before Sunday School workers and the time is ripe for it. An excellent field is here open and those

who will take hold with a determination to succeed and surmount all obstacles will surprise themselves with their progress.

We are glad to learn that the school of the future will not be for children only, as the question is already agitating these noble workers as to how to adopt methods to make the Sunday School of equal interest to all classes irrespective of age. To do this we shall have to keep our eyes and ears open and learn all we can from those who have made this branch of the work a life study, and appropriate the good from every source wherever it is to be found, then if we lack after exhausting the means within our reach, we can call upon God for help and we can expect the help will be furnished too. But let us see to it that we utilize all the wisdom He has furnished first.

As a help in this line we feel like submitting a portion of a letter lately received; though private and not intended for publication it contains thought that must prove of interest to us all, we therefore hope the sister will pardon us for the liberty we take. With reference to the Baptist plan of work for young people the sister says:

"They seemed to have made a preparation of all subjects for discussion. Each one was given a topic to write an essay upon and throw out features for debate. Here are some of them: 'Young people's society as a social factor.' 'Young people's society as means of culture,' and 'As a school of Christian knowledge.' 'Secular agencies for bringing our young people under religious influences,' such as music, reading circles, taking home Sunday School scholars and entertaining them once in a while, Picnics, Sociables, etc. Each part treated upon, was only given five minutes and then five minutes more was given for discussions of one minute each. It brought out lots of good ideas and was very interesting. It is a new thing with them as this is only their second year. Three or four pieces of music were given between the essays. One lecture was given on how to get efficient work out of committees. One man said a committee of three was best and I could see that if we had had some such plan at our Sunday School on the camp ground we would have written a good many ideas we did not get."

One important point in the above, is the necessity of concentration. We need to boil our thoughts down, produce the thought by the use of as few words as possible. We talk about one minute speeches, if we can only grasp this important principle, not only would it effect our Sunday School for good, but every meeting in the church would be benefited and this is just what the Sunday School is calculated to do, to benefit the whole church.

BRO. A. GIBBER of Bellevue, Alturas Co., Idaho, writes us that unless he can get a loan of \$125. before December 1st he will lose his home. He is willing to give 18 per cent for the use of the money and give ample security for four times that amount, if some one will come to his assistance. He states further that the money can not at present be got in that section of country as even the banks are short. Here is a chance for some one with means to do a brother a good turn.

SERMON.

BY FLDER F. G. PITT.

Delivered at Independence, Sunday evening
September, 27th, 1891.

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

The 27th verse of the 16th chapter of Matthew reads like this:—"For the Son of man shall come in the glory of his Father with His angels, and then shall He reward every man according to his works." In the 6th chapter of Hebrews and 2nd verse, Paul, in enumerating what he calls "the principles of the doctrine of Christ, names "eternal judgment" as the sixth principle.

We believe it is through the operation of this principle that man shall finally be judged and rewarded or punished according to the degree of good or evil he shall have done. It is not very often that we talk much about the judgment or the punishment that awaits the wicked in the world to come. In this we differ quite largely from our religious friends around us, who make this principle a sort of lever in persuading men to choose the right way from fear of being punished. We believe that it is far better to teach men to love God and to do right for the sake of right, rather than to scare men into doing right because of the fear of punishment. We never teach our children not to steal simply because if they steal they will go to the penitentiary. We hardly ever tell them not to murder because if they do they will be hung, but we teach them how to live righteous lives for the principles of right, and only as a last resort do we bring to bear upon them the principle of punishment as a result of wrong doing.

And it seems that in this we are in good company, for we find that Jesus and his disciples had very little to say about punishment in the world to come, but they confined themselves almost entirely to preaching the principles of life, telling men how to live and how to be worthy of something better than death, and while it is true both Christ and the disciples told the people plainly that they must suffer for wrong doing, you will find that a great part of their preaching was directed, as we have stated, to teaching men how to live and to prepare for life rather than death.

It is true, however, that the Scriptures speak of a condition of punishment in the world to come, and use some very strong expressions in order to fix this principle upon the mind, "The soul that sinneth it shall die," and like expressions are frequently used, "Eternal death," "everlasting punishment," "everlasting fire," "the wicked shall be cast into hell, and all nations that forget God," and other expressions of this kind have caused the Christian world, or a large part of it, to invent a theory that if we do not re-

ceive all of the good in the other world we are forever banished to a condition of sorrow and misery, and there remain forever and ever, that is, if we are just unfortunate enough to escape heaven and its happiness, we are forever banished from God and Christ and are doomed to suffer eternal torment, eternal damnation, and this place of torment has been pictured that as being a lake of fire and brimstone, whose waves are mountain high, inhabited by devils, and that into this burning lake are cast the poor unfortunates who have lived as they ought not to have lived, who have rebelled against God having violated the laws that God had given them; and as a return for this evil doing, they are thrust into this eternal torment where there is no hope of escape, no hope of redemption, but where they must forever exist in this terrible condition. To such an extent has this picture been over drawn that many have refused to believe in punishment at all, but have rather gone to the other extreme and taught that whatever punishment there is, is a mental torment, and that too confined to this life, that is, a torment of the conscience. That the man who does wrong is tormented by conscience, and the man who does right has a feeling and a consciousness of right which is a reward for right doing.

You can, I think, easily see that neither one of these conditions seem reasonable, there is something about them that does not even satisfy the human mind, and a great many have concluded that after all we know very little about the matter and have rather questioned the truthfulness of what appears to be God's word. To-night, I want if I can, to get at the truth of the matter, so that we need not be in darkness even upon this subject. With all these questions there is a proper course to pursue, which if pursued will very often help us to arrive at a definite knowledge of what is true. In the sciences there are certain principles that underlie the theories advanced, and if the theories do not harmonize with these principles, they are recognized as being false.

I hold that the same obtains in religion. There are certain fundamental principles the truth of which no one questions, that underlie all these theories and when a theory is in opposition to these principles it ought to demonstrate to our minds that something is wrong. Now there is one principle we all accept, that is, that God is love. Just let that principle operate in your mind and you cannot help but believe that all that God does he does with this spirit of love, and while the Bible sometimes speaks of God being angry, we cannot for a moment believe that his anger is anything like the anger which we indulge in sometimes, when we throw away our reason and are actuated by passion and

passion alone. But while God may be aroused as we are aroused sometimes when we hold our passion in check and our reason has full sway, so God may be aroused to execute the judgment that is just. These principles should always obtain when we are reasoning upon the things of God, keeping in mind that God being love, is both merciful and just. Put these principles together and it will help us largely in solving this problem as to the condition of the wicked in the world to come—operated under this head, eternal judgment.

If we were left to-night to the Scriptures alone we would be left in darkness in some degree concerning many things that God has revealed, because as we have often been reminded very much of the Scripture is not in our possession. Certain books are mentioned in this word which if we had, might explain certain things that are left unexplained because of this deficiency. God has never intimated that he would hold us to his written law alone but we are commanded to "Live by every word that proceedeth from the mouth of God," and that indicates present revelation, and present revelation has come to our aid in this matter, and it is by this means that we are enabled to more thoroughly understand these principles of which we are speaking.

To such phrases and words as "eternal judgment," "eternal punishment," we have this explanation, that God is eternal, God is everlasting, and when it is called everlasting punishment and eternal punishment, it means God's punishment, God being everlasting, God being eternal. The punishment that we inflict is only temporary because we are only here for a season, but not so with God. The word states that what God doeth he doeth it forever, hence we accept the principle that it does not mean, when it is said eternal punishment that man is required always to remain under that punishment. Though the punishment itself may be eternal and the fire may be everlasting, it nowhere in God's word states that man shall always remain in this condition.

Let us look for just a moment at the condition of things as we find them. In this world of ours we see both good and evil manifest. Very many are evil, not because they prefer to be, but because evil seems to be born and bred in them. We see it manifest in the little child before it has arrived at years of accountability, the evil of its parents seem to be upon the child and that evil continues unless checked, and grows with the child to manhood and is made manifest. Now it is unreasonable to claim that the child is responsible for that which is born and bred in it. It may be responsible for manifesting the evil, but it is not responsible for the evil that is there. This fact stares us in the face, that there are

thousands of children born into this world, unfortunates, who not only have this evil bred in them, but they are reared up amid evil associates, and from their earliest infancy, until they reach old age, they are surrounded with crime. Their circumstances seem to be such that they can hardly avoid the evil that surrounds them. Under these conditions they live and suffer, they suffer in this life, for sin always brings suffering, and they go on and on until they are launched into eternity, there doomed according to the Christian idea, to everlasting punishment. And what is the object of this? If there were some object in it we might believe it, but we can see none unless it be a revengeful spirit which does not bespeak a Father's love, which love reaches out not only to his strong children but to those who are weak, mentally, physically, or in any wise weak, the love of that Father ought to reach out to them, especially.

Now as a people we teach this doctrine, that there is an object in punishment and that object is the reformation of the individual. The reason we punish our children is not because they have been evil but to reform them and make them better. If we could be assured that the child would never repeat the sin that it is about to be punished for there would be no object in the punishment. The reason that God has attached a penalty for violating his laws is that the individual may see that it does not pay to sin. Some of us will not learn that lesson until we are punished for our sins. The gospel comes to us with this object in view, that it may teach us this principle without having to undergo the punishment, and those who will not be thus taught, will have to undergo the punishment and find out by actual experience that sin does not pay.

Now have we any proof that this theory is a correct one, that punishment is for the reformation of the individual? We have a proof that it does reform at least, or that it does work in that direction. I only need cite you to one instance in the Scriptures which teaches it very plainly. It is called the parable of the rich man and Lazarus. I don't know why it is called a parable—the Lord speaks of it as if it really took place, and I have no reason to believe but that it did take place, just as the Lord said it did. You remember the story,—the conclusion was that the rich man died and in hell he lifted up his eyes, being in torment, and seeing Abraham afar off, he asked that his tongue might be moistened by a drop of water; this being denied him, he then asked that a message might be sent his brethren on earth so that they might escape the torment which he was in. Now that shows conclusively that the torment this man was suffering had such an effect upon him that it made him

think about his brethren on earth and had he had the opportunity he would have gone to them and tried to reform them, so that they might escape the judgement he was suffering. Now if it had this effect, certainly had he had the opportunity he would gladly have embraced it and thus escape what he was then suffering.

Now is it not reasonable to believe that when individuals reach a condition that they prefer to correct their lives, and after they have suffered sufficiently to pay the penalty of all their crime, is it not reasonable that God should allow them this privilege so that they could be brought up into a condition of peace and happiness? We believe it is far more reasonable, far more in harmony with God, he being a God of love than is that other theory, that man shall be everlastingly tormented without any object in view, and also a much better theory than the one advanced that men shall not be punished at all.

There is sufficient taught in God's word to show us that Christ's mission should not be confined to men who live here upon earth only, but that it should reach into the world beyond, and especially to those unfortunates who were permitted to go to that place of punishment referred to. In the 61st chapter of Isaiah and the 1st verse, we have language like this: "The Spirit of the Lord God is upon me because the Lord God has appointed me to preach good tidings unto the meek, he hath sent me to bind up the broken hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound." From this we see that the first part of his mission was confined to those who live upon the earth, to preach the gospel to the meek, and to bind up the broken hearted, but it did not stop there, it was also "To proclaim liberty to the captives, and the opening of the prison to them that are bound." In another place he says, "The time is come and now is when the dead shall hear the voice of the Son of Man and they that hear shall live." The Apostle Peter tells us that when Christ was put to death in the flesh, he was quickened by the Spirit, by which also he went and preached to the spirits in prison, and he tells us who these prisoners were, mark you, they were not men, they were spirits, Jesus tells us plainly that a spirit hath not flesh and bones as ye see me have, but these were the spirits of men who had been disobedient in the days of Noah while the ark was preparing—when there were only eight men saved. Again in the next chapter is this language: "For this cause was the gospel preached also to them that are dead that they might live according to God in the spirit and be judged according to men in the flesh. That is, that not only was the gospel

preached to the living but also to the dead for the one object of having all men judged upon the same principle, that the gospel being the means of salvation to all the human race, they must all hear the gospel and be judged the same as you and I are judged in the flesh. This shows us further, that God is not a God of vengeance, but a God of love and while there are millions in the world who never heard the gospel, their ignorance, it is nowhere stated, will save them; but if they are saved they must be saved through the name of Jesus Christ, for outside of that name there is no salvation promised; then if they are saved through and by the name of Jesus Christ, this name must reach them somewhere, and since there are millions who never heard that name in this world, it must reach them in the world to come, and this is directly in accordance with God's word, that the gospel shall be preached to them, and their judgment shall be the same as those who are judged in the flesh.

But do they all receive the same reward? There are a great many things taught in the religious world that confuse us. If we could only take out of our minds those things that have been taught us in early childhood, it would be comparatively easy for many of us to plainly understand God's word, but the difficulty is many of us have been wrongly instructed and have been made to believe that there are but two places in the other world, one called heaven and the other hell. That there is no intermediate place, and it has been almost universally taught that the man who does not go to heaven goes to hell, and that the man who does not go to hell must go to heaven. The word teaches us, however, that "In my house are many mansions," also in the resurrection there are different degrees of glory, Paul says there is one glory of the sun, another glory of the moon, and another glory of the stars, here are three distinct glories in the resurrection. The Bible does not tell us definitely as to who are to occupy these separate degrees of glory, but later revelation tells us plainly. In harmony with the Scriptures it tells us that those who live to the honor and glory of Christ here, and who perfect themselves to that degree that they are worthy to associate with him and with the angels, shall abide the glory of the sun, the highest glory of all. Because they have been able and willing to abide a celestial law, they are then able to abide a celestial glory; and the statement is plainly made that only those who are able to abide a celestial law are able to abide a celestial glory. There are comparatively few men in the world who have ever heard of this celestial law and a large number of those who have heard of it have not obeyed it, and but comparatively

few of those who profess to obey it are really living as Christ has commanded them to live, hence there will be but comparatively few of all the world who will reach this celestial glory. Christ stated, "Narrow is the way that leadeth unto life and few there be that find it, but broad is the path that leadeth to destruction and many there be that go in thereat."

There are a large number of men and women in the world who are honorable men in the world and who are good to their families, good neighbors, and good friends, they are living a comparatively good moral life here below, but yet they make no profession of religion and they die, present revelations teach us that these are the ones who occupy the second degree of glory, or the glory of the moon, and while they are not as high or as able to fully enjoy the bliss of the faithful, yet they have as high a degree of glory in proportion as they lived.

There is another class of men and women who do both good and evil. And the Scriptures inform us that for every evil thing a man does he is brought into judgement and is judged and rewarded according to his works, and the Master says that if one but offer a cup of cold water to a disciple in the name of a disciple, he shall in no wise lose his reward; then those who minister to the sick and are benevolent, though they do evil and their evils must be corrected, yet the good is not to be lost sight of, for they will be rewarded for the good they have done. And so we learn that God has provided a place for these and though they have to suffer in hell, yet hell is to give up its dead and if found worthy they shall occupy "the glory of the stars."

Now all this indicates that God is a God of love, and while those who have lived here below in sin, and have gone almost to the end in iniquity, for that iniquity they must suffer, both in this world and in the world to come, and they may go down to the very depths of suffering, but when they have paid the uttermost farthing they will be relieved of that suffering and brought up to a condition of happiness just in proportion as they deserve. It is the great object of the Almighty to save all mankind; Christ is called the Savior of all men especially of them that believe. That is, there is an especial salvation for those that believe, while there is a general or a common salvation for those who fail to live up to a high degree of life, or are only partially good, they will, therefore, receive but a partial reward. But this one truth should always be borne in mind, that for whatever sin a man commits and does not repent of, does not reform, there must be punishment attached to that sin, whether he is in the church or out of it; wherever he is, unless that sin is re-

pented of, there is punishment attached thereto.

I read in God's word a statement like this: "And I saw the dead small and great stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of these things which were written in the books, according to their works." And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them, and they were judged every man according to their works"—Rev. 20: 12, 13. Now this shows that the earth and sea and even hell are to give up the dead which are in them and after they have given them up, that the dead are to be judged, every man according to their works, and death and hell were cast into the lake of fire which is the second death. Now this closing verse, "And whosoever was not found written in the book of life was cast into the fire," shows that some of those that were redeemed from hell or which the sea gave up, some of those names must have been written in the book of life, and it was for the purpose of judging men according to their works that they were delivered. If their names were written in the book of life there must have been sometime when they were recorded, and we believe that when a man obeys the gospel in this world or in the world to come, his name is written in the book of life and all those who are not thus recorded in the book of life, they, it is stated, are cast into the lake of fire; this is called the second death.

Now the word teaches us that there are some men who are called the sons of perdition that cannot be redeemed or forgiven in this world nor in the world to come. Those are to remain filthy still when the last judgment has been reached, and the end is come and some are still filthy, the command will go out then, "Let them remain filthy still," and the second death is passed upon them, and these are they who have received the Holy Ghost, who have tasted the powers of the world to come and have afterwards fallen away as recorded in Heb. 6: 4-6. These are those who pass into the second death. There will be a few of this class but what becomes of them I do not know, it has never been revealed but of all the rest the promise is they shall be redeemed in the due time of the Lord.

There will be some resurrected whose resurrection shall be a resurrection of shame and everlasting contempt because they might have been raised in the glorious resurrection, but because they have transgressed God's law, have refused to be obedient, and have lived in iniquity and sin; their condition, I believe, will always be a condition of reproach, the same as the man

who only reforms after he has been sent to the penitentiary, the fact of his having gone to the penitentiary is an everlasting disgrace upon him, and although he may live a virtuous life thereafter, that name will always be a reproach, and so it will be with those who will enter this eternal punishment, while they may be redeemed from the suffering, their resurrection will be a resurrection of shame and everlasting contempt, but God will relieve them from suffering and give them a degree of happiness commensurate with their works.

The final end of all will be in accordance with what John saw when he said he saw every creature which was in heaven, and on earth, and under the earth, and such as are in the sea heard I saying, "Blessing and honor and glory and power be unto Him that sitteth upon the throne and unto the Lamb forever and ever." Thus every knee shall bow to Christ and every soul shall confess that his judgments are just. Thus the statement is made plainly and distinctly, whether we believe it or not, that the time will come when every creature which is in heaven and on earth and under the earth and such as are in the sea will cry out, "Blessing and honor, glory and power be unto him that sitteth upon the throne and unto the Lamb forever and ever." Now this indicates to me that this God we worship is the true God because he manifests a Father's love and while the wicked are punished according to their wickedness, those who are faithful and true to the laws that should govern them, He raises to honor and glory, and they become the very highest of all. He promises them that they shall become His sons and His daughters and the promise is that they shall be equal with Him in honor and glory in the kingdom of our God. Thus the principle for eternal judgment is one for which we can thank God that He has revealed it in these latter days, for it answers the question that has so often been asked, "Can a mother be happy in heaven if she knows that her child is in hell?" Can a father enjoy the society of the blessed if he knows that his son is in this place of torment? If we know that God has placed that child in the very best condition to develop and to burn out of it, so to speak, those elements that make it a thing of suffering, then we can feel to praise God that He has dealt thus with our child, and while we may have failed in our efforts to make it a child of God, yet God in his infinite mercy has provided a means by which it shall be brought into the very highest condition possible according to his law, and thus it may be possible for one to be happy among the society of the blessed in knowing that their offspring is being operated upon by God's power, and God's work, in

bringing it up to the very highest condition rather than leaving it to perish in sin, there always to remain in a condition of suffering and pain that it brought upon itself.

In every way we look at it, it is reasonable, according to justice, God being a God of love, the Father of us all. And I trust that as we learn these principles that shall beget within us a spirit of love so that our works shall be prompted by love and not through fear, that all we do and say, all of our actions shall be prompted by the spirit of love that he has shown himself worthy of, because he has revealed himself to be unto us a Father and a God of love.

May God help us to abide faithful, in my prayer in Jesus name, Amen.

In a recent number of Farm and Fire-side was published the result of a chemical investigation of fifteen articles of canned food in common use by the public generally:

Poison in Canned Fruit.

Twenty-three samples were analyzed as follows: Canned pumpkin, four; tomatoes, peas, blackberries, salmon, and pineapple, two each; Hubbard squash, mushroom, blueberries, pears, cherries, baked sweet potatoes, string beans, peaches and condensed milk, one each. The analyses were conducted by Prof. H. A. Weber, of the Ohio State University, and the report is elaborate and full. No pains were taken to procure old samples, but the samples were purchased in open market, at random. It was found that twenty-two of the twenty-three samples analyzed were more or less contaminated with salts of tin. The single exception was condensed milk of the Gail Borden brand. The samples analyzed came from several of the states of Union and three from other countries, as follows: One came from New Brunswick, two from France, six from Maryland, four each from Ohio and New York, one from each of the states Michigan, California, Virginia, Tennessee, Oregon and Washington.

Consequently, the result of the analyses may be said to apply impartially to the great bulk of canned goods on the general market.

Dioxide of tin was found in every sample except the condensed milk, in the proportion from three tenths of a grain to four and two tenths grain to the pound of fruit or other contents; and every can, except the milk-can, was more or less eroded on the inner surface. "In most cases," says the report, "the amount of tin salts present was so large that there can be no doubt of danger to health from the consumption of the food; especially if several kinds are consumed at the same meal."

May not this be one reason why the Lord in the Word of Wisdom advises the use of every fruit in the season thereof? At any rate we would suggest the exercise of wisdom in using glass instead of tin cans.

Read our splendid offer in another column. Sample copies sent free to those desiring to get up clubs.

In this issue will be found an article from the pen of Bro. C. A. Parkin of San Francisco, which is worthy your careful perusal.

ZION'S ENSIGN.

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

LOCAL NEWS.

Bro. A. White of Clinton, who has been spending a few days in Independence on business returned home Wednesday.

Five were added to the Independence branch Monday by letter.

Sister F. G. Pitt has gone to Chicago with the hope that the change will improve her health.

Bro. Joseph Luff started for Utah, his mission field, on Friday.

Bro. Roderick May has been appointed Bishop's Agent for Independence, Kansas City and Armstrong branches and vicinity.

The weather still continues very dry. Rain is very much needed, stock water is getting scarce and fall wheat is dying out.

Elder Joseph Luff preached both morning and evening at the Saints church on Sunday.

Bro. I. N. White, of Clinton, Mo., made Independence a short business visit on last Saturday returning home on Sunday morning.

Elder R. Etzenhouser preached at Lee's Summit on Sunday morning and Elder A. H. Parsons in the evening to fair audiences.

At the regular business meeting on last Monday evening, the branch officers were sustained for the ensuing six months. Bro. W. N. Robinson was added to the committee on church building and Bro. R. May was endorsed as bishop's agent.

Nine were added to the branch on last Sunday by baptism.

LAMONI ITEMS.

This place is steadily improving and bids fair to become of considerable importance. About twenty buildings have been erected during the season and carpenters have found good employment. Messrs. Fowler & Jacobs, (contractors), have erected several dwelling houses of an ornamental class, two of which, Mrs. E. Dudley's and Mrs. Minnie Anderson's are quite attractive features in their locality.

The new annex to the Herald building doubles its capacity; furnishing spacious rooms for the editorial staff, bishop, church secretary and recorder, business manager and mailing room. The bindery under the supervision of Mr. J. W. Appleby from Chicago is now in operation and is turning out a satisfactory class of work. Everything about the establishment is neat and orderly; indeed, it is as a whole, one of the most important enterprises in the state.

There has been one death from diphtheria (so pronounced by the physicians) and as a measure of precaution the public and Sunday schools have been suspended until further notice.

On last Saturday afternoon Bro. Stebbins and myself drove to Lono Rock fourteen miles south-west from here. Bro Stebbins preached in the Rainy school house Sunday forenoon on baptism; in the afternoon he baptized Mrs. Hannah M. Marshall, Miss Elizabeth E. Johnston and Miss Leona Sandage. In the evening he preached on the sings of the times, making reference to Joseph the Seer, which I supplemented by my personal knowledge of him as a

man of God; making such reference to his life work as the lateness of the hour permitted. We had an attentive audience of a about one hundred and fifty persons. It is evident that quite a spirit of enquiry has obtained throughout that section.

At Allendale on the 11th of this month Bro. Stebbins baptized seven persons. The work generally, from the accounts that reach us, is assuming important proportions; so "Thrust in your sickles and reap."

On Sunday three were baptized in Lamoni, viz: Alvin Stafford by A. S. Cochran, and Ansel Young and Walter Robinson by E. J. Robinson.

We are having delightful weather (presumably our Indian summer) and the finishing touches are being hurried on buildings while the weather permits.

Bro. Alexander H. Smith arrived on Saturday from Salt Lake City, bringing the body of his grandson. Funeral services were held Sunday morning in the Saints' chapel; sermon by Bishop E. L. Kelley.

Wishing the Ensign the success that it so well deserves, I remain, Oct. 26th E. L. PAGE.

LOWRY CITY ITEMS.

Rain is needed in this part of the country. Stock is suffering on account of the scarcity of water.

Elder P. W. Premo preached an excellent discourse at High Hill school house Sunday at 11 a. m. the best of order prevailed.

The late Reunion at Lowry City is being much talked of and most every one speaks well of it, and of the seeds that have been sown through this country. We are looking in every meeting to gather some of the fruit.

Bro P. W. Premo and family start in a few days for the western part of Nebraska. We are sorry to have them leave us but our loss we feel will be gain to others.

Bro S. Maceue and family from Dade county have settled in Lowry City for the present, they are looking up a location. He wants a small farm.

Our Saints meeting Sunday was a spiritual one, the gift of tongues and the interpretation was given and it was a power of strength and encouragement to the Saints of this branch.

There were between twenty-five and thirty Saints and friends gathered at Bro. P. W. Premo's Monday night, and the bounties of this life were taken from their baskets and spread on the table and all partook of them, and a good time was enjoyed. At the close a nice purse was raised and handed to Bro. Premo to assist him on his journey, Northward.

Bro. I. N. White of Clinton Mo. is in Lowry City. Hope we can get a preach out of him while here.

Business is on a boom here this week, farmers are busy hauling in their grain.

REX.

DENVIER ITEMS

The meetings at Brighton were kept up for a week by Bro. Duncan. The attendance was good and there seemed to be quite an interest but the attendance has fallen off till the congregations on Sunday the 25th were very small.

On the 10th Bro. Shupe and Schmutz undertook to find the school house north of town, to fill the appointment that had been announced, but got on the wrong track and did not find the school house. Quite a large congregation was there to meet us but the preachers did not arrive that night. The following day Elders Kemp and Duncan went out and explained matters and made an appointment for that evening and the two evenings following, congregations were fair sized.

Appointments are out for the first four nights of this week. Friday night is business meeting and Saturday night is meeting for the purpose of organizing a Literary exchange.

The preaching in Euclid Hall Sunday was by Elder Kemp in the forenoon and Elder Shupe in the evening, two were added to the branch by letter.

The Elders were called upon the past week to visit and administer to a lady, a member of the Congregational church, she is very low with consumption. She desired the ministers of the Congregational and Baptist church to come and administer to her as directed by the Apostle James, but they told her they could do nothing for her and advised her to prepare for death, but when she heard of us and that we believed in the blessings following the believers, she was very anxious that the Elders should call on her, which they did and administered to her and she got relief. We hope to see her far enough recovered to obey the truth.

The Saints are rejoicing over the news the Herald brought last week pertaining to the action of the Reunion committee in the tent matter, in remitting the debt of \$50 against the Denver Saints for the gospel tent. They have indeed rendered us a great kindness and we can only say may the Lord reward them. Had times been as good in Denver as a year ago and had we been able to carry out the plan with the tent that was intended, we could without doubt have met the obligation long ago but the best laid plans go astray sometimes. May God bless those that responded so nobly in paying for the new tent.

We hope to be able in our next to report some additions by baptism.

Mr. Braman is expecting to pay Independence a visit in the near future.

S.

CLINTON ITEMS.

Those of the Saints who attended the Lowry City reunion, are still feasting on the good things received there.

Four were added to the Clinton branch from those who were baptized at the Lowry City reunion.

Sister Gracie Flower, of Independence, Mo., spent a few days with the Clinton Saints on her way home from the reunion.

Sister M. A. Christie, of Rogers, Ark., is visiting with the Clinton folks, and working up the interest of the Automatic cooker, an invention much needed for the "haudy housewife." We wish her success.

There is more building and improvement going on in Clinton now than there has been for years before. Clinton has three potteries, three large flouring mills, one

machine shop, three mills for grinding corn and chop feed, a new city hall almost finished and has voted for a new court house to cost fifty thousand dollars. There is not a town in south-west Missouri that has a more promising future than Clinton.

Bro. A. and D. C. White, of Clinton are in the dry goods and grocery business, Bro. D. C. White has been manager of the business the last seven years. They have one among the best trades in the city, Bro. A. White is giving his time in the ministry and they desire to sell their stock of merchandise so Bro. D. C. White can also give his time, or the most of it in the interest of the gospel work, should there be any brethren or friends wanting to go into business in the above line, write these brethren, for this is certainly a splendid opening for some one. Location is good, rent reasonable and a good trade.

Preaching was held at the house of Bro. Hord last Friday, Saturday and Sunday nights, interest very good. Bro. I. N. and D. C. White doing the preaching.

Saints meeting is to be held next Sunday at 2:30 p. m. at the house of Bro. I. J. Bradshaw and preaching in the evening at Bro. Hord's.

Bro. S. J. Harding and wife went to Lowry City last Saturday, he thinks some of accepting a position as clerk in a store there. We will regret much to lose him.

Bro. W. H. Hamilton, of Lee's Summit, Mo., has located in Clinton and there is room for a hundred more Latter Day Saint families here.

The "old lady" Scarelliff, of Holden, Mo., came down yesterday and is staying with Sr. A. White.

DAVID.

KANSAS CITY ITEMS.

Bro. Alfred White addressed the Saints Sunday morning on tithing.

Our afternoon prayer meeting was well attended. The Spirit was present in power and we went away strengthened. A young brother, one of the fruits of the Sabbath School was confirmed by Elders St. Clair and White. Several sick were administered to. Bro. J. Tankard is getting better.

Bro. A. White occupied the Saint's church at night. Bro. G. Edwards and A. Allen addressed an interesting audience at the Frey school house Sunday night.

F. K.

RICH HILL ITEMS.

Elder J. H. Wells of Knob Noster, Mo., stopped off last Saturday evening on his way home from the reunion, which he says was a grand success, but only a foretaste of what is to follow in the years to come. Judging from the two sermons delivered here by him on Sunday at 11 a. m. and 7:30 p. m. he must have received a goodly portion of the Comforter that brought things to his memory. He cuts to the line letting the chips fall where they will. Come again Bro. Wells, everybody was well pleased and hunger for more.

Bro. Charles Walker and Alma Walker, and Mrs. Walker, Chapman, Sharrook, Mary Dolor, Daisy Perroll and Bro. C. O. Christensen have returned from the reunion.

Sr. Long of whom we made mention last week is on the way to recovery.

Who will plaster our church at once for the least money, only first class work wanted.

Sister Mattie Sharrook has not had the asthma since being administered to at the reunion, O how glad we are that we know there is a God in Israel.

The young Saints prayer meetings are quite well attended and a good spirit prevails. We have some noble Latter Day Saints among the young in our branch.

Our prayer and testimony meeting last Sunday was an enjoyable time. Some strong testimonies were borne. Yes, God's work is onward.

Everybody loves the Ensign who take it, and surely we could not see how anybody could help liking it. It is always full of good wholesome news. Some of the sermons are worth many times more than the subscription price.

J. C. G.

A TRACT FUND.

Finding that some of the sermons published in the ENSIGN are in great demand and not considering it expedient to reproduce them in the ENSIGN we have concluded to start a tract fund for the purpose of reproducing them in pamphlet form, for the use of those who desire to distribute them among enquirers after the truth. The tracts will be in pages about 5 by 8 inches, a very convenient size, and will cost about 5 cents for each eight pages and proportionally less for large ones and will be printed on good paper in good readable type such as is used on the ENSIGN. Parties desiring to help spread the truth can send in such amounts as they desire which will be placed in the tract fund and credited to their account, and as tracts are printed they can order the tract desired which will be charged against their account at the cost price of the tract.

We now have "Evidences of the Divinity of the Book of Mormon," by E. L. Kelley, "The Resurrection," by J. J. Cornish, "A Marvelous work and a Wonder," by Joseph Luff, "False Prophets," by W. T. Bozarth, "Repentance," by T. W. Smith and others which would make excellent tracts.

We will commence the publication of these tracts as soon as we receive a sufficient amount to begin with.

Questions and Answers.

Ques. Is the government of the church a theocratical government?

Ans. See article on this subject in another column

Q. If baptized believers to-day do not receive the Holy Ghost when they have hands laid on them for the reception of the Holy Ghost, Why not?

A. We know of no reason other than that which prevented the reception of the Holy Ghost 1800 years ago. Simon the sorcerer seems to have been one of this number, Acts 8:23; John 22:22 and Luke 24:40 indicates that disciples did not receive the Holy Ghost at the very time they were administered to for that purpose, but they had to wait till the day of Pentecost.

Letter from Elder D. E. Tucker.

DEAR ENSIGN:—Having seen nothing in your valuable columns from this important field I will point you a few words that your readers may know the missionaries in this field are not altogether dead.

I call this an important field because the clouds of darkness have been hanging over it so long and the work has been in a manner dead until the people have fallen asleep, thinking that all is well and that "Mormonism" as they call it, is forever buried, but it seems to me that I can see in the far western horizon of the field a little glimmering light which betokens that "a little fire is kindled" and if the two missionaries continue to blow steadily and faithfully, it may prove beneficial to both Saint and sinner, for as the weather is getting a little cool both need a little warning.

Bro. Ware is in the southern part of the field trying to kindle the old coals while I am here in the little town of Ludlow trying to tell the people what to do to be saved. I came here in July and made arrangements with Elder Cople of the Christian faith to preach in their church. I told him I would write him and let him know when I would come, as he said he thought I would have a larger audience later. So I wrote him I would be here Oct. 16. He replied to my letter by saying it would be all right, but after awhile some of the members told him they heard I was a Latter Day Saint and they didn't want me to preach in the church, so he wrote me again directing to Hardens, Mo., and I failed to receive his letter, so I came as per appointment and found a home at his house for I rushed right in. He went out and advertised the meeting and I had an audience of about fifty.

I have spoken three times in the church to fair sized audiences, but some of the sisters objected to my occupying longer, so after meeting was dismissed last evening, Mr. Cople came to me and told me his son said I could come over and preach in the hall, which was already seated, so I walked to the door and announced meeting in the hall. I may remain for a week if all goes well.

I sold two Voice of Warnings and Mr. Cople told me one man said to him, "I like that preaching" and that (Mr. Cople) replied "I do too." Mr. Cople is eighty-two years old, he took two brethren home with him who preached here ten or more years ago, when all others left them standing on the doorsteps. "So on we glide, oh! life of joy, what pleasure has a Saint of God."

Ludlow, Mo. Oct. 18th, 1891.

Letter from Gouse Creek, W. V.

EDITOR ENSIGN:—Our Reunion held the 12th and 13th of September was a spiritual feast for the Saints in this part of the moral vineyard. Much good was done in the way of removing prejudice as the people in this section are beginning to recognize us as Christians and many are investigating our doctrine. I believe that many will obey the commandments of our heavenly Father in the near future at this place.

The work in this (the South Eastern Ohio and West Va.) district is

moving right along in spite of the opposition, and prejudice is on the retreat. We have a corps of faithful workers in this district under command of Bro. G. T. Griffiths, among whom are Brn: T. Mathews, J. T. Goodrich, D. L. Shinn, James Moler, T. W. Williams, H. E. Moler and others that are constantly engaged in the work of the ministry, yet there is room for as many more as the district is large and there are many calls for preaching.

Truly the harvest is great and the laborers few.

In bonds, B. B.

October 20th.

Letter from Elder J. H. Wells.

DEAR ENSIGN:—I left camp at Lowry City and went home with Bro. and Sr. Gee. The first night we stayed with their son-in-law, a Mr. Bailey, a thrifty and energetic farmer. From there on Tuesday we went to Schell City where I visited my niece, a teacher in the public school, and called on Saints and friends. Next went to Walker where I visited relatives and made some friends but did not preach as the Methodists were holding a protracted meeting.

I made the acquaintance of the Methodist minister but could not get very close to him as he held a big pipe in his mouth and showed his teeth occasionally.

From Walker went to Nevada and visited friends and relatives. The Presbyterians have a church there, they do not use it and I think it could be secured.

I came here on Saturday evening and preached twice yesterday (Sunday) to fair congregations and good interest. I met a number of splendid Saints and some old friends who are not of our faith whom I had not seen for twenty-nine years. They attended the 11 o'clock services and I took dinner with them. Their name is Stover.

I go into the country eight or ten miles to-day to visit some friends. I received word last night that there is a school house there awaiting my arrival. This is a trip I have desired to take ever since I have been in the church. The sun shines brightly, all nature seems alive while the Spirit seems to say "Sow the seed in the morning," etc.

My stay here will be short as duty calls me home.

In bonds, J. H. WELLS.

ROCK HILL, Mo., Oct. 20th, 1891.

Letter from Alonzo Peterson.

DEAR ENSIGN:—The truth has come to light in Wier City to a few but there are hundreds who will not hear the truth. About three months ago my wife commenced going to hear Bro. D. S. Crawley preach. She wanted me to go but I said, what do I want to go and hear that old Mormon for. She insisted on my going and I went. The first sermon I got interested, and the next Sunday my wife was baptized and the next Tuesday I followed her example and thank God that I am not ashamed I did either, for I have gone to church all my life and this is the only church I have heard preach the truth, so I am a happy Saint now with my family, and my prayer is that I always may live so, and raise my family up in the true faith. It is my whole desire. I ask an interest in all the Saints prayers.

WIER, KS. Oct. 13, 1891.

Letter from Gibson, New Mexico.

EDITOR ENSIGN:—A few weeks ago we informed you of our arrival in this place, Bro. Bailey and the writer were the only Latter Day Saints here then. We have been working some among the people, have given away a good many tracts, our object being to bring them to the knowledge of the truth as it is in Jesus.

The number of the Saints was increased here this week to six, Brn. Thomas and D. W. Davis with their families came here from Carbon, Wyoming, and we expect some more in the near future.

We have organized a weekly prayer meeting already, have met once and had a good time.

Send us fifty copies of the ENSIGN of this week if you have them. We want the sermon by Bro. Luff on the subject, "A peculiar people." Send the bill and we will pay for him.

In bonds, D. F. RICHARDS.

Oct., 19, 1891.

THE CHURCH OF JESUS CHRIST.

Is it a Theocracy, or a Democracy, or a Republic?

To answer these questions correctly, it is necessary for us to inquire what is meant by each of these terms? A "Theocracy" is defined to be the "Government of a state by the immediate direction of God; or a state thus governed."

A "Democracy" is said to be a "Government by the people; a form of government in which the supreme power is lodged in the hands of the people collectively, or in which the people exercise the powers of legislation." A "Republic" is a form of government, or "A Commonwealth; a state in which the exercise of the sovereign power is lodged in representatives elected by the people."

What then is the Church of Jesus Christ? It is evidently a theocracy, inasmuch as the laws which govern it have come directly from God. Jesus affirmed that the words or the doctrine which he preached were given him of the Father, and that he spake not of himself. He says, "I came down from heaven not to do mine own will, but the will of him that sent me." So whatever commandments he gave the church, or whatever laws he appointed the church to observe embodied the will of God the Father. There was no law given by him which was to be submitted to the members of the church for their approval before they were to be enforced by the officers of the church. The Israelites who were many centuries under a theocracy were after the reading of the laws and statutes and commandments of God by Moses, requested to say Amen, the word of God was "Let all the people say Amen;" not that they could say "Amen," or "We do not agree," as they pleased.

In the Church of Jesus Christ of to-day the laws that govern the church are received from God. The elders of the church were required in February, 1831, to gather together to receive what the Lord called, "My law." And the elders were commanded to see that this law or the law of God was "kept," that is, they were to execute the law. The Lord said also that "He that saith he receiveth my law, and

doeth it not, the same is not my disciple; but shall be cast out from among you." There was no vote of the church called to see whether it would receive the law or not. For if there had been a vote called on the question of the acceptance or the rejection of the law, and the church as a body had voted to reject the law, they would by that act have voted themselves out of the church, for in rejecting God's law they would have rejected him, and in return would have been rejected by him as his church, or people; they would not have been his "disciples" longer. The church may vote to accept a revelation for what it purports to be, i. e., a revelation from God, and by this act, place itself under the law voluntarily, but God has never yet given the church, the privilege of rejecting any revelation of his, if it did not suit their wishes, or judgment. The Lord has never said, nor even intimated that no commandment or law of his, should be considered in force and binding until it was ratified by the church.

It may be said that Joseph the Martyr, taught that the revelations coming through him should be examined by the several quorums, to see whether they "would run against a snag," as he called it. But this was merely for the purpose of testing the divinity of the revelation, or to judge whether it was of God or of man only. This was a wise precaution. But suppose the divinity of the revelation was unquestionable, as the "ten commandments" were, that is, the circumstances attending, or surrounding the giving of the revelation were as unmistakably divine, as those that were connected with the giving of the decalogue, would the Lord permit the revelation to be subject to criticism as to its divine character? But after the revelation had been proven to be divine, has God ever called upon the church in quorum capacity, or a General conference, to decide by vote whether it would agree to be governed by the revelation, or not. It may be said by some that "All things are to be done by common consent in the church." Yes, this is true of such measures as may be devised in the wisdom of men, for there are measures that may be adopted by the body designed for the proper execution of laws given by revelation, and beside there are rules and regulations that come under the head of "church business," for the "elders are to meet in conference every three months, or from time to time and are to transact whatever church business there is necessary to be done at the time."

Such work as may be transacted by the church as a body, or were every member has a right to a voice and a vote, is done by "common consent." In such matters the church would be democratic. But there is a work to be done by the "elders," and as these elders are elected or chosen by the church, i. e., the several branches, they are in fact the representatives of the branches, and when assembled in the district conferences when satisfied by due examination, that the word spoken is what it purports to be, viz., "The word of the Lord," it so declares by vote; but that vote does not make the revelation the word of the Lord; the church simply commits itself by its vote to the confession that God has spoken and what fol-

lows then? Simply implicit obedience to the word of the Lord, so far then is the government of the church theocratic. Instead of permitting the church to do as it pleases in regard to what he has said by way of commandment, he not only has threatened severe penalties for disobedience, but he has punished the church by suffering it to be afflicted by its enemies, and driven from city to city, etc., and calamities of different kinds have come upon it because of its disobedience. The commands of God have been always in this form, "Thou shalt" do thus and so, but never "Thou mayest if thou wilt, and I will be satisfied." The great majority of the laws that govern the church are given after the preface, "Thus saith the Lord your God." The men who are to see that the law of God is kept, are appointed by the Lord; and as far as such laws are concerned and the executors of the laws are concerned the government is plainly theocratic. But at the same time God has said, that his people may bring to pass much righteousness of their own will or power, and they are exhorted to do this, therefore the church may establish rules and regulations to govern the church in matters concerning which the Lord has not seen proper or necessary to speak upon, these rules, etc., if adopted by the vote of the whole church in any way that all could vote upon the matter, would be as far as they formed part of the government of the church make it that far "democratic."

All of these ideas may be enlarged upon, but the conclusion that seems to be legitimate from the promises is that the government of the church of Jesus Christ is positively democratic, comparatively republic and superlatively theocratic, or a democratic, republican theocracy. T. W. S.

DECATUR DISTRICT CONFERENCE.

Conference convened at Redding, Ringold county, Iowa, Oct. 17th and 18th, 1891; H. A. Stebbins president, H. R. Harder acted as clerk pro tem.

Branch Reports.—Little River 119, 2 baptized; Greenville 38, 6 baptized; Leon 38, 2 received; Allendale 92, 7 baptized, 2 received, 5 removed; Lone Rock 71, 6 baptized; Centerville 18, no change; Lucas 200, 1 removed; Wirt not reported; Lamoni 772, 24 baptized, 16 received, 2 died. The spiritual condition of this branch is good. The Sunday School is making excellent progress, while Sr. M. Walker is indefatigable in her efforts to raise the standard of excellence among the scholars, in which she is ably seconded by an efficient corps of teachers. J. R. Lambert, minister in charge of Iowa, reported his labors and gave some good counsel and instruction.

Elder H. A. Stebbins exhorted the visiting officers of the various branches to be faithful in the performance of their duties, as much responsibility devolved upon them in nourishing and feeding the flock of God. After reporting his labors in nine out of the ten branches, he offered his resignation; stating that his duties as Church Secretary and Recorder required more and more of his time and that his health had failed much during the past year, therefore feeling that he could not consistently with his increasing duties continue as president of the district, he asked to be released and that some one be appointed to preside in his stead. The request was granted and Bro. William Anderson of Lamoni was elected to preside over the district. A vote of thanks was tendered Bro. Stebbins for his faithful services during eight years continued presidency.

THE GOSPEL...

CHAS. A. PARRIN, SAN FRANCISCO, CAL.

"Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."—2 Tim. 1:9, 10.

In the above quotation are unfolded to our view some very important facts. It is stated that we are called "Not according to our works but according to His purpose and grace." The argument is made by some that this text proves that works are necessary unto salvation, but it seems to me that that was not the meaning intended, but on the contrary, because the apostle says, "Hath saved us, and called us with a holy calling, not according to our works (purpose or plan) but according to His own purpose and grace. That is to say, that we had nothing to do with framing or arranging the plan, but that it is His own, and entirely so, and further, that it was planned before the world began, and it was given us in Christ Jesus. In other words, God arranged a plan "before the world began" that all who accepted of Christ Jesus should be saved. Yes, says the objector, that is our position. But let us see, how are we to believe in Christ, simply that He is the redeemer and nothing more? He did not teach that. "After John was put in prison Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, repent ye and believe the gospel." Then, here is more, we are to repent, which is more than sorrow for sin, "for godly sorrow leadeth to repentance," and the Scriptures inform us that repentance is "Ceasing to do evil and learning to do well." We read, "But is now made manifest." What is made manifest? Why, that it is not according to his own purpose; that is what was made manifest by the appearing of Jesus Christ, also that he had abolished death and brought life and immortality to light through the gospel. That was why He commanded men to believe the gospel, because life and immortality was brought to light (view) through the gospel.

The question will naturally arise as to what is the gospel. Paul tells us in Rom. 1:16, that it is "The power of God unto salvation." Here then, is brought to view the fact, that the gospel has the power to save, because it is the power of God, or the power of God is one of its parts. The same writer also tells us, "I marvel that ye are so soon removed * * * from Christ unto another gospel, which is not another, but there be some that

trouble you, and would pervert the gospel of Christ. But 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." Here it is clearly shown that God never intended to save the human family but in one way, His own way.

Paul "marvelled" because any one could be made to receive any thing else as the gospel, or for the gospel, because it was so different from any of the theories of men. Said he, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost and in much assurance."—1st Thes. 1:5. Some one must have been trying to make them believe that the gospel did consist of the word only, or Paul would have had no need to make that statement. Some of the teachers of his time must have been trying to convince them that God would not speak to man any more, as some do now, and thus deny one of the parts of the gospel. Some try to make us believe now that the canon of scripture is full, and that God will not speak to his children any more. Who canonized the Scriptures? The Catholics. And they have nine books more than the King James translation, which are just as much the word of God as any, hence we see, that the Protestants who claim to have the canon of Scripture are wanting even in that and have not all the word of God which has been written. Besides we find there are other books which the King James translation speaks of, which we have not got, that are just as much the word of God as any, so if their claims were true they would still be wanting. But Paul said the gospel which he preached did not consist of the word only, but also in power, which means authority. We read, "And he said unto them: Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day. * * * And repentance and remission of sins should be preached in his name, [authority, power] among all nations, beginning at Jerusalem. * * * And behold I send the promise of my Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke 24:46-49.

Notwithstanding all the apostles had seen and heard, the Lord told them to wait until they were endued with power from on high. I mention this to show how particular the Lord was about how his work should be done. Then said Jesus to them again, "Peace be unto you; as my Father hath sent me, so send I you." And when he had said this, he breathed on them and saith unto them, "Receive ye the Holy Ghost. Whosoever sins ye remit they are remitted unto them and whosoever sins ye retain they are retained."—John 20:21-23. Now, we do not

for one moment suppose that Jesus gave his ministry power to exercise an arbitrary rule, no, not by any means; but so long as they acted within the scope of that authority their acts were binding. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit and that your fruit should remain, that whatsoever ye shall ask the Father in my name he may give it you."—John 15:16.

Unto what power did he ordain them? "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure disease, and sent them to preach the kingdom of God and to heal the sick."—Luke 9:1, 2. "And said unto them, he that receiveth you receiveth me, and he that receiveth me receiveth him that sent me."—Matt. 10:40. This was the commission, and authority, and power which the apostle had. Well might Paul say, "Our gospel came not unto you in word only but also in power." But we have only two parts of the gospel so far and it consists of four elementary parts, namely: Word, power, Holy Ghost and much assurance. These are parts of the gospel; take any part away and you destroy the system. You might as well tell a boy you will teach him arithmetic by teaching him to simply add numbers, as to tell a man you will teach him the gospel of our Lord and Savior Jesus Christ, and tell him that authority or power and the Holy Ghost and much assurance are no longer needed.

It is the strangest thing to me, that men will contend that there is no need of authority in the things of God, when men cannot do anything without authority one for another. If the United States sends an ambassador to England, the first thing he will have to do is to present his credentials. Paul said, "Now are we ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God."—2 Cor. 5:20. In Christ's stead? exactly so; just as you would act in my stead if I gave you power of attorney to sign my name. If you signed my name of your own accord it would be forgery and a crime. Can men act for Christ unless he gives them the right? "And no man taketh this honor unto himself, but he that is called of God as was Aaron."—Heb. 5:4. Certainly not, no man can act in Christ's stead unless he is given the right so to do, hence we find the second element of the gospel is necessary.

CONTINUED

As the long winter evenings approach you will have much time for reading, send for the ENSIGN and get a good sermon and much other good reading every week.

Send for sample copies.

A UPHOLD OFFER.

We are desirous of increasing our already large subscription list by January 1st, 1892, and in order to partially remunerate some of our many friends who are assisting us in this direction we make the following splendid offer:

The person sending in the largest list of paid yearly subscriptions before January 1st, 1892, will receive an elegantly finished, six drawer, antique-oak Domestic or Standard Sewing Machine, direct from the factory, value \$70.

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Fifth Prize.—Baneroff's History of Utah, just out, an elegant work.

Sixth Prize.—A year's subscription of Saints Herald, \$2.

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Eighth Prize.—Presidency and Priesthood, by Elder W. H. Kelley, \$1.25.

Ninth Prize.—Bible Synopsis by Elder J. J. Cornish, \$1.25

Tenth Prize.—A year's subscription to Zion's Ensign, \$1.00.

Eleventh Prize.—Spiritual Gifts and Seer of Palmyra by Elder M. H. Bond, 60 cents.

Twelfth Prize.—A Manual of the Priesthood by Elder Charles Derry, 25 cents.

These prizes are offered for new subscribers, those who are not now taking the ENSIGN. Two six month or four three month subscriptions will be counted as one yearly subscription. Begin getting up your list at once and send them in as fast as you get them. We will keep an account of all lists sent in.

ENSIGN PUBLISHING CO.

The condition of some parts of our world, notably Russia, does not present a very pleasant picture when contrasted with our own land of plenty. The latest reports intensify the horrors of famine in that empire, which produces annually, among other crops, nearly two hundred million bushels of wheat. In many of the provinces of Russia people are wandering from town to town in a starving condition. It is said that fifty-five thousand passed through the city of Tiumen alone. The price of bread has gone up in cities far removed from the famine-stricken districts. Gaunt, hollow-eyed women offer their services as wet nurses in order to get something to eat. The papers, until recently, were forbidden to speak of the famine; but that order has been removed.

The Novosti says that famine prevails in thirteen different governments, or provinces, and that fourteen million persons are in urgent need of succor. And the worst tale of all is that money which the imperial treasury set apart for the starving people was stolen by officials before it reached the sufferers, or had procured for them the needs of life. There are many poor around us. May God help us, while we enjoy his blessings temporarily, to open our hands toward our brothers and sisters in need.—Signs of the Times.

Fault-Finders.

There are some people—even young folks at times—who are always picking holes and finding flaws in everything and everybody, and hinting how much better they could have done this or that. There was a man once who said he did not think much of Shakespeare's genius, and remarked, "I could have written the same sort of thing myself, if I had a mind to." "Yes," was the quiet reply, if you had a mind to do it." Some people seem to think it very clever to admire nothing and to enjoy nothing, whereas it is a sure sign of poverty of taste and character I dare say you know that tale (brightly written in verse) of the fault finder who was looking in the shop of a naturalist, and called the man out, to tell him he had stuffed an owl very badly, and to explain how very differently it should have been done. While he was finding fault with the bird, and declaring it had been stuffed so as to look quite unnatural, the owl turned its head and winked at the fault-finder—for it was a live one! Do not be too ready to pick flaws in the work of others. Are you quite sure you could have done it as well yourself?

A Little Girl's Compliment.

The accuracy with which children judge character is well illustrated in the following anecdote:

One wet, foggy, muddy day, a little girl was standing on one side of the street, in London, waiting for an opportunity to cross over. Those who have seen London streets on such a day, with their wet and mud, and have watched the rush of cabs, hansoms, omnibuses and carriages, will not wonder that a little girl should be afraid to try to make her way through such a Babel as that. So she walked up and down, and looked into the faces of those who passed by. Some looked careless, some harsh, some were in haste; and she did not find the one she sought until at length an aged man, rather tall and spare, and of grave yet kindly aspect, came walking down the street. Looking in his face, she seemed to see in him the one for whom she had been waiting, and she went up to him and whispered timidly, "Please, sir, will you help me over?"

The old man saw the little girl safely across the street; and when he afterwards told the story he said: "That little girl's trust is one of the greatest compliments I ever had in my life."

That man was the great and good Lord Shaftesbury. He received honors at the hands of a mighty nation; he was complimented with the freedom of the greatest city on the globe; he received the honors conferred by royalty; but the greatest compliment he ever had in his life was when that little unknown girl singled him out in the jostling crowd of a London street, and dared to trust him, stranger or though he was, to protect and assist her.—Sel.

CITY CHURCH DIRECTORY. San Bernardino, California, corner Fifth and G streets. Heman C. Smith, President. Residence, 27 Fossil St., P. O. address, box 69.

PROSPECTUS OF AUTUMN LEAVES

With January 1st, 1893, our Magazine will enter upon its fifth volume, and we may safely say that never at any previous time have the prospects for furnishing our patrons the full worth of money invested been so good as they now are for the forthcoming volume.

Autobiography of Elder Joseph Luff, of the Quorum of the Twelve, together with an excellent likeness of Bro. Luff. A Series of Talks with the Young, by ELDER D. S. MILLS, of California, on evidences of their faith drawn from the prophecies, from the records God has written in the rock and in the earth, as well as from all available sources of information.

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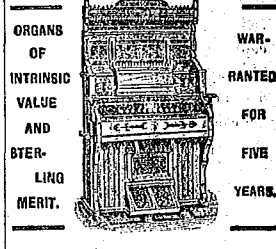
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OUR YOUNG FOLKS DEPARTMENT.

EDITED BY MISS ANNA BOZANTIL.

This page is devoted to our young people, with the hope that they will make it of interest and value to themselves.

PUT YOUR TRUST IN GOD.

"At home or abroad, on the land or the sea, As thy shall we demand so thy succor shall be."

How beautiful, how strengthening the thought expressed in the lines of the hymn quoted, that wherever we may be, as the day may demand our assistance shall be.

Trials and temptations must enter each life, must come to every one, and though it may be hard to accept them as such, yet they are blessings in disguise. It may seem a strange statement to some but I believe I am safe in saying that the young people of our church will endorse it. Dear reader, is it not so, has it not been your experience?

There are times when clouds of trouble gather slowly but surely around, hovering nearer and nearer, until it seems that even hope is smothered out; at other times they fall around us, when life seems bright and glad, like clays of thunder from a summer sky. There may be times when it seems impossible to pray, but we have the blessed assurance that we will not be tempted above that which we are able to bear, and we strive to draw near to God feeling that he will draw near to us, so near that we can put forth our hand and placing it within his he will lead us safely through.

If we are tempted and yield not, it is one victory gained, on triumph over wrong, one forward step in the path of right, one star added to the crown, set with many, which we hope to wear, one stone laid in the foundation upon which we may build a character of beauty and true worth. If in humble submission we bow, seeking aid and assistance, not desiring that the trial whatever it may be, should be taken away, but that we may stand firm and prove faithful through all, that the dross of our natures be consumed, and the evils of our disposition be rooted out, we will feel within us a greater desire to serve God, we may ask of him and feel that we have striven to be worthy.

When we seek divine aid, if it is for our good it will be given. We have only to test this to know it to be true, and after proving its truth, with renewed faith we ask God for the succor needed each day.

We often hear it remarked that "the more we try to attain to perfection the more obstacles we find to impede our progress." I believe it is true. The greater our strife, inasmuch as we overcome, the greater our reward will be. When all seems smooth and calm and we glide along, our days coming and going bringing only joy and pleasure,

leaving bright pictures on memory's tablet, do we not sometimes neglect our greater duties and drift alone until suddenly there is an awakening—a cloud envelops us like a great dark pall and we find ourselves groping in darkness, then remembering, we stretch forth our hands for help and it is given. But do we ever find ourselves again in the same condition? Do we? Ah, if not, why comes the cry, when almost discouraged and weary of trying, "Oh, God how often must I learn the same lesson, give me strength to overcome." God will and does give us strength to overcome, and will never forsake us if we trust in him and strive to prove ourselves worthy of his blessings.

The Three Sieves.

"(C) MAMMA," cried little Blanche Philpott, "I heard such a tale about Edith Howard! I did not think that she could be so very naughty. One!"

"My dear," interrupted Mrs. Philpott, "before you continue, we'll see if your story will pass the three sieves."

"What does that mean?" inquired Blanche.

"I will explain it. In the first place is it true?"

"I suppose so. I got it from Miss White, and she is a great friend of Edith's."

"And does she show her friendship by telling tales of her? In the next place, though you can prove it, is it kind?"

"I did not mean to be unkind, but I am afraid it was. I would not like Edith to speak of me as I have of her."

"And is it necessary?"

"No, of course, mamma, there is no need for me to mention it at all."

"Then put a bridle on your tongue. If we can't speak well, speak not at all."—Good Words.

Some Performing Seals

Last summer a party of us visited Washington Park, which is between Independence and Kansas City, and while there heard of the performing seals and, of course, wanted to see them. There was such a crowd around the tank that it was difficult to get in sight of the seals, and the evening was so oppressively warm that it took some courage to make the effort required, but we went and stood with the rest of the curious people, watching the seals as they swam through the ice-cold water or drew themselves out on the boards and lay waiting for their keeper.

Their first performance was finding and bringing back anything thrown into the water. The keeper would show them what he threw and tell them to bring it back; one brought in his mouth a piece of board longer than himself. Every act of obedience was rewarded by a piece of fish and a hearty "Thank you!" from the keeper, and it was amusing to see how crest-fallen one would look who had failed to obey and was in consequence disappointed in not getting any fish.

Two of the seals carried out a miniature sail-boat race. The keeper gave them each a boat, or rather an imitation, for it was no more than a piece of wood with sail attached. By a small rope in their mouths they

held this wood in such a way that the sail stood out of the water, swimming on their backs meanwhile, and going very swiftly around the tank until called back.

They waltzed to a tune hummed and time beaten by the keeper, and they looked very comical as their black heads and sharp noses bobbed up and down while they whirled rapidly through the water. Then they came up and were harnessed to a little sail boat, this harnessing was done by means of a loop of rope slipped over their heads. A little girl climbed into the boat and was drawn several times around the tank. They were called back, unfastened from the boat, and while they were eating their fish the boat was allowed to drift as if lost. Then the keeper told them to go to the rescue and bring the lady safe to land. This they did. They seemed to have almost human skill and understanding, and their soft, black eyes beamed with intelligence as they watched their master's every gesture and obeyed every word. Some of them, while in the water, held lighted pipes in their mouths without extinguishing the light.

The seals crawled, by means of a ladder, to an elevated platform, where each reclined on a sloping box facing the people. One in particular, a pretty brown fellow, who seemed to be the best trained and the brightest, crept up and took his place as soon as he reached the platform, then lay waiting orders. They were told to ring some bells, which they did vigorously. The bells were hung on a frame by their side and with the right flipper each took hold of a rope and pulled. One beat a drum, while another played a tambourine. Afterward the brown fellow was given a banjo and, picking the strings very much like a man would pick them, played an accompaniment while the very largest seal—a great black one—sang a solo. This solo was a series of howls, and the chorus a succession of short yelps. The music rack stood in front of the soloist, and after the first verse the keeper turned the leaf saying, "Now, I think you'd better sing another verse;" the singer began the player also, "and don't forget the chorus," the keeper said, when immediately the short yelps began. It is needless to say that the song "brought down the house."

The seals played going to sleep and the man told them to show the elegant way to get up. The brown seal rolled over and over across the platform, while a black one made the bed by throwing the pillows out in the crowd as far as he could. One turned a grindstone with his flipper, and turned a hand sewing machine, sewing a seam. Then all sat down to smoke. The brown one held his lighted pipe in his mouth and looked gravely out on the crowd, until a monkey knocked the keeper's pipe from his mouth and put out the light. The keeper was behind the brown seal, who could not see him, but when he said, "Give me a light, please," his sealship deliberately got down, turned around and handed his pipe to the man; then when given it again went back to his box to assume the same attitude of waiting. The seals fired guns to finish their performance. It hardly seemed possible after seeing them to believe that they were devoid of reason, and we wondered at the skill and patience of the man who had taught them so many things.—Central Christian Advocate.

DREWATER, MISSOURI. Oct. 25, 1901.

Dear ENSIGN.—Reading the ENSIGN and noticing the column for the young, I thought I would write a short letter.

I am glad the young have a chance to express themselves.

I am living in a little city of about 1,500 inhabitants, a mining and manufacturing town. It is quite pretty though small.

We had about two weeks good preaching here by Brn. Alfred and I. N. White, at the time seemingly not much good had been done but four from here obeyed the gospel since at the Lowry City Reunion, and a good impression has been made on others.

I attended the Lowry City Reunion and it was indeed a spiritual feast to me. I am determined to go on in this work and do my duty. The Saints here now number fourteen and are going to hold prayer meetings soon.

Yours in gospel bonds,

OTTO HEMMLE.

THE subjoined letter was written by a brother to a friend, who with the writer joined the Methodist church many years ago, and was handed to us for publication because of the number of references bearing on doctrinal points:

Independence, Mo.,

Oct. 24th, 1901.

DEAR FRIEND:—I thought I would undertake to answer the great question you asked me some time ago, as to whether I still loved Jesus or not. You know that Jesus said (John 14:21.) that "he that hath my commandments and keepeth them, he it is that loveth me." So I have need to examine myself before answering your question. If I should say, "Yes, I love Jesus," and had not kept his commandments I should come under condemnation of his word. I used to think when you and I joined the Methodist church, and for years after, that I loved Jesus, but I found out later on that I was mistaken in what I called love, for I had not obeyed his gospel and kept his commandments. I found from the Bible that Jesus commanded me to be baptized (Luke 16:16) and that baptism was for the remission of sins. (Acts 2:38.) I found that the laying on of hands was taught in the Bible for baptized believers to receive the Holy Ghost and for the blessing of children and for the healing of the sick. (See Heb. 6:2; Acts 8:14-17; Acts 19:6; Matt. 16:13-15; James 5:13-15.)

When I read these things I knew that I had not even believed them, much less obeyed them, and therefore I found that I could not truly say that I loved Jesus. After reading and praying over these things and others that I will not trouble you with in this letter, I determined to obey these commandments and thus show my love for Jesus, but the Methodist church and its ministers did not believe in these things being necessary. They said they were only for the olden times, but I found in the Bible that the gospel was to be forever, (1 Peter 1:25), and that if we ever taught different from that it would be accursed. (Gal. 1:8, 9.) So when I found that the Methodists did not believe that baptism was for the "remission of sins" nor that the laying on of hands was

necessary, nor that the signs would follow believers, (See Mark 16:17), I turned away from them, desiring to stand by God's word rather than by any church that only believed part of it. I found that the Latter Day Saints Church was the only one that taught and believed the whole Bible, so I joined them and obeyed the gospel by keeping the commandments, that I might show that I loved Jesus. I was baptized for remission of my sins, and received the laying on of hands to obtain the Holy Ghost and God gave it to me and I see it manifest in the church as it used to be 1800 years ago, in prophecy and tongues and healings and I know it is the same Spirit that was in Christ's day for it comes according to his word in the Bible and it does the same work.

The truth is, my dear old friend, that God has restored the old gospel to the earth, as was promised in Rev. 14:6, and everything that was a part of it then is a part of it now.

It is very unpopular in the world but it is just as true as it was in Jesus day, and I would rather stand by Jesus and his word, and be unpopular, than to be in the finest church and have to believe that Jesus words are not as true as they used to be. I know the gospel is true, and am enjoying the promises Jesus made. I believe that Jesus meant all he said, and when I read his words in the Bible, I made up my mind to love him, so I obeyed his commandments, and now his love fills my heart more than ever before. There is too much religion in the world that teaches men that they have nothing to do to be saved. Jesus said that not those who said, "Lord, Lord," would enter into the kingdom, but "he that doeth the will of my Father." Jesus said again (John 3:5) that except a man was born of water and of the Spirit he could not enter into the kingdom of God. Again the Bible says that no man has a right to take upon him to be a minister for God unless he was called of God as Aaron was. (See Heb. 5:4.) I knew that Aaron was called (Ex. 28:1) by a revelation from God through the prophet, Moses, and I knew that men could not be called now as Aaron was, unless there was a living prophet now. All the churches said that there could be no living prophet now, except the Latter Day Saints. I knew that if there was no prophet there could be no minister called as Aaron was, and if that was true none of the ministers had any authority from God to baptize me, and if they did baptize me it would do me no good, so I believed it was my duty to join the only church that stuck close by the truth. Now I know that this is God's true church and that there is a living prophet at its head and that the gifts of prophecy and tongues and miracles and healing are in the church and enjoyed by the members. I know also that angels minister to Saints now as they used to do in olden time, and that the end of the world and the second coming of Jesus is near. He is coming to receive his bride—the church; and he will receive no church as his bride which does not look like the church he left 1800 years ago. The same spirit must be in it as he left it and it must do the same work. There must be apostles, prophets and gifts (See 1 Cor. 12:28 and Eph. 4:11-15) in it. It must be just the same as Jesus left it. I have found that church and have obeyed the commandments, so I can truly say I love Jesus.

May God help you to find it and love him too.

ZION'S ENSIGN.

"OUR CRÉED: ALL TRUTH."

VOLUME 2.

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WHICH IS RIGHT?

There is an organization upon earth known as the Church of Jesus Christ, composed of people from nearly all classes of society and emanating largely from the various religious denominations of the day. These people are not very numerous nor is their doctrine popular. In fact it is held in reproach by the so called christian world. Their ministers are seldom allowed to preach in the churches belonging to other denominations, and to even listen to them is generally considered a disgrace. Yet strange as it may seem, these people believe in and follow the teachings of Jesus Christ as no other people do on the earth. They teach the gospel of Christ in the most positive manner, declaring that none can be saved except it be through Jesus Christ and in obedience to his gospel, which must neither be added to nor taken from, it being in and of itself perfect, hence they teach but one plan of salvation for the whole human race, claiming that God, being the author of the race, knew best what was necessary to develop it to the very highest condition possible, and that whenever this plan has been infringed upon by man it has resulted in making it devoid of power in its intended use.

Like Christ and his disciples anciently their whole work is one of sacrifices. Their ministers leave home and friends, and many of them good situations, to preach an unpopular doctrine without purse or scrip, depending upon a higher power to provide for them, expecting God to care for them as he cares for and clothes the lilies of the field. Very few of them are college bred, but educated mostly at the merchants desk, the bench, the anvil or the plow; hence have to depend upon Spirit power for instruction in fulfillment of Christ's words. "The Holy Ghost shall teach you in the same hour what ye ought to say."— Luke 12:11.

They receive from some source which they claim is divine, visions, dreams, revelations, healings

and various other gifts as mentioned by Paul in 1st Corinthians 12th chapter. By this means they are warned of approaching dangers, instructed in their ministry and are enabled to know that the things they teach are of God.

Their church organization too is exactly in accordance with the pattern instituted by Christ 1800 years ago and of which they claim he is the author now as he was then, and that it was instituted for the last time to prepare a people for Christ's second coming which they claim is near at hand. Unlike most denominations, in making converts, they do so by appealing to their reason instead of to their emotions, endeavoring to reach the heart through the intelligence. Instead of frightening men into belief they educate them to believe. Inasmuch as "faith is the assurance of things hoped for, the evidence of things not seen," their first effort is to lay a foundation for a true Christian hope and then bring forth the evidence to assure them that their hope is well grounded. When this faith is begotten in the honest in heart they need no coaxing to cause them to move forward in obedience.

Those who have witnessed the zeal displayed by these people do not question their honesty, and their morality is acknowledged by all who know them.

Very few have ever tried to prove their position unscriptural and the few who have, have generally met with disaster, resulting in the building up of the very cause they were trying to destroy, and yet they are everywhere spoken evil of and regarded as unworthy of Christian fellowship. What does it mean?

In contrast with this there is another people, and so numerous are they that they well deserve the name of legion, who claim to be members of the churches of Christ, though their churches are seldom called after Christ's name but more generally after the name of some prominent man among them. These people are very popular in the world, so much so, that many find it an advantage to join them especially when seeking some prominent position in society.

These people have great reverence for Christ and for the Bible but are not so careful about obedience to either, because they believe that they are saved by grace through faith, and not by works, hence it does not matter so much what they do if they only believe, they are

therefore instructed to do about as they please so long as they are sincere in what they do and God will accept them. And though they may differ as to what is truth, this is only natural because God has created so many different kinds of people that they could not all be expected to believe the same thing. While they believe the Bible, they do not think that what it teaches is necessary now because we are living in a more enlightened age and therefore need a more advanced gospel.

Paul was told to be baptized and wash away his sins, but very few are so foolish as to believe that baptism has any connection with the forgiveness of sins now, because they have discovered that Christ pardons the sinner first, and generally a man is not considered worthy of baptism now until his sins are pardoned. When Christ was baptized he declared "Thus it becometh us to fulfill all righteousness." He taught also that "except a man be born of the water and of the Spirit" he could not enter "the kingdom of God, but this has been discovered to be a mistake, because many good honest hearted Christians have gone to heaven without being baptized. How do they know? Why— they have attended the dying, when they experienced the most holy and happy sensations, and passed away singing glory to God. Of what weight are Christ's words against such an experience?

So far as the Holy Ghost is concerned, it is necessary to believe in the Holy Ghost, but not to believe in its operations as anciently manifested because that has all been done away, therefore those who teach such things now are of the devil. It is necessary for Christian people to be organized they believe, but it does not make any difference how they are organized, so long as they accept Christ, and while it was proper for Christ's servants to go out and preach and depend upon God for their living anciently a man would be a fool to preach now unless he was well paid for it because we are now living in a more enlightened age.

Strange indeed are these facts as we find them. Two classes of people, professedly striving for the same object, yet directly opposed to each other in method. The one poor, despised and often persecuted, yet insisting upon the necessity of obedience to Christ, and his gospel in every little detail as anciently taught, believing in the promises contained in the Bible as though

they were made yesterday; expecting no rewards here, but looking for rewards at the end of the race. The other class rich powerful and popular who believe the Bible, but what it says as not now applicable; in Christ but not all that he taught, unless confined to the age in which he lived; also in the Holy Ghost, but not in its operation now; in the gospel, but only a few of its principles, the other being done away; in the forgiveness of sins, but not as anciently taught; in rewards, but expect a large portion now.

Which of these is right, which will Christ accept at his coming? The question is certainly worthy of thought.

SIGNS OF GROWTH.

Among the encouragements one meets with now in nearly all directions are the signs of growth among the membership. If there was ever a time when the Saints were satisfied with the outward ordinances only, as some have accused them of being, that time has certainly passed, as the disposition is plainly manifested to grow and approach to that condition enjoined by the Master, to "be perfect." This is understood to mean not simply perfect church members in the ordinary acceptation of the term, but perfect men and women physically and mentally as well as morally. To be successful in this we need to understand the laws of life; not only the laws of the life that now is, but also of the life to come, and as these laws are understood, to learn to live up to them.

The literary societies forming throughout the church among the young, will, if rightly managed, prove a great help in this direction. Methods should be adopted to teach good behavior, politeness, rules of etiquette, good manners, as well as the cultivation of taste in dress, in speech, and in all that goes to make a true gentleman and a true lady. These things may be considered little in themselves and it may be that people may be saved in the first resurrection and be deficient in some of them, but it all helps to make the church a beautiful body, to be admired, not only by Christ, but by the out- sider who may be looking on to see what kind of fruit our system of worship is capable of producing, and in proportion as they behold the fruits manifest in all that goes to make up a pure being, in that proportion must they believe that our system of worship originated with Him who is all purity. Let the good work go on.

EDITORIAL ITEMS.

SEVERAL have already sent in subscriptions which will apply on their list for premiums.

Elder M. T. Short says: "Your paper (ENSIGN) is both a shield and battle ax. I recommend it."

Sr. Melvina Hevener of Piper City, Ill., sends in a list of twenty names to whom she wants sample copies sent.

Sr. Talmadge of Aniwa, Wis., sends for two copies of the ENSIGN, she says, "I keep one going until it is worn out and I must have one to keep."

Bro. John H. Thomas writing from Willow Springs, Mo., says the work is onward in that section three were baptized there on last Sunday.

Elder Alfred White is dispensing the word at Union school house, near Eldorado Springs, Mo., he writes that there is good interest manifested.

Bro. R. R. Dana of Halleck, Cal., writing from San Bernardino sends four subscriptions to the ENSIGN and says, The quarterly conference just closed, was well attended and enjoyable.

Elder J. J. Cornish, one of the staunch friends of the ENSIGN, writes, The Blair-Watson debate is over and we believe it will result in good to the cause, more firmly establishing some of the Saints.

If you want to help build up a good live church paper and get a valuable prize for your labor send in a list. Do not wait to get a large list before you send them in but send them in as fast as you get them as each subscriber will be an aid in getting others, for everybody likes the ENSIGN as soon as they read it.

We are thankful for the encouragement received in reference to the tract fund. Keep the matter in mind as an opportunity to do good. The command is "Let him that is warned warn his neighbor" and the promise is, "they that turn many to righteousness shall shine as the stars forever and ever. Strive therefore and win stars for your crown.

Church news is very encouraging from every quarter. Calls for preaching are more than the elders can fill. There seems to be an enquiring after truth that should encourage both those at home and those in the field. We doubt if there was ever such an opportunity as is now presented, for those who have received the light to let their light shine. God is certainly at work in opening up the way for the spread of truth. Let us therefore be prepared to occupy and prove ourselves worthy of the glorious work in which we are engaged.

SERMON.

By Elder J. A. Robinson.

Delivered at Independence, Sunday evening
September, 20th, 1861.

[Reported for the ENSIGN by Sr. Belle Robinson.]

I invite your prayerful attention to the 9th and 10th verses of the 1st chapter of Paul's letter to the Ephesians: "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."

As a church we stand before the world as a strange people. Men have looked upon us, and do look upon us to-day, with a degree of suspicion, sometimes their suspicion reaches almost to pity, pity that we should in their estimation, be so deceived as to think it possible that God would in the latter days restore his church as at the first and her officers as at the beginning. We have selected the text to-night with reference to that theme. When you critically examine the statement contained therein, you find the apostle had his eye upon a work, a dispensation different from that in which he was engaged, that there would be a work announced by him as the dispensation of the fullness of time, is evident. He tells us plainly that God had revealed this matter to him; "Wherein he hath abounded in all wisdom and prudence toward us, having made known the mystery of his will." God had a mystery, and it appears that He had given to the apostles and Saints of that day a revelation of it. Paul does not give us the revelation, but he states positively that God did reveal to them the mystery which as it is stated in another place was hid from the prophets and men of other ages, which was, that in the dispensation of the fullness of times he would gather together in one; this would be the mission of the people whom God would send—there was to be a gathering together in one. Not only of the dispensation in which Paul lived would they gather, that is, the official standing of the church in that day, but in the dispensation of the fullness of times all things that were on the earth should be represented. That it would exceed in its organization anything that had preceded it and that it would take in its organization all the officers, all the orders, all the administrations of all the dispensations that preceded it.

When we talk to men who are outside of our church, who have not yet been taught this mystery which had been hid from prophets in the past and was now made known to the apostles by the Spirit, when we

speak to men upon this subject, their idea of the church is only what they are able to glean by reading the New Testament; therefore they cannot see beyond that organization. If this is the dispensation of the fullness of times—and we affirm that it is—it must take in not only the officers as they existed in the days of Jesus and the apostles but it must take in all the offices, gifts and blessings that existed in the past from the days of Adam down.

For instance, if this is the dispensation of the fullness of times and there was a prophetic dispensation in the olden times, this must contain in it as one of its main stays that prophetic dispensation, hence the necessity of prophets in the church, and the Spirit of prophecy to permeate the whole of the church. There must be the office of seer in the church because that office was held in the church in one of the dispensations of the past. There must be the different orders of the priesthood in the church, there must be the Melchisedek and the Atonic priesthood, these were in the dispensations that have passed before us, hence they must be blended together in one and each have their office and work in the church of Jesus Christ in the dispensation of the fullness of times.

In that dispensation, whenever it should be established upon earth, must be the authority to minister in the gospel ordinances brought to earth by angelic ministration as it was in the ages of the past. Whenever God has had anything to do with establishing the church among the children of men in the ages of the past we find that he committed it to men, giving them the authority direct from the heavens. The claim is made by the founders of the church that God did send from the heavens the authority to minister thus: "Whoever you bind on earth will be bound in heaven" was the way authority was committed to men in the days in which Jesus lived, so in the dispensation of the fullness of times, the same authority must be resident in the church, therefore in the church when men are bound on earth by its authority, the claim that we present to you to-night is, that they are bound in heaven. If the authority was administered by an angel in the beginning and the founders did receive this authority, then if the church continues to exist the man who is cast out of this church through this authority stands an outcast by the divine command, but if a man humbles himself, confesses his sins, restores the wrong he has done, he then can retain or regain his standing in the church as a citizen of the kingdom.

Not only Paul looked forward to this, the apostle Peter also makes reference to it in the 3rd chapter of the Acts of the Apostles, in addressing the Jews he says to them: "Ye

pent and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." He looked forward to a time greater in Spiritual power than the time in which he lived, a time when there should come that which was known as the time of refreshing, from the presence of the Lord, and when he would send Jesus Christ whom the heavens must receive until the times of the restitution of all things which God had spoken by the mouths of all his holy prophets since the world began. Now coupling that with the text, we discover this thought, that in the dispensation spoken of by the Apostle Peter to those Jews, it is a time of restitution of all things, and as we have before stated the dispensation of the fullness of times would contain all the officers and all the ministrations, all the gifts and all the blessings of all other dispensations, then we would have a fullness of all that God had desired to establish for the perfecting of the children of God in the gospel of Jesus Christ: to build men and women up in the faith that is to purify their minds, to purify their lives, to fit and prepare them to dwell with the sanctified, with the pure and the good of all the ages that have past.

Coming to you with this statement to-night, we come with a gospel that is broader in its significance than any of the gospels that have gone before, and yet all the truths of those dispensations we bring together in this age, for the salvation of the race. Coming to the people as we do with this peculiar idea, it is a marvel and a strange work to them, and this is why the prophet Isaiah speaking of it, looking down the vista of time, has said that the Lord would establish his work and that it would be a marvelous work and a wonder.

I have met men who say to me: "Why, Mr. Robinson, isn't it wonderful that there should be found a people on the earth in this enlightened age who would believe that God would reveal himself to-day through the medium of prophets, through the ministration of angels; why this has all passed away and is no longer needed." "Well, my friend, if you believe the Bible, you must believe this doctrine." Let us reason upon this matter. Is it any harder to-day for an angel to travel from the courts of glory than it was in the days of Jacob? Do you think that the road is hedged up with any greater obstacles between God the Eternal Father, the sphere in which angels move, and men and women to-day? Do you think Satan has so filled up the road with barriers that those angels who used to minister upon the earth have been unable to surmount those obstacles to-day? It is true there were barriers in the olden times. You read that Daniel confessed his

sins and the sins of his nation, and desired information from the Almighty with reference to certain matters, especially the gathering together again of his people, he prayed and fasted and continued to fast and pray for one and twenty days, until his body became so weak that he was unable to stand upon his feet and he was prostrated upon the earth on his face, when about a certain hour of the day a man touched him and said. "O Daniel, man greatly beloved, at the beginning of your fast your prayer was heard, and I was sent to answer you, but the Prince of Persia withstood me one and twenty days, until Michael came." Here was an obstacle to prevent the angel's coming, that obstacle was the power of the Prince of Persia, whatever spiritual power that was. It intervened between the angel coming and Daniel for twenty-one days and sought to intercept his coming to earth with the desired information. Do you really think that God has so far forgotten the people upon the earth that he would send an angel to Jacob to wrestle with him and tell him what should befall his posterity in the latter days and yet fail to tell men in this age of time what should be in the future for them? Do you think that an angel could come to Gideon upon the threshing floor and tell him about the war he was to engage in, and how to proceed about the selection of his army, etc., and yet be unable to come to men upon the earth to-day? You can believe at once that an angel stood in the way when Balaam was riding down You to Balak to curse Israel? You can easily believe that, but how hard it is to believe that an angel should come in the latter days to bestow authority upon men to preach the gospel of the kingdom of God.

I call your attention to this to show that our education is largely responsible for the peculiar faith that each of us is in possession of, and for the peculiar prejudices that stand up before us, preventing us from receiving the blessings of the gospel of Jesus Christ. Peter is shown there in the prison and an angel takes him by the hand and leads him out. You can believe that, this was in the dispensation of the gospel under the ministration of the apostles, he could come and lead those men out of the prison. Another angel could think so much of a ship and the Apostle Paul that he should come and give Paul the information that none of the people would perish upon it but the cargo would be destroyed. If an angel could come in that day to give Paul the information that their lives would be preserved but the bulk of the property would be lost, if an angel could come with information about a small affair like that, why is it not possible that an angel could come from the heavens in the latter

days when men should be crying "Lo here" and "Lo there;" when religious discord and doubt in all the vast area in which the English language is spoken, think you is it not reasonable that an angel should come to set men right? This was predicted in the days of old; Jesus said that angels should come to preach a gathering dispensation. For instance, Paul says, that in the dispensation of the fullness of times he would gather together in one all things which were in Christ, both which were in heaven and which were on earth, even in Him. Jesus speaking of the ministration of angels, stated that before his second coming he would send his angels with the sound of a trumpet, and they should gather together his elect from the four quarters of the earth. God had a people he called his elect, and the mission of these angels was to gather together these elect from the four quarters of the earth. We find the apostle Paul makes the statement that there would be a gathering dispensation in the fullness of times, and we have Jesus making the statement that before his coming he would gather together his elect by angelic ministration; the apostle Peter stated the same in substance in the third chapter of the Acts of the Apostles; he says: "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," or the "times of restoration," as it is in other translations.

The Prophet Zachariah writing of the gathering, states that when an angel would come to the young man he would declare that he would measure Jerusalem to see what was the length and breadth of it, when he would make his measurement the angel was to meet a young man and tell him to issue a proclamation saying: "Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein." This is being rapidly fulfilled, and another proclamation that the young man is to utter as instructed by the angel is: "Ho, ho, come forth and flee from the land of the north, saith the Lord, for I have spread you abroad as the four winds of the heaven." Are the Jews not fleeing from Russia, the land of the north to-day? We find this prophet also stating in his second chapter, that when this takes place the gathering dispensation shall be ushered in by the ministration of an angel, the commission shall be delivered to a young man and he is to utter this proclamation. This has been the burden of Joseph Smith's call.

We find that in the days of Abraham there was a patriarch in the church. Now in this dispensation, if the young man who had received the ministration of an angel had not sufficient information to establish a patriarch in the church he would have fallen short of being the re-

ator, as Paul states, (Romans 6:11), that the Lord will send out of Zion a deliverer, and he shall turn away ungodliness from Jacob. We discover that there was to be a deliverer sent out of Zion, who was to turn away ungodliness from Jacob, this was the covenant that God had made with Jacob, which should be fulfilled after the time of their dispersion and after the persecution they should undergo because of their rejection of Christ.

Men have always, in all ages of time, been willing to worship the past. They have bowed the knee to the memory of the past, for instance, we find the Pharisees declaring, "We have Moses and the prophets but as to this man we know not whence he is." We are the people of God and here we have the history of our fathers, and let me say to you if any set of men had the right to claim apostolic succession and look back to the system of religion established by Jehovah the Pharisees and priests had that right. The tribe of Levi had never received one foot of land promised to the tribes. They were the select men to carry salvation to their fellow men, they could trace their lineage clearly all the way along back to the time when Moses laid his hands upon Aaron and ordained him to the office of priest. They could do this, I say, yet they had departed from the faith that was delivered to the Saints, and it was necessary that God should restore again his gospel, and he did so by the ministration of angels, giving authority to John the Baptist and to the Savior by the Spirit that rested down upon Him in the form of a dove, when the voice said, "This is my beloved Son in whom I am well pleased." We discover that in that age men rejected the counsel of God, and is it strange that in this day when we come with the same proclamation that apostles of old came with, that we are rejected of men also? We tell them that they must repent of their sins and turn away from all that is evil, they must cease to do evil and learn to do well, they must banish from them those evils that pertain to their natures, born in them. We inherit the disposition to sin; if I would overcome evils that were mine by inheritance I must develop purity of life and character to such a degree that when these evils present themselves to me I can meet them and subdue them. If I don't overcome them, I am not living up to the light and intelligence that God the eternal Father has established for my salvation, which will fit me to become perfect, as God has commanded his children to be. The statement is made by Jesus, "Be ye therefore perfect even as your Father which is in heaven is perfect." We believe that the man who enters into covenant with God in this dispensation must aim at perfection. We cannot be per-

fect without we have the surroundings, which God in his wisdom intended for man, that he might bring him up into a condition so he could stand and look upon himself as in the mirror and see the reflection of Jesus in his character, that he might be able to dwell with him when he comes to reign upon the earth.

In the days of Melchisedek they had a priesthood known as the Melchisedek priesthood. If this church did not claim that priesthood they would fall short of being the representatives whom Paul looked forward to. Had they not included in their system the office of the Aaronic priesthood they would not be filling the prediction of the apostle. Had they not in it the office of prophet they could not fill the requirement. Had they not in it the office of seer, had they not in it the offices and gifts mentioned by the Apostle Paul in the 12th chapter of 1st Corinthians and the 4th of Ephesians, they could not possibly fill the bill. Jesus, as recorded in Luke 10th and other chapters, called his twelve and seventy, and were these not in the church at the present time, were there not a presidency and his counsellors as we find the church in the wilderness, we could not come up to the standard. In the wilderness we find Moses, Nadab and Abihu a presidency. (Ex. 24:1). We find the twelve apostles representing the twelve tribes of Israel there, (see Numbers chapters 1, 2 and 10), and the quorum of seventy upon whom God put his Spirit, these must all harmonize in their different positions.

Now Paul states that God set in the church, governments also, but he does not fully describe what these governments are, in fact many of these had not been established. For instance, when Jesus died and went away they had not yet established the office of bishop, but one of the brethren rises up in the midst of the assembly and says, "Men and brethren, choose ye out among you seven men of honest report full of the Holy Ghost and wisdom to set over this business, (managing and handling the finances), this is a principle that was not seen in the days of Jesus; I have no doubt whatever in my mind but the apostles were fully instructed with reference to this and when the emergencies arose these men were prepared for the same. So in the latter days when men seek to defame the character of one of the grandest men who lived on the face of the earth whom God raised up to establish a church in its fullness, in its breadth, length and beauty that no man was able to comprehend from the days of Enoch down, as that man comprehended it, and as God the heavenly Father revealed it to him, for the spiritual and temporal salvation of men. We have not yet complied with the temporal law as he has laid it down

for us, we have not yet become one in temporal things, and the reason is that in the dark and cloudy day the church was scattered and the few members here and there held their faith intact as best they could, with the light and knowledge they had, when these persecutions were raised against all the Saints and were brought in full force and power upon them, they could not carry out these temporal laws.

My mind looks forward to-night to the time when God will establish upon the earth the great principle of oneness in temporal things, so that there shall be no poor in the church and there must be no idlers therein. May the day be hastened, and so I look upon the breadth and scope of that great restoration brought about by Joseph the Seer which surpasses in its splendor and magnificence all the dispensations that had preceded it. I have no idea that the Saints in this dispensation will be capable of establishing this government of the kingdom of God in all its entirety until the one appointed by Jehovah shall establish it. That one is the Ancient of Days, as mentioned by Daniel. God the eternal Father has ordained him to hold the keys of the kingdom and when he comes he will restore it in its entirety as he understands it and as he has been taught it in the paradise of God. My hope and my faith in the church is that it shall march on conquering and to conquer, with the elders who are appointed in the field to proclaim the gospel to their fellow men, telling them that they shall repent and be baptized for the remission of their sins. As they minister, the people cannot receive the grand ideas presented to them at once, because they are not prepared at first to comprehend them, they do not understand that this dispensation is in its scope and authority grander than anything that has preceded it. They will learn this as they grow in the kingdom of God.

We come to you with the gospel of the Lord Jesus Christ, not only with apostles, prophets, evangelists, pastors and teachers, but with the office of patriarchs, bishops, seers, high priests of both Melchisedek and Aaronic orders, with a presidency of all those priesthoods, each in its place working out the problem that God the eternal Father designed, that the great government of the heavens should be established upon the earth for the salvation of the children of men. We come preaching faith in the Lord Jesus Christ, repentance from all that is evil, doing that which is right and pleasing in God's sight, and then if we did not preach baptism by immersion for all these sins repented of we would not be in the church in the same sense that Paul describes it as being the organization that was to usher in the dispensation of the fullness of times. And should we fail to preach the laying on of hands for the gift of the Holy Ghost we would have fallen short of proclaiming the doctrine that the apostle describes in Hebrews 6:1-6. God the eternal Father has promised that a restoration from the dead shall be the portion of the Saint when this matter that is to be made alive by the Spirit shall lie dormant in the dust, that same spirit shall again be clothed upon by a house which is from heaven, with an immortal body, prepared to dwell on the purified earth, to dwell with God and angels and the spirits of all the good and the pure that have passed on before. And if we did not preach the principle of eternal judgement, that God shall reward men for the good they have done, and that he shall punish them for the evil they have done, should we leave one of these principles out, we could not come to the people claiming to fill the requirement of the dispensation of the fullness of times, described by the apostle.

And now how long will it be until the Saints purify themselves as Jesus is pure, until we have put away from us the dross, all the filth that pertains to our nature and come up to the standard of men and women in Christ Jesus that he has laid down for us in the Bible, the Book of Mormon and Doctrine and Covenants? Here then I see a glorious church that far surpasses in the splendor of its organization, in the scope of its ministration, any that has preceded it in the past. We come showing the people that again the gospel is restored. It is not so hard to believe this line of thought if you will reason this matter and look at it from the standpoint that Jesus Christ is the same yesterday to-day and forever, that God is no respecter of persons; that those who call upon him in sincerity and truth, although their minds may be darkened in part, he hears their prayer. Don't you remember the instance of Cornelius who was a just man, his prayers and alms came up before God for a memorial? He was as honest before Peter baptized him as he was afterward, do you think that a just Jehovah could stop his ear to the prayer of a man like that? to the prayer of an honest Brahmin or Hindoo any more than he could stop his ear to you? Has he not made of one blood all nations of men to dwell upon all the face of the earth? and do you not see that he will give to each a reward according to his works?

We preach that God will reward men for all the good they do. Unless we preached this we could not claim to be the Church of Jesus Christ, and if there are any here to-night who have not accepted these principles, we say to you in the name of the one who has called us to minister in these ordinances, that if you will repent of your sins and

in the humility of your heart be baptized for the remission of them and receive the laying on of hands for the gift of the Holy Spirit, that God our heavenly Father will look upon you and will witness to you the divinity of the work in which we are engaged. He has shown to me by revelation as plainly as he ever showed to Peter that he had cleansed the Gentile. He has taught me by revelation, when my mind was troubled because I had seen this church scattered and peeled, he made it known to me that this was the church, that it was the branch of the true vine, that in it was the life and sap of all that was pure and good of the former church, that the same Spirit which was in the church, in the days of Jesus was in this church, and those who had moved out were bapptized to me plainly as men who were in the church, but they had been cut off and there they were gathered in bundles as withered branches. I want to say to you concerning these men, notwithstanding they have been cut off that not one deed they have ever done will be lost to them. I was wondering at one time with reference to a certain prominent man who had belonged to the church, a man I then loved and do now, he had dropped his fellowship with the church, had become silenced, he had in fact not quite apostatized but had severed his connection with the church, and I was thinking about the matter and while thus thinking and troubled about it the voice of the Spirit said to me, "Do not worry about my servant,"—calling him by name,—"for not one good work ever done by him shall be lost to him, he is in my hands, I will do what seemeth me good." Whatever good we have done, that work is placed to our credit, the evils we do are there to our debit, the books will contain a record of what we have done. See to it that the balances are on the side of the good.

If we did not preach the doctrine of eternal judgement and the splendor of that law, then we could not be the church. We come to you to-night with all of its officers, all of its ordinances, all the gifts and blessings. We present to you the church in its beauty, offered from the head down, and we expect other officers to be called to take places that are not yet clearly revealed, nor will be until the ancient of days shall come and receive the church, and then he will organize it perfectly, so that when Jesus shall come the ancient of days shall surrender to Him the kingdom and there shall be given to him, Jesus, a kingdom and a glory and a dominion that shall not pass away.

May the Lord help you and me, my brethren, sisters and friends, to live worthy of the light that we have received, that we may be worthy to enter in with the pure and the good, the blessed of all ages, so that in the dispensation of the fullness of times we may be among the number that God will gather together in one when Jesus comes to make up his jewels, and reign on the earth a thousand years.

LOCAL NEWS.

Sister Myrtle Free has been quite sick but is now convalescent.

The general health of this vicinity is good.

Sister Ella Brannan arrived from Denver on Wednesday and is visiting her mother Sr. Samuel Platt.

Sister S. R. Berg has gone to Cameron, Mo., for a visit with parents and friends.

Bro. Joseph Smith was with us over Sunday but on account of his old complaint, neuralgia, was unable to preach.

Bro. F. G. Pitt occupied the pulpit in the morning and Bro. R. Etzenhouser in the evening on Sunday.

A large number were in attendance at sacrament meeting Sunday afternoon, a happy season was enjoyed.

The last meeting of the Bible Class Literary was pretty well attended. The young people are considering the best methods for conducting these meetings the coming season. A finer lot of young people are hard to find than those members of the Independence branch, and with proper management their Literary Society may be made to do their excellent service.

Alma Pitt, youngest son of F. G. Pitt, started for Chicago last Monday.

Bro. T. W. Smith is closely confined to his home on account of sister Helen's illness.

Bishop E. L. Kelley spent a few hours at Independence Friday evening.

The church building committee disposed of the lot, taken by them in exchange for the old church building, to the Air Line railroad for \$1,000, and disposed of the brick on the lot for forty-five dollars to Bro. Milton Bailey.

President Joseph Smith and Bishop E. L. Kelley came in from Lamoni, Iowa, Friday evening. Bro. Kelley after attending to church business returned the next morning. Bro. Joseph remaining over Sunday.

Bro. and Sr. George Harrington are rejoicing over the advent of a little girl.

It is now fully expected that by December 10th the Air Line between Independence and Kansas City will be in running order.

The meetings at Walnut Park have been discontinued for awhile on account of a lack of interest, so we are informed.

Bro. R. Etzenhouser started for his field of labor on Tuesday. He goes to St. Louis first and then to MeVey, Ill.

Bro. C. Deputy of Lees Summit, Mo., spent Tuesday in Independence.

Sister Edgar Harrington of Armstrong, Kas., who has been spending a few days with her daughter, Sr. George Harrington, returned home Thursday.

The weather for the forepart of the week was cool with slight showers, but is clear and spring-like again.

Charles Pilgrim died October 28, of erysipelas, aged 38 years and 9 months. Though convinced of the truth of the latter day work he had never become a member, his wife is a member. His funeral was conducted from the Saint's church, Bro. F. G. Pitt preached the sermon.

Bro. and Sr. A. G. Bowker are happy over the advent of a daughter.

LAMONI ITEMS.

It seems now that the worst is past as regards the diphtheria cases in this place and vicinity. In four houses in town it has been quite serious and four deaths have taken place, although one of these was from lung disease, the evil going from the throat to the lungs. One more death has occurred (Oct. 31st) being the third and last child of Bro. Oscar and Sr. Emma Thomas, all within ten days. The other nine persons who have been attacked by it are either recovered or are recovering, except it may be one child, whose case is yet considered to be somewhat doubtful. Several of the elders have been very faithful in attendance and administration upon call, and in several instances the Lord gave help in times of extremity, when it seemed that no power could save. But he who has been the refuge of his people in all generations was also at hand to give help now, in the time of need. It is vain to ask why not in all instances instead of in part. Death is the common fate of all mankind, and sooner or later all must go; but in answer to prayer and faith, and by a proper regard to his laws, many lives have been prolonged as well as miraculously preserved, of which fact thousands of God's people are living witnesses to-day.

Last week Bro. John Shipley left here to spend some time preaching in Fayette and Brewer counties, in north-eastern Iowa. Prior to that he did ministry work on Sunday in the regions around Lamoni. His preaching has been acceptable among the people. Bro. T. J. Bell has also been out on various occasions, he loves to be engaged in the Master's cause.

Bro. J. R. Lambert also left last week, going to Oklahoma to visit a brother of his. Doubtless he will preach some while there.

Father Whitehead occupied the Davis City pulpit on Sunday November 1st. By agreement he goes there on the first Sunday of each month, and to Leon on the third Sunday. The second and fourth Sundays of each month at Leon are usually occupied by Bro. H. A. Stebbins and O. B. Thomas.

Last Sunday Bro. Stebbins preached at Pleasanton and next Sunday is to be at Leon. Bro. E. L. Page accompanied him to Pleasanton. The Saints there are erecting what promises to be a beautiful little meeting house, 30 by 30 feet in size. It has a pretty front, with two entrances, a belfry and steeple, and some handsome windows. It will only be enclosed this season. So with the house at Leon. But it is good that a start has been made, especially at the former place, where the Saints have long needed a house of their own.

The carpenters are busy in Lamoni trying to finish the many houses that are in process of erection before real cold weather comes.

Bro. Frederick Smith (son of Alexander) and his wife are yet here, but they expect to return to Salt Lake City next week.

Bro. W. W. Blair returned from Michigan last Friday, and Bro. Joseph Smith came in from Independence on Monday Nov. 2d.

SANDWICH ITEMS.

We are now beginning to reap the reward of the good seed sown here, and although some seemed to think that the work here was so dead that it could not be revived, yet by persistent effort, through the assistance of the Divine, Master the good cause is reviving and we now look forward with glad hearts and fond hopes that in the near future Sandwich will have a flourishing branch of Saints. To God be the glory forever and ever. Amen.

On Sunday the 18th inst., the writer had the pleasure of administering the sacred ordinance of baptism to two precious souls.

Last Sunday, the 25th inst. Bro. H. H. Robinson baptized four more, others will probably follow next Sunday. Thus the glorious work of the gospel moves on, and while the haughty, the proud and they that do wickedly continue on their mad career of indifference to their best interests, the humble followers of the Savior of mankind rejoice in the Holy One of Israel and in the glorious hope of eternal life abiding in their hearts.

Bro. H. H. Robinson will commence a series of meetings here tonight, Tuesday the 27th, while the writer is indulging in the luxury of nursing a broken rib and other slight injuries which he received by coming in contact with a frightened horse last Thursday.

Our dear old friend and brother, I. L. Rogers, is back home again from his western trip, assisting and encouraging in the work of inducting into the kingdom of God those whom the Father draweth unto him.

That this good work begun may never cease until all the honest are gathered out from the kingdoms of this world, and transplanted into the kingdom of God's dear Son is the prayer of your co-laborer, and to this end we hope to ever work, trust and pray.

E. M. WILDERMUTH.
SANDWICH, ILL., Oct. 27th, 1891.

DENVER ITEMS

Elder Joseph Luff arrived in Denver Saturday at 6:15 p. m.

Sunday at 11 a. m. Enclid Hall was pretty well filled by both Saints and others to hear from our worthy brother and for an hour and a quarter he held them spell-bound from the text found in Ecclesiastes 7:10, "What is the cause that the former days were better than these?" Surely it was a grand effort. How in the world any one can sit and listen to such preaching and still hang to the old orthodox creed is a mystery to me.

At the close of the morning service we troubled the swiftly flowing waters of the Platte and two souls were born again, one of them has had a struggle to thus obey the truth, having been opposed by all those that were near and dear by the ties of nature and all the stories that they could think of have been poured into her ears to poison the mind against us as a people; but thanks be to God, we don't have to answer before the judgement bar of God for the stories told about us but shall be rewarded according to our works.

At 3 p. m. met for prayer and sacrament, an enjoyable time was had, the gift of prophecy was had and the sister above referred to, who had just been confirmed, received words

of encouragement and assurance of her acceptance. At 7:30 p. m. the hall was again well filled and Bro. Luff spoke on the subject of "False prophets, who come to you in sheep's clothing," etc. Those who have heard him speak on this subject can imagine what it was. It was grand. May the effort put forth this day result in good, and may God help the brother in this work wherever he shall lift the warning voice.

This has surely been a day of rejoicing with the Saints of Denver.

The meetings at the school-house north of town have been discontinued for the present.

Services will be kept up at Brighton for a time.

Bro. Kemp has been appointed by the Presidency and Bishopric to assist Bro. Duncan in the Colorado field until April.

Bro. Kemp was down from Hutchinson and Sr. Talbot was up from Brighton to attend the Sunday services.

At the business meeting Friday night Bro. Murphy was released as branch treasurer and Sr. Hamlin appointed in his stead.

Sr. Wolf and husband lately from Pueblo, Colo., made themselves known by hunting up the place of meeting of the Saints on Sunday. Sr. Wolf is a daughter of Bro. Bullard of Wray, Colo.

Bro. J. R. Stewart went to Hastings, Neb., to seek employment. He reports plenty of work there.

Sr. Brannan leaves today (Monday) for Independence, Mo.

ATTLEBORO ITEMS.

"The best prayer meeting in years" is reported for Wednesday, Oct. 21st at the residence of Elder E. O. Toombs, Providence, R. I.

Bro. J. F. McDowell returned from Farmington, N. H., last Friday week, while there he baptized two, one a young man who has been suffering with consumption and has desired baptism for a long time. He was past recovery. The rite was performed Friday the 16th and the young man passed away the following Sunday. A twin sister of the deceased was the other one baptized.

Sr Geneva Staples is reported as better.

The Saints at Plainville now have a lamp in front of their chapel. It is a neat one and the gift of Sr. Lottie Wilcox.

BAY PORT, MICH., ITEMS.

The weather is fine here for the time of the year.

Bro. Miles Taylor has been very sick with heart disease for the past three months and was given up by two doctors. He had a desire to be administered to and Elder A. Barr, of Saultne, was sent for, the result was favorable as Bro. Taylor is much better.

Bro. George Sylvester has moved with his family to the town of Grant and as there is a branch of Saints there they will be welcomed by the brethren.

The writer has not had the privilege of attending church for some time owing to sickness of Bro. Taylor and the loss of our daughter in the bonds of matrimony, she having been the only help at home and

youngest child. God grant her a happy home is the prayer of her parents.

Bay Port has a Methodist minister altogether different from any we have heretofore had. He wants the young Saints to join the young folks society and when some of his members protested against it, he told them the Saints were just as good as they were. He seems like a thorough-going young man.

The Saints of Bay Port have found more favor in the eyes of the world than any other denomination. Oh, that we could live that our light might so shine that many more may be brought into the fold of Christ.

CLINTON ITEMS.

We had a nice rain which will do the wheat and meadows much good.

Sisters Alta Kinsley and Cora White have been spending a week with friends near Mount Zion, Mo.

Elder I. N. White preached at Clinton Sunday evening with very good interest.

It is reported that the Saints meeting held at Bro. Bradshaw's last Sunday was one of the best and most spiritual of any had this season.

By letter from Bro. A. White we learn he has opened up for the week, preaching at the Union school house west of Eldorado Springs, one was baptized last Sunday by him.

Bro. D. C. White visited the Deepwater Saints last Sunday holding Saints meeting at Bro. James England's at 2:30 p. m., and preaching at night. Two gave their names for baptism which will take place next Sunday. The Saints at Deepwater seem to be alive to the work.

Bro. I. N. White will fill appointments at Deepwater next Sunday.

Bro. D. C. White goes to Lowry City next Sunday to fill appointments.

Bro. M. G. Maudsley and others will fill appointments at Clinton next Sunday.

Bro. E. Needham and wife expect to move to their new home some time this week. They locate on a farm about twelve miles north of Calhoun, Mo.

Bro. B. L. Hickman and wife spent Sunday in Deepwater.

Sr. Scarelliff of Holden is somewhat improved in health, she was administered to on Sunday and was much blessed.

DAVID.

KANSAS CITY ITEMS.

The weather is turning cooler and it is beginning to rain, which is something we are badly in need of.

Bro. Henry Stevens met with a serious accident while out hunting last Thursday, his gun caught while going through a barb-wire fence and nearly blew his arm off.

Bro. James Brown of Lowry City is here on an extended visit.

Our young brethren, David Hepworth, George Gould and Johny Luff, of Independence, paid our Sunday School a visit Sunday morning.

Bro. Arthur Allen addressed the Saints Sunday morning. Our prayer and testimony meeting was something unusual; the spirit of God was present in power; the gift of prophecy was manifested, with other gifts.

Bro. Thomas Hatvey addressed the saints Sunday night assisted by Bro. Arthur Allen.

P. K.

RICH HILL ITEMS.

Elder J. H. Wells after preaching six sermons in the Island Mill school house six miles north-west of Rich Hill and thoroughly waked up the good people of that vicinity, came back to Rich Hill Sunday and preached two more excellent sermons. He left for home Monday afternoon.

Work is now being pushed on the church and we hope to have it plastered before the two days meeting, November 14 and 15.

Another large brick building is being built on the corner of 6th and Pine streets and our city is fast becoming a railroad centre. More trains have been put on and new switches laid.

The Saints prayer meeting on Sunday afternoon was an enjoyable time.

Our Sunday school has decided to use the Teachers Helps.

The sky is covered with clouds to-day and hopes entertained that we may have rain as water is becoming scarce.

The first fair held in Rich Hill (Oct. 28 to 30 inst.) was a grand success.

Bro. Roberts from near Rockville, Mo., dropped in upon us last Sunday evening just in time to hear a good sermon. He was on his way to Butler, Mo., where he will attend court for an indefinite length of time.

J. C. C.

ARMSTRONG ITEMS.

Bro. Wm. Newton preached here last Sunday morning and Bro. Geo. Hicklin in the evening.

There was a large attendance at the business meeting Monday night. It being the regular time for the election of officers. Bro. Joseph Emmet was elected president, J. H. Stratton priest, J. J. Harvey teacher, A. Berg deacon and treasurer and Thomas Newton clerk. A good feeling prevailed. The officers report the branch in a good condition.

Our young people have a society known as the Young Peoples Improvement Society. They hold meetings in the church Thursday evening of each week, the exercises being mainly of a literary and musical character excepting the first meeting in the month, which is devoted to prayer and testimony. The officers are J. C. Hitchcock president, J. H. Stratton vice president, Bessie Johnson secretary, Melvin Newland treasurer, Dora Berg organist, committee to select questions R. Parker and H. Hawkins, committee on program Ada Cleveland and Sarah Tucker. Subject for next meeting, Will criminals be resurrected? Fees are ten cents for initiation and ten cents per month. This society expects to visit the Literary of Independence at their next meeting—Friday November 13th.

Observer.

LOWRY CITY ITEMS.

We are having fine weather, a little dry but cooler.

Bro. S. W. Marcum has bought the B. Free farm five miles south of Lowry City. We think he has made a very good selection and wish him success.

Bro. P. W. Promo and family started last Friday for their home in North-western Nebraska. We wish them a safe journey.

Fire has been raging through this section of country for nearly a week mostly through the timbered part, doing considerable damage burning hay, flax, fences, meadows and corn and three horses were almost burned to death.

Bro. Otto Hempel from Deepwater and Miss Nellie and Annie White, of Lowry City, visited friends at Chalklevel Sunday.

Our Saints meetings have been held for the last seventeen months at the McNut school house, three and one half miles southeast of Lowry City. We have made a change and will meet hereafter at the Center school house one mile east of Lowry City. We think the change will be better for the work.

White Bros. of Lowry City, have secured the service of Mr. C. G. Metz, a talented and enterprising young man of this place, who surrenders his position as assistant postmaster and clerk of Lowry City for the position.

Bro. W. W. Trussell of this place desires an elder to call on his father who lives three and one half miles Southeast of Stanton Mont-calm Co., Mich. Bro. W. W. has been correspond with his father concerning this Latter Day Work ever since he was baptized at Clinton, Mo., nearly a year ago, and his father has become interested and writes wanting to know where he can find an elder. Will some one take cognizance of this.

Rex.

WEBB CITY ITEMS.

Weather fine though a little dry, just enough rain fell here to liven the growing wheat.

Bro. and Sr. Malony, of Echo, Indian Territory, came in on Sunday and will spend a few days in Webb City with relatives and friends.

Sister Ellen Black's little son, who has been so very low with fever, we are informed is much better at this writing.

Bro. O. P. Sutherland and son's store took fire in the basement on Saturday evening by the overturning of a lamp and only for the prompt action and cool headedness of Bro. O. P. Sutherland the whole block might have been destroyed. The damage was small.

Bro. and Sr. Hinkle have returned to Webb City from southern Missouri, they expect to make their home among us. They are old time Saints and went through the persecutions in Missouri from 1833 to 1839.

At the Saints prayer and testimony meeting on Sunday the Spirits sure witness was felt to the edification of those present, after they had offered up unto the most high their oblations and their sacraments. The stand was occupied at 11 a. m. by Elder G. W. Hobert and in the evening Elder J. H. Hurd addressed a large and attentive audience.

Miss Beckie Bradley daughter of Bro. and Sr. E. E. Bradley was pleasantly surprised on the evening of Oct. 30th, her 18th birthday. She received many presents one of which was a gold watch from her father.

Those who are so fortunate as to be subscribers to the Ensign wait impatiently each week for its arrival expecting it to be laden with good news from all parts of our land. May its usefulness never grow less is the prayer of your co-worker in this great Latter Day Work.

A. P. F.

Letter from Elder John Kaler.

Bro. Prtt:—Bro. Gomer Wells and myself just returned from Crab Orchard, where we preached over Sunday. Bro. Gomer had the pleasure of leading Bro. James Marshall into the water. His faithful companion, Sister Ida Marshall, was the first one to give her name for baptism last March. Bro. Marshall came into the kingdom prepared to receive a blessing, as he left off his bad habit (tobacco) before he was "buried with our Lord and rising to a life divinely new."

Sunday night during services we were invited by a Mr. Ward (who said he was called of God to preach) to eat some "Rough on Rats" to prove that Jesus told the truth in Mark, 16: 18. Monday morning Bro. Gomer baptized two more—Bro. Thomas Daniels and wife—the writer doing the confirming. We rejoiced in the Holy Spirit's presence to witness the acceptance of his children. During our three days stay we were called to administer to the sick four times; the Spirit's holy influence assisting much. Bro. W. S. Macrae, who is young in the ministry, was with us, assisting all he could. There are now thirty-three Saints in the neighborhood of Crab Orchard school house and I hope to see a nice little branch organized there in the future.

Bro. J. H. Wells hasn't yet returned home from Lowry City camp meeting. By letter from him we learn that he is preaching in a school house near Rich Hill.

Knox Nov 18, Mo., Oct. 28th, 1891.

Letter from Elder Henry Kemp.

EDITORS ENSIGN:—I give you a few items which may be of interest to some of your readers. After leaving home I stopped off at Barnard, Mo., in the Nodaway district and commenced work. I called the few Saints of that place together on Sunday, Sep. 20th, and talked to them upon the glorious realities of the work, also heard from them. At night attended the Presbyterian church, received an introduction to the minister, was courteously invited to the pulpit, read the lesson and offered prayer and announced meetings for the following week in the Christian church which had been kindly offered to us by those in charge.

Our meetings were well attended and a very favorable impression made. Some of the leading citizens and finest singers of the town took charge of that department of the service, among whom were Mr. and Mrs. Havener and Mr. and Mrs. Dearing, Mrs. Dearing being the organist. They did nobly and the most intellectual part of the congregation thought nothing had been advanced that they could not endorse. We were invited to come again and were told that we could get the use of the church at any time.

We preached four sermons in the Union church ten miles north-east of Barnard, were well received and

counted for by the Saints and friends. The following Sunday preached in the White Hall school house two miles south of Barnard, had good attendance. The following week on Thursday night commenced meetings in the Saints church in Guilford. This is a neat little building and is a notable sign of the faith and good works of the Saints and friends of that place. Bro. Peak is in charge of the work in that mission and seems to be highly respected by all.

Monday, Oct. 12th, left for my own field to labor. Found all moving along and in very fair condition.

The Saints who take the Ensign speak highly of it, and say: Long may it live to move in the interest of the cause.

I pray for the prosperity of Zion and for every effort put forth for its advancement.

Tabor, Iowa, Oct. 25th, 1891.

Letter from Elder A. H. Parsons.

EDITOR ENSIGN:—The sun flower state is furnishing more calls for preaching by the elders of the church than is possible to fill, and they are not wholly confined to the fields of the veterans, who have preceded us. New fields are opening up which bid fair for an ingathering soon if proper labor is extended. Some twenty odd have been baptized in the North-East Kansas district this summer and fall and others are near, so the good work moves on.

I had the privilege of baptizing Elder Guinand's wife a few days ago at this place, which caused him to rejoice much.

It is difficult to get city people interested in gospel truth, but few will venture to listen, yet one by one they must come till the scattered sheep are all gathered into the fold.

The evening of the 28th I was invited to the house of Mr. James Miller (whose wife and daughter are members of the church and he is not far from us) to wed his daughter, Miss Mary E. to Mr. Howard E. Lovejoy of the Christian faith, yet favorable to us. A partial list of the presents to the bride would perhaps be of interest to the young ladies who read your columns: A lovely china castor, set of silver cutlery, very handsome cake and bread plate with a set of lovely fruit plates and many other articles necessary to begin married life with; and, as a desert to spice life's way each week, they want the Ensign.

I am here over Sunday thence to Everest, Brown county to fill appointments made.

Artemus, Ks., Oct. 30.

Letter from Elder T. W. Chabrun.

EDITOR ENSIGN:—On yesterday Bro. and Sr. Seely, J. T. Kinneman and the writer boarded a "common carrier" behind a matched team belonging to Bro. Seely and were whirled rapidly across the prairies to the historical grounds of "Par West." Looking over the section of land which once composed the city of the Saints with three hundred and fifty houses and 2,500 inhabitants, all life and energy, encouraged and stimulated by the peculiar conditions surrounding them, it was in striking contrast to its present condition of decadence, marked by the scar and yellow leaf, indications of the dead and dying. The section of land comprising the

town plat of Par West was entered on the 8th day of December, 1836, by John Whitmer and W. W. Phelps, each entering a half section in trust for the church, and on the 20th day of the same month the county was organized with Par West as the county seat. The plat shows four main streets each 132 feet wide converging to a common centre, which is the temple lot, situated in the center of the section, the highest and most slightly spot on the section.

The excavation for the temple is yet visible and the large corner stones which were laid are about half buried by the wash and accumulations of a half century. This lot is now owned by Jacob Whitmer, son of the original owner, John Whitmer. A substantial wire fence incloses it and nothing is allowed to trespass upon its sacred soil. According to the history of the county the corner stones were laid July 4, 1838, the first post office and first school was opened and operated by the Saints in 1836. "The school-ma'am" was one Mary Ann Duty. Hard by the temple block is an old house said to be the one occupied by Joseph the Seer. Looking upon its dilapidated condition our thoughts would not be still. Here within these walls lived a man of God from whose lips dropped eternal words, and revelations from heaven, that have gone forth to every clime and published in almost every tongue. They have been assailed from every side, criticized by the good and the bad, high and low, rich and poor, yet after sixty years of such burnishing, like gold, they shine the brighter. What a relic this old house would be at the World's Fair. Here is a chance for some enterprising antiquarian.

Bro. John T. Kinneman has come to our aid, he preached three very able discourses at Bonanza. He will go to Platt City on next Sunday to fill an appointment there, and a week from Sunday I will join him again at Stewartville at the reunion there. On last Sunday with the assistance of Bro. Kinneman the branch here was reinstated, Bro. A. J. Seely, president; Bro. M. Bryant, priest and Bro. Clark, teacher. Adverse circumstances stare them in the face yet we think they will survive.

Kingsport, Mo., Oct., 23.

The following word of prophecy was given at the late Lowry City reunion as nearly correct as we could take it at the time:

"Verily I say unto you my children, Ye that are here assembled, this is the beginning of a grand and noble work; yea, this work shall go ahead, even ahead of any in all my land. It will bring forth an hundred fold. It will go from home to home. Verily I say unto you I have planted this work in this land. This is my work, ye are my servants and inasmuch as ye put your trust in me and lift up your head, and go forth, I will not forsake you. For I have spoken these words unto you. Even so, Amen."

The Ladies Aid Memorial quilt will be sold to the highest bidder, bids to be taken in to the 12th of November, at which time the society will hold a bazaar and the highest bidder will be notified immediately afterward. Please send in your bids to the secretary, Mrs. Abbie A. Horton, Box 201, Independence, Mo.

THE GOSPEL.

Continued from Last Week.

Jesus said: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you."—John 14:15-17. Here then, is brought to view, the fact that Jesus promised his followers the Spirit of truth which the rest of mankind (unregenerated) could not receive. And not only so, but it was to be given to them as a gift, on condition that they keep his commandments. For said he, to those Jews who believed on him, "If ye continue in my word then are ye my disciples in deed;" but that is not all, "And I ye shall know the truth, and the truth shall make you free." Or, in other words, by obeying the truth and continuing therein, they should be made free from sin, that which debarred us from God's holy presence. "Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away the Comforter will not come unto you, but if I depart, I will send him unto you. And when he is come, he will reprove [convince] the world of sin and of righteousness, and of judgement: of sin, because they believe not in me; of righteousness, because I go to my Father, and ye see me no more; of judgement, because the prince of this world is judged."—John 16:7-11.

We have an example on the day of Pentecost, of the workings of the Spirit of truth with the disciples and with the world. The people supposed them to be drunken, but Peter explained that they were not, and said: "But this is that which was spoken of by the prophet Joel," not that it was the ultimate fulfillment of all Joel's prophecy; but that it was the same thing. Then Peter makes a prophecy, recorded in the 17th to the 21st verses of the 2nd chapter of the Acts, telling what shall be in the last days, that is, that God would give the Spirit of truth to his true followers, just as he did then, and thus prove his unchangeableness as to his character and his mode of salvation. But the operation of the Spirit on this occasion was quite different with the disciples from what it was with the unbelieving. Peter stood up filled with the Spirit of truth, told them what they ought to do, and the Spirit reproved them, pricked their hearts and convinced them of the truth of what Peter said. As Paul said, Heb. 4:12, "For the word of God [energized by the Spirit] is quick and powerful, and sharper than a two-edged sword, piercing, even to the dividing asunder of soul and spirit, and of the joint and marrow, and is a discernor of the thoughts and intents of the heart."

But the operation with Peter was as Jesus said, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."—John 14:26. It came to Peter as a comforter, but to the unbeliever as a reprover, a convincer, it pricked their hearts, it strength-

ened Peter's memory, and witnessed to the truth. As Jesus said in John 16:20, 27, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me, and ye also shall bear witness, because ye have been with me from the beginning." And again, John 16:13, "Howbeit when he, the Spirit of truth is come, he will guide you into 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." "He will reveal Jesus Christ and the Father whom to know is life eternal."—John 17:3. Because the promise was not to the apostles alone but to all who should believe on Jesus through their [the apostles] words. For, prayed Jesus, "Neither pray I for these alone, but for them also which shall believe on me through their word."—John 17:20. When we take into consideration the following, we can see the importance of receiving the Spirit of truth. "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son and he to whomsoever the Son will reveal him."—Matt. 11:27.

I think the necessity for the reception of the Holy Spirit is made apparent in the foregoing. Jesus said, "My doctrine is not mine, but his that sent me, and 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. Remember our quotations, "That no man knoweth the Son," and "This is life eternal to know God and his Son," and I think you will see the necessity of doing God's will, and of receiving the Spirit of truth. Assurance—To make sure or certain, secure, to confirm.—Webster. Paul says, the fourth element of the gospel is "much assurance." Then according to Webster's definition, it would be to make secure, certain, to confirm. Peter said, "For we have not followed cunningly devised fables," and Paul, "That we henceforth [after this confirmation] be no more children tossed to and fro and carried about with every wind of doctrine."—Eph. 4:14. No, because Jesus said, if any man will do God's will he shall know, and he will be standing on that sure foundation, that when the winds and storms beat upon his house, they can not shake it, for it is built upon a rock, see Matt. 7:24-27, also Matt. 16:13-18. "These signs shall follow them that believe; [the gospel]; In my name they shall 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."—Mark 16:17, 18. These manifestations were given, not to make them believe, but to confirm the believer, as on the day of Pentecost. "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; to another the gift of healing; to another the working of miracles; to another prophecies; to another divers kinds of tongues. But all these worketh that one and selfsame Spirit, dividing to every man severally as he will."—1 Cor. 12:4-10. Can

anything be plainer? We have only one instance in scripture where any one received the Spirit in this way who was not a disciple, and that was for a purpose, that was the exception, and not the rule. "But the anointing which ye have received of him abideth with you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth and is no lie, and even as it has taught you, ye shall abide in him."—1st John 2:27.

Those who received the anointing or gift of the Holy Ghost, were made sure, confirmed, made secure, as long as they observed its teachings, "And they went forth and preached [the gospel] everywhere, the Lord working with them and confirming the word with signs following, Amen."—Mark 16:20. Those who repented of their sins and unbelief and were born of the water, were confirmed in fulfillment of Peter's words on Pentecost day; "Repent and be baptized every one of you in the name [authority] of Jesus Christ and ye shall receive the Holy Ghost." "For no man can say that Jesus is the Lord but by the Holy Ghost."—1 Cor. 12:3. And when we remember it is "life eternal to know Jesus Christ," it becomes important. Thus we find the gospel of Jesus Christ consists of more than the word only, that the word is only part of it. "Be not deceived for whatsoever a man soweth that shall he also reap, he that soweth to the flesh, shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap everlasting life."—Gal. 6:8.

"For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. But 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 body by his Spirit that dwelleth in you."—Rom. 8:6, 7, 11. So we discover, if we wish to have part with our Lord in the glorious resurrection of the just, we must get possession of the Spirit or have it to dwell in us, which means more than to have it once in a while. There is quite a difference between my visiting your house and coming there to dwell. May God enable all who read to understand and see the truth and obey it that they may be made free both in this life and in the life beyond, is the prayer of your humble servant and well wisher.

CLAS. A. PARKER.

SAN FRANCISCO, CAL.

Prehistoric Indian Canals

The greatest souvenir left by the aboriginal races of North America, says a writer in the Irrigation Age, is the immense net-work of prehistoric irrigating canals that intersect the Salt River and Gila Valleys of Arizona. The age of these canals is entirely a matter of conjecture. But one tradition exists among the present Indian tribes regarding them and that is only of their destruction. When in 1642 Coronado, the intrepid conquistador of old Spain, seeking in the North the seven cities of Cibola, from which he might wrest glory and gain, as Cortez and Pizarro had done in the South, first saw these immense ruins, he was astonished at their extent and size, but

failed to learn aught of their age or builders. To him, as to many a later traveler, the old Indian tradition was probably told of how the immense valleys had been once peopled by a dense and prosperous population, who greatly excelled all other people in the manufacture of stone implements, the building of great houses, and in changing the desert into a mighty garden by putting on it the waters of the great rivers.

Never has the level of the best of modern engineers been able to improve on the lines of these ruined canals, while in the selection of locations at which to take the water from the rivers, there are exhibited the greatest skill and intelligence. It was these ruins that in the early 70's first gave the American settlers the idea of reclaiming the valley where now stands Phoenix, the capital of the territory, surrounded by a population of nearly 20,000 souls, the first canal constructed simply following the line of a prehistoric one. In the selection of the routes of the subsequent ones, it was merely the question of picking out of the labyrinth of the ruins the lines of the main canals and following them. This at times was a difficult work; for some of the laterals were of considerable size and capacity.

How extensive the entire system of irrigation in the Salt River Valley alone was, may be inferred from the fact that the amount of land practically covered by the canals was over a quarter of a million acres, nearly treble the area of the lands at present actually cultivated within the county of Los Angeles, Cal. The population supported must have been very great; for it is almost impossible to find an acre within the line of ancient aqueducts on which fragments of pottery, shell ornaments, or stone implements cannot be found, while the ruins of ancient adobe habitations can be seen in every direction, where they have not been obliterated by the settler. These are always of the style still to be found among the Zuni, Moqui, and other Pueblo Indians of the Southwest, thick, strong walls, with a few openings for doors and windows, and small rooms, with the buildings clustering so closely together as to form almost one tenement. Estimating the acreage of the past as being one acre to two persons, the present Indian rule among the Pueblo tribes, the population supported by the ditches would not fall short of 500,000—an estimate the best authorities consider conservative.

The canals themselves, with their principal laterals, must have exceeded 1,000 miles in length, and the ruins of them give evidences of the vast labor of their construction.

It is to be regretted that the Government, has made no provision by which the in the interest of science few remaining ruins of this descriptive still intact, can be given a thorough and scientific investigation before the last traces of this ancient skill in irrigation engineering have disappeared.—Home Journal.

Famines in Divers Places.

As we read the following chilling account of the situation in large portions of Russia, from the New York Herald of October 29, it is impossible not to think of the troubles predicted in the prophetic word to occur in the last days; prominent among which are "famines, pestil-

ences, and earthquakes in divers places." Some would fain persuade themselves, and ask others also to believe, that the earth is now just in its infancy, and that the great era of peace and prosperity is yet before us. Whereas evidences are everywhere appearing that the earth is becoming old and decrepit: it is wearing out, and its vitality and fertility are ebbing away. Some localities, it is true have long been subject to occasional drouths and floods, with accompanying pestilences and famines; but these calamities, as in the present instance, are spreading to new and unusual fields, and the power of the earth to respond to the wants of its inhabitants, is becoming more and more uncertain. It sighs for the renewing touch of the hand of its Maker, when his promise shall be fulfilled, "Behold, I make all things new." And all have reason to pray for the coming of that day. Of the famine in Russia the Herald says:

"It is difficult for us to appreciate the awful sufferings of our contemporaries in Russia. The reports we have received present a picture so lurid and repulsive that the imagination shrinks from its contemplation. Indeed, we are half inclined to regard the statements made by cable as utterly incredible, or at least to assure ourselves that they must be terribly exaggerated. The failure of the rye crop was the first of a series of disasters. No one knows by a more bitter experience than the subjects of the Czar in thirteen districts of that great empire, that a rain of misfortune is apt to develop into a pour. The rye crop furnished their staple food. It was not only used for the daily sustenance of the family, but for barter at the village store in the purchase of other necessities of life. When this capital in trade failed them, they could not purchase clothing, bread, or any thing else. Even the shop-keeper was ruined by the want of customers, and his closed shutters announced his bankruptcy. Nobody could buy; for nobody had either money or farm produce. The great fair, therefore, which is annually held at Nijni Novgorod, and which offers a gala season to the Russian peasantry and small holders of land, presented a most lugubrious spectacle. It amounted to nothing; for the people were so hungry and disheartened that they could not attend. Then came heavy and prolonged rains, as though nature had determined to complete the misery of the populace. The road was impassable, and the yield of potatoes was so soaked that they rotted and became useless for food. After that a cattle plague made its appearance. So long as his cows could find pasturage, the peasant might keep soul and body together in spite of rain and in spite of the loss of his rye. He needn't quite starve to death; for at the last pinch he could kill his stock and wait for another harvest, impoverished but still alive. When, however, the plague got into his barnyard, and his cattle fell before the pestilence, his last stay broke under him and the knowings of hunger were increased by despair. His house caught fire, and we are told that in some instances whole villages were burned. But he hadn't strength to resist the flames, and sat weak and helpless by the roadside as the shelter of his family crumbled to ashes. But men must eat, and when desperate, they will eat anything. The stories which are told of what is called "hunger food" and which is eagerly consumed, are enough to chill one's marrow. There is no lower depth conceivable than when men are so reduced that they will eat a mixture of weeds and dried dung; and yet so great has been the extremity in certain portions of Russia that this has been their sole supply of food.

A TRACT FUND.

Finding that some of the sermons published in the Ensign are in great demand and not considering it expedient to reproduce them in the Ensign we have concluded to start a tract fund for the purpose of reproducing them in pamphlet form...

We now have "Evidences of the Divinity of the Book of Mormon," by E. L. Kelley, "The Resurrection," by J. J. Cornish, "A Marvelous Work and a Wonder," by Joseph Luff, "False Prophets," by W. T. Bozarth, "Repentance," by T. W. Smith and others which would make excellent tracts.

PROSPECTUS OF AUTUMN LEAVES

With January 1st, 1894, our Magazine will enter upon its fifth volume, and we may safely say that never at any previous time have the prospects for furnishing our patrons the full worth of money invested been so good as they now are for the forthcoming volume.

Autobiography of Elder Joseph Luff, of the Quorum of the Twelve, together with an excellent likeness of Bro. Luff.

A Series of Talks with the Young, by ELDER D. S. MILLS, of California, on evidences of their faith drawn from the prophecies, from the records God has written in the rock and in the earth, as well as from all available sources of information.

PLEASE TAKE NOTICE. that we are still offering the splendid Steel Engraving of Pres. JOSEPH SMITH, also an excellent likeness of Elder W. W. Blair (the same size as the steel engraving) to all subscribers who send us their names, accompanied with price of subscription and amount to cover cost of mailing, before April 1st, 1892.

Regular subscription price of magazine \$1.50. Magnifying with steel engraving of Bro. Joseph Smith... \$1.65. Magnifying with likeness of Bro. W. W. Blair... \$1.65. Magnifying with both pictures... \$1.75.

We think our friends for their generous, untiring support in the past, and shall try by earnest, faithful endeavor to merit it in the future. The ministry will please remember that it gives us pleasure to send a copy of the Magazine to the family in whose household they are in the field. Do not fail to send us the address.

NOTICE \$25.00 REWARD

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OUR YOUNG FOLKS DEPARTMENT.

EDITED BY MISS ANNA BOZARTH.

This page is devoted to our young people, with the hope that they will make it of interest and value to themselves.

Live for Christ

When you think, when you speak, when you read, when you write, when you sing, when you walk, when you seek for delight,

To be kept from all evil, at home or abroad, Live always as under the eyes of the Lord.

Whatever you think, both in sorrow or woe Think nothing you would not like Jesus to know;

Whatever you say, in a whisper or clear, Say nothing you would not like Jesus to hear

Whatever you read, though the page may allure, Read nothing unless you are perfectly sure

Condemnation would not be seen in your look.

If God should say, solemnly, Show me that heart.

Whatever you write, with haste or with heed Write nothing you would not like Jesus to read;

Whatever you sing in the midst of your glees Sing nothing that God's listening ear could dispense.

Wherever you go, never go where you fear, God's question being asked you, What doest thou here!

Whatever the pastime in which you engage, For the cheering of youth or the solace of age,

Turn away from each pleasure you'd shrink from pursuing, Wore God to look down and say, "What are you doing?" —Sel.

A Sermonette on Etiquette.

One hardly likes to say the word "etiquette," when the question is that of being kind and lovely in one's own family. Yet if members of the same household used a little more ceremony toward each other, no harm would be done.

What true gentleman would treat his mother or his sister with less courtesy than he would a chance acquaintance?

No one would greatly respect a boy whose custom it was to let his sister trot about on his errands; run up-stairs for his handkerchief, fly hither and thither to bring his hat or his racket.

I well remember the surprise of a young lady when, in a certain family, the brother sprang up to light the gas for his sister; and when the latter attempted to put some coal on the open fire, quickly took the hod from her hand, and did the work himself.

"You wouldn't catch my brother being so polite to me!" she said.

"So much the more shame to your brother!" I thought.

Every boy ought surely to feel a certain care over his sister, even if she is older than he. As a rule, he is physically stronger, and consequently better able to bear the burdens of life than she.

There is nothing more charming than the chivalrous protection which some boys (bless them!) lavish on their fortunate "women folks." And nothing is so attractive to other girls as to see a boy gentle and tender to his sister.

As for you, dear girls, you would never be so rude as to fail to acknowledge any courtesy which your brother paid you? If you would

deem it extremely unladylike not to thank any one who gave up his seat in the horse-car to you, or who helped you across an icy spot on the sidewalk, you should blush to be less grateful for a similar kindness on the part of your brother.

If he is ready to place a chair, or to open a door for you, to take his hat off to you on the street, surely you are eager to please him—to sew on a stray button, or mend a rip in his gloves; to thank him for taking pains to call for you and bring you home from a friend's house; to bow as politely to him, and to accept him for a partner with the same pleasant smile which you would have for some one else's brother.

A boy should learn the habit of easy politeness in all circumstances, but if there be one place on earth where one should use freely his very best manners, it is at his own home.

"ADVANCE."

Written for the "Literary Advance," but published in the *Ensign* by request.

As the title of this paper suggests we desire to "advance." We are just on the eve of the most remarkable period of the history of man. All kinds of improvements are on foot, or about to begin. There is a general feeling of dissatisfaction among the people of all countries. All the greatest of the "startling things of earth" are yet to come. Before the members of this society are done with time and timely things the whole status of political, social and religious society will have changed. There are investigations now making by the scientific and philosophical giants of to-day, that will result in the complete revolution of the world. "Advance" then, is the watch-word of the hour.

We do not wish to be understood as being among those who are looking for some great disturbing or sudden change or changes. These "transmigrations" will be brought about, as they generally have been in the past, gradually, but none the less surely and effectually.

I think it is generally understood that the efforts of this organization are to be more especially directed toward some particular end, viz., Religious education. It is taught from this pulpit that we are to "study to show ourselves approved," etc.

The associate editor of this paper has not been requested to frame a definition for the creed of our religious organization but for the purpose of this article we modestly suggest the following:—"Truth, all truth, and nothing but the truth." We do not mean that there are no errors among us; but as fast as detected we should be willing to remove them. We are not among those who seem to think that the founders of our church gained the acme of all spiritual knowledge.

The spirit and genius of our faith teaches an evolution of the spiritual

man, and not until we have reached the point of moral and spiritual perfection, which will entitle us to a position at the right hand of our Savior, will we be freed from the mistakes of ignorance. Therefore the necessity of continual "advancement." If I am right in the foregoing premise, it will at once appear that there is ample room within the pales of our church for any or all of the sons of Adam.

The churches of the past have done little to aid the onward march of truth. They have timidly followed at a safe distance, acting as conservators of the peace between the pioneers of science and thought, and those dominant and dogmatic partisans of the various phases of religion who are vociferously, but vainly proclaiming that "they have found it all out." So far from subscribing to the above narrow-mindedness our ministers teach that when we have reached a point from which it is impossible to advance, we are simply "saved," or in other words, we will have secured all that an infinite God has in store for those who have grown to the full stature of a man in Christ Jesus our Lord.

F. J. CHATBURN.

Obedience and Disobedience.

"Boys let's go swimming," said Willie Brown to his schoolmates one hot afternoon as they were on their way from school.

"No," said Albert Jones, his cousin, "you know auntie said we must come straight home from school for she wanted to go over to grandpa's and said we could go with her, and beside she is afraid we might get drowned."

"Well you can go home like a nice little boy if you want to," said Willie sarcastically, "I am going swimming, its too hot to go riding anyway."

Albert went home and went riding with his aunt and had a very pleasant time. Willie went to the pond with the boys and went in swimming, he did not get drowned but while he was in the water some boys carried off his clothes and he was compelled to go home half naked, when he got to the house he presented such a sorry plight that the dog would not let him come into the yard and he was obliged to wait outside until his mother would come home. When his mother did come home about ten o'clock, he had fallen asleep in the corner of the fence and did not hear her call. She of course became frightened and started out to find him. In the meantime a storm arose and when Willie awoke he was wet and cold. The wetting gave him a severe cold and a fever, set in which came very near causing his death. He was not able to go to school any more that term and his cousin Albert gained the prize which his grandpa had promised the one who should

stand at the head of his class on the last day, which was a fine gold watch.

So you see that for one afternoon's doing as he pleased Willie had a very sick spell and lost a fine prize.

Boys does it pay to be disobedient?

UNCLE E.

SAID the celebrated John Williams, the martyred missionary: "There are two little words in our language which I always admired, 'try' and 'trust.' You know not what you can or cannot effect until you try; and if you make your trials in the exercise of trust in God, mountains of imaginary difficulties will vanish as you approach them, and facilities will be afforded which you never anticipated!"

Letter from Elder J. H. Wells.

DEAR ENSIGN:—I am at Island Saw Mill, seven miles northwest of Rich Hill. On arriving here I found an appointment awaiting me, in the schoolhouse. I preached that evening intending to go home the next day, but at the close there were several gathered around me and wanted me to stay all the week. They were the hungriest lot of souls I have ever met, so I arranged my business at home by mail as the boys (Gomer and Perry) were there and stayed. I preached all the week to good houses with good order and the best of attention, and the last night to the largest crowd of all. When I would hand out tracts they would just flock around and fairly grab for them. The house is to be occupied to-day by a Baptist, and I am billed for two talks at Rich Hill. I will go home to-morrow nothing preventing.

The mystery of all mysteries to me is, how a man who has been called to the ministry can keep still, stand silently on the stream of time and see souls drift to eternity not properly prepared, and they in part to blame.

Good bye ENSIGN until I meet you next Saturday at the Knob Noster post office.

Nov. 1st, 1891.

Letter from Valley Junction, Wis.

Dear Readers of the Ensign:—We who have obeyed the gospel of our Lord and Savior Jesus Christ, ought to be alive in the work and I give my experience, hoping it may be edifying to those who read the ENSIGN.

I was born in Vernon county, Wis., in 1861. My parents at that time made no profession of religion. Some few years later they joined the Brethren church but soon became dissatisfied and about 1877 they were permitted to hear the true gospel preached and they soon obeyed it. I having had a desire to do right from my first years of understanding, united with the church soon after my parents did, but being so young I had but little understanding in regard to the principles and doctrine of Christ. The branch soon became scattered and we moved about forty-five miles into a wicked place where we lived about four years, during which time my parents got neglected of duty. We next moved back near the place we had left, but the branch had become dis-

organized and soon I was left as a wave of the sea, driven with the wind and tossed about, still I wanted to serve the Lord, so I attended the different religious services, but did not join any of them. At last having grown to manhood I married and moved back to the place where I now live. My mind had become darkened by the cunning craftiness of men so that I did not know what to do, I was satisfied that there was but one true way to serve God but could not tell which it was, but praises be to God, at last I found out. I must tell you how. One stormy night in the month of January, 1889, a dear brother and I heard there was to be preaching about three miles distant by a woman belonging to the Salvation Army. We were both greatly impressed to go and hear. We went but it did not satisfy us at all, so before she got through we started home but had not gone far until our minds were drawn on the different ways people had of worshipping God. We pitied the poor woman for we believed she was in earnest but we knew that according to the Bible such worship was not acceptable in the sight of God, and when we had got about half way home a spirit of prayer and true devotion rested upon us until we were led to bow before God in solemn prayer, and there in the middle of the road, through the Spirit and power of God, it was revealed to us from high heaven that the Reorganized Church of Jesus Christ was the true church, so I can say with many others that I know the work we are engaged in is of God.

We sent for the district president, Bro. F. Hackett of North Freedom, Wis., to come and organize a branch as there was seven of us who had belonged to the branch of which I was first a member. He came, a meeting was called and the Spirit of God was manifest in great power. F. L. Sawley was called to the office of priest, I to the office of teacher and Henry Hancock deacon, we were then chosen officers of the branch called the Evergreen Branch, thus we were organized with seven members in 1889 in the month of February and to-day we number fifty, so you see the work is rolling on.

Brothers and sisters as the ship of Zion is sailing onward let us as individuals keep on board by keeping all of the commandments of the Lord, that when she sails into that haven of bliss we may all meet around the throne of God and enjoy the fruits of our labor while here on earth.

I ask an interest in your prayers that I may be found faithful.

Geo. W. Hancock.

October, 28th, 1891.

You have two months to send in names don't get discouraged because you think others have a better chance as they are in larger communities of Saints, for we have large numbers of subscribers from those places, and you may have as good a chance as any one. One brother has already sent us word that he is trying for the sewing machine.

Read our offer for lists of new subscribers. The prizes are worth striving for.

Read our splendid offer in another column. Sample copies sent free to those desiring to get up clubs.

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"OUR CREED: ALL TRUTH."

VOLUME 2.

INDEPENDENCE, MO., SATURDAY, NOVEMBER 14, 1891.

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CROOKED PATHS.

A seeker after truth after asking certain questions, recently remarked, "I think I shall have to leave a great many of my questions till all difficulties shall be removed, the crooked made straight and the rough places smooth."

The idea seems to be quite common that there will come a time when all obstacles to a knowledge of the full and complete truth shall be removed. That the present conflicting opinions in the religious world shall not always continue, causing division and strife, and that doubt and uncertainty, caused thereby, shall cease and man shall be perfectly free in the knowledge of the absolute truth, and that this is what is referred to as the crooked being made straight and the rough places smooth.

A question suggests itself here, it is. What has produced these rough places and crooked paths? It certainly is not in harmony with Christ's gospel, for at its introduction, at his first advent a forerunner was sent to prepare the way and to "make his paths straight." This he did by introducing the pure principles of the gospel which being accompanied by the blessed Spirit, enabled the true followers to walk with certainty, their vision being unobstructed. The disciples of old, therefore, did not have to depend upon the written word alone, but the Spirit of inspiration abiding with them gave them a knowledge of spiritual things which enabled them to bear testimony to what they knew and not merely what they believed. It is evident from reading the Bible that it was God's will that this condition of things should continue. But man refused them, the church was persecuted, the kingdom "suffered violence and the violent took it by force," according to prophecy. Then followed the reign of darkness prophesied of in Isaiah 60:2: "Darkness shall cover the earth and gross darkness the people," also in fulfillment of the prophecy by Amos. See Amos 8:11, 12, concerning a famine for the word of

God. This condition was not always to continue, for as there was a messenger sent before Christ to prepare the way at his first advent, so there is also a promise of one to prepare the way at his second advent, see Mal. 3:1. This prophecy clearly having reference to his second coming as the manner of his first coming was in no way like that described in this prophecy.

Now the fact is, this messenger has already come and restored the old paths and made the way plain, but the difficulty is God always works like himself and not according to man's ideas. If God had only sent his Son into the world as some great one the world would doubtless have received him for they were looking for a messiah but they could not receive the carpenter's son and a Nazarine, and so it is to-day. If God had only spoken through some of the great divines of the day doubtless the world would accept the message, but because He chose an illiterate boy, brought up in obscurity, to tell the religious world they were wrong, the message is rejected by the masses, and as a result they continue to grope in darkness and must continue therein until they learn to examine the message, rather than find fault with the instrument through whom the message comes.

God's method has always been to choose weak instruments, measured by the world's standard, to bring about his purposes. And if God has again chosen to speak through one poor and obscure in person, does it not prove that God is unchangeable and in accord with his word. In fact ought we in reason to expect him to act in the present any different from what he has in the past, if we still believe him to be unchangeable. One of the first declarations in the latter day message is that God is unchangeable and that he is no respecter of persons, that he has as much love for those who live now as he had for those who lived 1800 years ago, and if men would enjoy the blessings they enjoyed, all they have to do is to live up to the same law, and in order that men may have this privilege the gospel is again restored in all its fullness and in its ancient simplicity. Faith in God and in Christ, repentance, or reformation, baptism for remission of sins, laying on of hands of the ministry for the reception of the Holy Ghost, by which Holy Ghost men and women are sealed children of God and entitled to the gifts and blessings of the Spirit, such as visions, dreams, the gift of prophecy

and all the other manifestations, enabling them to thoroughly understand the things of God and discern between truth and error. In this way the crooked was made straight anciently and the same method is employed to-day, and why look for any other way? Therefore let all who desire to see, come to the light and receive the truth and be saved, that it may not be said of you as it was to a people anciently, "Ye will not come unto me that ye might have life," or "Ye love darkness rather than light because your deeds are evil."

HOW TO FIND THE KINGDOM OF GOD.

We find the command in God's word, "Seek first the kingdom of God." This command indicates that the kingdom of God, like all other things of real worth, to be possessed must be sought after. If the interpretation given of Isaiah 35th chapter and 8th verse be true, that the work of righteousness is so plain that the wayfaring man though a fool need not err therein, it would seem as though it might be very easy to find. Jesus said it was like a man seeking goodly pearls; we know pearls are not easy to find, sometimes considerable toil and even danger is encountered before success is attained. Jesus taught also that many would seek to enter in and not be able. In view of these facts a few words regarding how to find God's kingdom may be of importance to some.

There are two very important things too, in this connection; first, to know where to look for the kingdom; second, to know what it is when we find it. If we were seeking gold or pearls the truth of the above would be self evident, and if we will follow the same rule in seeking the truth, it will help us very materially.

There is a tendency to wrap the most precious truths of the Bible up in mystery and this is one reason the kingdom of God is so hard to find. The common idea in the world is that the kingdom of God is the "universal reign of Christ in the heart," and to prove this a verse is quoted, "The kingdom of God is within you" which is evidently wrongly translated. If the reader will stop and think whom Christ was addressing when he is said to have used this language the error will be manifest, for Christ evidently did not intend to be understood as teaching that the kingdom of God was within those wicked Phar-

isees; yet this is the class he was addressing. The marginal reading is evidently the correct rendering, "The kingdom of God is among you."

Jesus taught plainly that the kingdom of heaven was the church or the government of heaven upon earth. He said, "The law and the prophets were until John, since that time the kingdom of God is preached and all men press into it." Thus the kingdom of God was to take the place of the law and the prophets. Thus in seeking for the kingdom of heaven we should look for an organization capable of receiving men and women, and that too, the same as Christ organized eighteen hundred years ago, a description of which is given in the 12th of 1st Corinthians also in the 4th of Ephesians; by a close study of these two chapters a pretty clear understanding may be obtained of the organization instituted by Christ to bring about the salvation of man. This organization is sometimes called "kingdom of God," "Church of Christ," "body of Christ," "sheep fold" and many other terms, but all having reference to the same divine institution.

Now, where should we look for such an institution? If we were about to search for some precious mineral and were wise, we would first study its nature as far as possible, so as to know where it would be most likely to be found, and if we discovered that it was hidden in the rocks, what strata of rock indicated its presence; this would save us the trouble and waste of time in looking where there were no indications of the presence of what we were seeking. If gold, we would seek for the particular kind of rock where gold is generally found. If coal we would first look for the slate rock under which coal is located.

And so there is connected with the kingdom of heaven certain elements outside of which it is not to be found. One is that of hatred by the world. Jesus said to the citizens of this kingdom: "Ye shall be hated of all nations, for my name's sake men will persecute you and think they are doing God's service." "The kingdom of heaven suffereth violence and the violent take it by force." The place then to seek the kingdom is not among the popular denominations of the world, but among those despised by the world. But most important of all, there has always been a spiritual power connected with the kingdom of God, peculiarly its own, by which a means

of communication is opened up between heaven and earth, so that the officers of the kingdom are authorized to act by the authority of the King, the result being the same as though the King himself acted. By this power "the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear and the poor have the gospel preached unto them," and these preachers preach the truth, not simply what they believe is true, or hope is true, but they preach the truth as facts with which they are acquainted, because of its having been revealed unto them.

With the kingdom, then, is to be found the element of truth, of revelation, of spiritual power connecting it with heaven. The kingdom itself is a divinely organized institution after the ancient pattern with apostles, prophets, evangelists, pastors and teachers, miracles, gifts of healings, helps, governments and diversities of tongues. Therefore, let the seekers after the kingdom of God avoid the places where these precious gifts of God are denied, and seek the kingdom where the truth is taught as it was taught by Christ and his apostles, and they will find they are not far from the kingdom of God.

A rare opportunity to do good in three ways is offered the workers for the ENSIGN: First, By securing one of the twelve prizes offered to make some one happy with a New Year's gift. Second, By helping to spread the light and sow broadcast the seeds of gospel truth. Third, By supporting a work whose good effect is being felt by the whole church. Therefore let us all work together.

The Wants of Humanity.

Ransack the whole earth, and show me one man who has been made happy by temporal success. You cannot find one of the millions and hundreds of millions, not one! First, a man wants to live a living. Having obtained a living, he wants to get a competency. Having obtained a competency, he wants to get a superfluity. Having obtained a superfluity, he wants more—more. The husks of this wilderness can never satisfy the hunger of the soul. A lion is carnivorous, and wants meat; an ox is graminivorous, and wants grass; but man is omnivorous, and wants everything. The buckets of this world's pleasure are not large enough to bring up water to slake the thirst of the soul.—Sol.

Bro. James Kelley of Iowa made the ENSIGN a call Monday

SERMON.

By Elder T. W. Smith.

Delivered at Knob Noster, Mo., Sunday
July, 5th, 1891.

Subject: The way of Salvation.

[Reported for the *Essays* by Sr. Belle Robinson.]

You will find the words that we will use as a foundation for our remarks this morning, in three several places in the New Testament, the first will be found in the 2nd chapter of the Acts and in the latter part of the 37th verse, "Men and brethren, what shall we do?" and in the 9th chapter of the Acts, as a part of the 6th verse, the words, "Lord, what wilt thou have me to do?" and in the 16th chapter of the Acts, and as a part of the 30th verse, "Sirs what must I do to be saved?"

These three several questions you will observe, friends, have all reference to the same subject, that is, concerning the salvation of the soul. Those parties who asked these questions desired to know what they should do to be saved, and I call your attention now at the outset to the fact, that they considered they had something to do, and if so, the theory of the present day as advocated by many, is not at all correct, that is, that we have nothing to do toward saving ourselves. There seems to be a disposition among mankind in the present day and age of the world to shirk responsibility. We find it taught all around us and a desire seems to be expressed to place the responsibility of all the present evil that is in the world upon the shoulders of our fore-parents, Adam and Eve. All the sickness and sorrow, and misery and death, and evil of a general character, that are in the world, are said to be chargeable to the parents of the human race, and while mankind seems to desire to shirk responsibility in this direction, they also seem to want to place upon the shoulders of God and his Son Jesus Christ, all the work that is to be done in their salvation, and hence we find in the songs of the present time, such expressions as these, that "Doing is a deadly thing," and "Cease your deadly doing," and that "Jesus paid it all;" expressions like these are found on nearly every page of the modern hymn books, in which the thought seems to prevail, that we have little or nothing to do towards saving ourselves.

But the thought expressed in these texts seems to be this, that those who asked the questions referred to, seemed to think that they had this work of salvation to do for themselves. You remember the form of question given by Paul in the 9th chapter of the Acts, was, "Lord, what wilt thou have me to do?" in the 2nd of the Acts, "Men and brethren, what shall we do to be saved?" and in the 16th of the Acts, "Sirs, what must I do to be saved?" The thought seems to be

expressed here that those parties believed it was an individual work with them; that they had to try to save themselves, and it was not a question, "Lord, what wilt thou have my brother, or my sister, or my friend to do," but, "Lord, what wilt thou have me to do?" "What dost thou require at my hands, what am I to do to be saved?" and now if this thought is in our minds this morning, that we have to "work out our own salvation with fear and trembling," if the thought is in our hearts that we have something to do for ourselves, it becomes pertinent, therefore, for us to learn from the divine word what the Lord has required us to do.

I remember one time before I went on the South Sea Island Mission, among my fields of labor was the State of Maine, and I was encountered one time by an individual who expressed himself somewhat in this wise. Said he, "I understand the world of mankind to be like a man who has fallen down into a deep well, and there is no way by which he can escape, the walls are so smooth and slippery, and there is no place which he could get hold of with his hands, and there is no ladder or rope, in fact there is no way at all by which this poor man can get out of the well." Said I, "The individual is certainly in a bad situation, is he not?" "Yes," said he, "and the whole world of mankind is like this man that has fallen into the well, they can do nothing at all toward saving themselves; it is impossible for them to extricate themselves from the difficulties in which they find themselves placed." Well, said I, "How will the poor fellow get out of the well?" "Well," said he, "If his friends will lower him a rope or a ladder, he might escape." "Yes," said I, "but providing the man did not take hold of that rope and tie it about his waist or help himself with it in some way, and his friend would help him by pulling up the rope, or providing he did not climb up the ladder, while he had this means of escape within his reach, how then? He would have remained in the well, would he not?" The world of mankind is just like that I admit; they are indeed, as it were, down in a well and there is no way by which they can escape that they may devise, but said I, suppose that God has lowered a rope or a ladder, so to speak, and they don't take hold of the means provided, how then?" "Will they not remain in the well?" "Oh," said he, "I never thought of that." He had never thought that while the man could not make a rope or ladder while he was in the well, that his friends had provided the means for his escape, he could use the means provided. It may be that some here to-day may have that thought in their minds, thinking that they cannot originate a plan by which they may

be saved from sin and the consequences of sin, and yet fail to think that they can take hold of the means that God has provided, or use His rope or ladder, so to speak, and so help themselves out of the well.

I intend to make three propositions this morning, to which all will agree; in the first place, we all agree that God is all-wise, that in him is supreme wisdom. Again, in the second place you will admit that He is all-good, that is to say, He is the embodiment of goodness, and is supremely, or superlatively good. Third, you will admit that God is all-powerful, He can do all things. Well now friends, we agree upon these propositions, do we not? There is not a man here among us but what will admit these propositions, that God is supremely wise, superlatively good, and altogether powerful—the Almighty.

Now let us draw some deductions from these premises. If God is all-wise and it becomes necessary that there should be a way provided whereby man could be saved, then the plan that God would devise, he being supremely wise, would be the very best plan that could be devised by him and it would admit of no alteration, of any improvement whatsoever, and cannot be added to or taken from, being perfect in itself.

Now if he is all good, or the embodiment of goodness, he certainly would devise some way to save mankind, providing he discovered they were in need of salvation, and we find that mankind to-day is in such a state; they have all gone out of the way, all have sinned and come short of the glory of God, and therefore as they are found in a state of sin, because they have all transgressed the law, and they have all left undone the things they ought to have done. For as John says, "Sin is the transgression of the law;" and James says, "To him that knoweth to do good, and doeth it not to him it is sin." Therefore in the sense of commission of wrong and omission of right doing, all have sinned, and because of sin all are spiritually dead, inasmuch as it is written "the wages of sin is death," consequently all are in a state of spiritual death; and not only that, but being "dead in trespasses and sin," they also shall reap the "second death" as a consequence, so then all are in a lost state, and in danger of eternal punishment.

Now, inasmuch as we see that all mankind are needing salvation, God being the embodiment of goodness would desire to save all mankind and so we find it written of him, "I look unto me and he saved all ye ends of the earth." And it was written of him thus, that God "will have all men to be saved and to come to a knowledge of the truth." It is written of him also, that "God so loved the world." Now the phrase "the world," here, you will

please bear in mind, does not mean a certain selected portion of the world, but the world, the whole world, and that he so loved it—that that extent did he love it—that he gave his only begotten Son to die for it, so that "whosoever believeth on him might not perish but have everlasting life." Instead of God having designed and ordained or predestinated a portion of mankind to perish, instead of it being true that God decreed from all eternity that a single soul should be irretrievably lost, instead of that, that God so "loved the world" that he gave his only begotten Son, etc." He decided that none should perish but that all should live again. We read of the Son saying in nearly the last words of the book of Revelations, "The Spirit and the Bride say, Come, and let him that heareth say, Come, and let him that is athirst come, and whosoever will, let him take the water of life freely." The Scriptures abound in this direction, and you doubtless are well acquainted with that fact. So it being true that God desires and designs the salvation of the whole human family, and as he is a supremely wise being and finds it necessary to save mankind by some way and devises a plan, that way as I have stated before, must be a perfect way, a perfect plan, admitting of no alteration, especially not by mankind, in any form, either by addition or by subtraction. It cannot be improved in any sense whatever by man.

Now then as to the third proposition and its deduction. If God is all powerful, if he is omnipotent, and has devised a way of saving the world of mankind, that being a perfect plan. Now if he has revealed this plan and it embraces certain conditions which men must comply with in order to be saved, therefore, if man complies with the conditions, God being supremely powerful, he can and will save mankind. Now, I don't think there can be any avoiding these conclusions, these deductions from lawful premises that God desiring the salvation of mankind, devises a perfect way to save them by, that if there are conditions attaching to it, and men comply with these conditions, that they will most positively be saved, God not only being willing but perfectly able to save them; and being a true God, will save them, for he has promised to do so. Now the thought comes, if this be true, where shall we look for a revelation of the scheme or plan of salvation; it matters not when revealed, whether in the garden of Eden to Adam, or to Abraham, or to David or to John the Baptist, or through Jesus the Son of God, or through the apostles. It matters not when nor where the plan has been brought to light, that plan must remain to-day intact, in its entirety; for to this day it has not been changed by the Lord, although it may have been

by men, but by the Almighty it cannot be changed, and for this simple reason; that it is written of him that in him is "Neither variableness or the shadow of turning;" that "He does not turn to the right hand nor to the left, but that his course is one eternal round." Now then, inasmuch as it is thus written of the Lord, I say we need not bother ourselves this morning as to whether the plan was devised at the beginning of the creation and revealed in the garden of Eden or at any subsequent time, the one point for us to find out is, what plan is revealed, and if there be any change or modification whatsoever, it must have been made by man in his own finite wisdom, I mean to say in his finite folly, not in his wisdom at all. If there be any change found in the plan, we lay that change upon the shoulders of men, and that without any divine sanction whatsoever, because God would not, through an angel nor by his Son, nor by an apostle or prophet, nor through any other medium reveal a change, because he could not change it, and he an unchangeable God as it is written of him.

Now with these propositions and deductions before our minds, we may be prepared to investigate a little as to the scheme of salvation. Now, we come to trouble. I have read the questions asked by those on the day of Pentecost as recorded in the 2nd of Acts, and I have read that asked by Paul of the Lord in the 9th chapter of Acts, and the one asked by the Phillippian jailer in Acts 16th and they all imply the same thing, i. e., the desire for a knowledge of the way to be saved. But I have not read the answers, and what are they? We would suppose that they would be uniform, would we not? We ought to think that should be the case but they are not and we will tell you why later on. The answer given to the Phillippian jailer to his question, "Sirs, what must I do to be saved?" is, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." The answer given to those on the day of Pentecost when they asked, "Men and brethren, what shall we do?" was, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." The answer given to Paul when he asked, "Lord, what wilt thou have me to do?" was this, "Go into the city and it shall be told thee what thou must do."

Now then here the trouble arises, that is, did God design in giving these several answers to the one or similar questions, to teach different plans of salvation? Did he design that some should be saved by believing in the Lord Jesus Christ, or by faith only? And that others without faith in Jesus could repent of sin and be baptized and thus receive remission of sins? Or that others could be saved by going into

a city and learning there what they should do? Are these three different plans whereby men can be saved or are they simply different parts of one plan given to the inquirers because of the different circumstances surrounding them at the time?

Now I cannot agree that there are different systems of salvation; that there are three different ways to be saved, because they were not under the same circumstances; they were not in the same conditions. Is that true? If it is, we will find a solution of the problem.

I answer now that the reason why these people were answered so differently—for they were answered differently, for one man is told to believe, and another class is told to repent and be baptized, and another is told to go into a city and there he should be informed what he should do; the reason for all this is because of their different circumstances and conditions. The Philippian jailer was told to believe on the Lord Jesus Christ because he had never heard of Christ and consequently had never believed on him. Paul having just come into the neighborhood of Philippi, having received just a little while before this, a vision of a man of Macedonia saying, "Come over and help us," he departed and in due process of time he came to the city of Philippi and there outside of the city, having cast out of a woman a spirit of divination or soothsaying, and because of this act he was brought into jail, and at midnight an earthquake occurred, the prison doors were loosed, the jailer having believed the prisoners to have fled was about to kill himself, and Paul cried out, "Do thyself no harm for we are all here." Then afterward he asks the question, "Sirs what must I do to be saved? What was the condition of mind of this individual; he was a jailer in the town of Philippi, a city where the gospel at that time had not been preached, he was a heathen, had never heard of God, or Christ, or the scheme of salvation, and as the servants of God well knew that he could not believe on the Lord Jesus Christ of whom he had not heard, what did they do? What should they do? They spoke unto him the "word of the Lord" and to all that were in the house. Now we are taught that faith comes by hearing, and hearing by the word of God.

And said Peter, speaking of this same "word of the Lord," "This is the word which by the gospel is preached unto you." Well then this man in hearing "the word of the Lord" heard the "gospel," the "gospel of salvation," the "gospel of Christ," the "gospel of God," the gospel sent by God to save mankind, called also the "gospel of the kingdom of God," and therefore having heard, he could believe; and without hearing he could not believe. Therefore the answer given

to him was, "Believe on the Lord Jesus Christ," because having never heard he had not yet believed and therefore, that he might believe, they spoke unto him the word of the Lord and to all that were in his house.

The reason for the answer given to Paul that he was to go into the city and there it would be told him what to do, because he had believed and because he had repented of sin. Well, says one, we have no evidence of the fact that he had repented; I think there is considerable. Before this he had been persecuting the church, had been doing all he could to overthrow the cause of Christ, had been hailing men and women and committing them to prison, and now being arrested by a great light which shone from heaven upon him on his way to Damascus, being stricken to the earth he heard a voice saying, "Saul, Saul, why persecutest thou me?" He answered, "Who art thou Lord," the answer is, "I am Jesus whom thou persecutest," and he said, "Lord, what wilt thou have me to do?" Here was a change of spirit, a change of intention, a change of mind, and a change of heart. This man who had been persecuting the church, now then so changes his purposes, plans and desires of his heart, that he cries out to this same Jesus whom he was persecuting, by persecuting the church which is his body, and says, "Lord, what wilt thou have me to do?" and being instructed he is told to go into a city and it should be there told him of all things that he ought to do.

This case of Paul is brought forth by many of the ministers of the day to prove the modern theory of conversion, the instantaneous conversion by the power of the Holy Ghost. They tell us that this great light was the Spirit of God, and by that power he was convinced and converted, he then and there obtained by faith in the Lord Jesus Christ, remission of his sins, that he then and there was saved; he believed then and there and was saved then and there; that the Spirit of God changed his heart, converted his soul, changing him from a state of nature to a child of God, and translated him from the kingdom of darkness to the kingdom of God's dear Son, all this was done right there perhaps in a moment of time. This is brought forth as an illustration of what ought to take place in these latter days.

Please let me inform your minds and on that spot, his sins were not forgiven him at that time, nor had he received the Holy Ghost at that time. In order to prepare him for this great blessing and to carry out the plan of salvation, the Lord revealed himself to a servant of his called Ananias, and the Lord said to him, "Go into a city into the street called Straight, and inquire

for one Saul of Tarsus, for behold, he prayeth," which is another evidence that he had repented.

Ananias said, "Lord I have heard by many of this man. How much evil he hath done to thy Saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy name." But the Lord said unto him, "Go thy way for he is a chosen vessel unto me to bear my name before the Gentiles and kings and the children of Israel." Ananias went his way and found Saul and came in and putting his hands on him, said to him, "Brother Saul, the Lord Jesus which appeared unto thee in the way as thou camest, hath sent me that thou mayest receive thy sight, and be filled with the Holy Ghost," and immediately there fell from his eyes as it had been scales, and he received sight forthwith and arose and was baptized." For Ananias said to him, "Arise and be baptized and wash away thy sins, calling on the name of the Lord."

—Acts 22:16. Now this was three days after the great light had shone round about Saul, and three days after he was converted and became a sin pardoned child of God, when Ananias was commissioned of Jesus Christ to go and tell Saul to do what he did tell him, for the promise was that he should be told what to do. Why did not Saul say, "Ananias, you are mistaken in the matter, did you not know that three days ago, God for Christ's sake spoke peace to my soul, and that my body was thrilled therewith, and I was then and there converted by it, and my sins were washed away in the blood of the Lamb, don't you know that?" I can imagine Ananias replying to him like this, "If that is the case, if you have been converted and your sins have been pardoned you three days ago, now then pray tell me why God sent me to tell you what to do, and let me now inform you, the very thing I was about to tell you to do is that you should receive a remission of your sins if you should obey the gospel in baptism. But what did Ananias say? Hearken, "And now why tarriest thou, arise and be baptized and wash away thy sins, calling on the name of the Lord." If Paul received the baptism of the Spirit by which his sins were washed away at the time he saw the great light, pray tell me why Jesus Christ sent Ananias to Saul for the express purpose that through the mediumship of the laying on of his hands he should receive the Holy Spirit? But how were his sins remitted? By the blood of Christ applied to his heart through "faith only?" O no, but because he believed on the Lord Jesus Christ and repented of his sins, and was then baptized for the remission of his sins, and then he was entitled to the gift of the Spirit of God as Peter taught on the day of Pentecost, say-

ing, "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."

Now I hold that the very moment we take the ground that Paul was converted by the great light, that his sins were blotted out then and there, that he received the baptism of the Spirit of God then and there, then I claim that Ananias was sent on a fool's errand in that he was told to go and baptize Saul that he might receive thereby a remission of his sins. The reason Paul was told to do this thing was because he had believed and had repented, but this was the one thing that was needful, one thing lacking—baptism for the remission of sins. But why should God require a man to be baptized in order to wash away his sins, when he had already forgiven them through his faith in the Lord, three days before? And why send Ananias to lay hands upon him that he might receive the Holy Ghost, when he had baptized him by his Spirit three days before? No, friends, he had not received either forgiveness of sins or the Holy Ghost until Ananias baptized him, and laid his hands upon him. Now how about the day of Pentecost? The people had gathered there from various parts of the earth, and had heard the gospel preached, for the very expressions they used was evidence of that fact, "Men and brethren, what shall we do?" Why? Because the apostle summing up his argument said, "Let all the house of Israel know assuredly that God has made that same Jesus, whom ye have crucified both Lord and Christ." That is to say, these people who are Israelites in the flesh, had been looking for a Messiah to come but they were blind in regard to the fact that this Messiah should be born as a child, in Bethlehem, they were looking for a Messiah to deliver them, and now on the day of Pentecost, under the influence of the divine Spirit, Peter summing up his argument says, "Let all the house of Israel know assuredly that this same Jesus whom you crucified is the Christ," i. e., the deliverer of Israel. And when they heard this grand central thought, that this Jesus of Nazareth was the Messiah, they cried out in anguish of soul, "Men and brethren, what shall we do?" When they were convinced by the power of God attending the word preached, and realized that they had in their blind madness crucified the Son of God, their Savior, when the Holy Spirit reproved them of their terrible sin, and showed them that they had crucified their Redeemer, the restorer of Israel, they cried out, "Men and brethren, what shall we do?" Now why did they say that? Because they were convinced of the truth proclaimed, and thereby exercised faith. Be-

cause the Spirit of God carried with the words preached, conviction to their hearts, that Jesus was the Christ, therefore they believed on him.

You hear a great deal said in this day and age of the world about this memorable sermon on the day of Pentecost, this grand sermon, but let me tell you, those who make so much out of this Pentecostal discourse, seem to be oblivious of one important fact, that when Peter told the people that Christ was crucified, when he preached to them the doctrine that Christ was buried and that he rose again from the dead and taught these three grand truths of the gospel, Christ's death, burial and resurrection. That when they say that this is sufficient doctrine to entitle a man to baptism, those who make this claim seem to be ignorant of the fact that when Christ's death was declared and his burial announced, and while his resurrection was then and there affirmed in emphatic terms, one great and most important purpose, or object of the resurrection of Christ Jesus from the dead, seem to be lost sight of, and many who make so much of the resurrection of the Son of God seem to be oblivious of the fact that the grand reason given for the resurrection of Christ is this what Peter announced on that occasion, hear him: "Therefore, David being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne, he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither did he see corruption." Do you not see the point? that while Peter declared Christ's death, burial and resurrection, he says that Christ was raised from the dead to sit upon the throne of his father David and that the kingdom of David and the restoration of the house of Israel, the restoration of the city of Jerusalem to its ancient power and glory upon earth, the restoration of the land of Palestine to its ancient fertility and productivity, the restoration of the throne to David in all its glory and grandeur and power; all of this and more is embodied in the declaration that Christ was raised from the dead to sit upon David's throne. And let me ask you to-day, how many who have so much to say about "the Pentecostal sermon" believe in the doctrine of the literal gathering of the house of Israel back to Jerusalem and Palestine, and that Jesus Christ will actually reign on David's throne in Jerusalem? How many believe this? And yet let me again emphasize the thought that Peter preached before the people as one grand reason why Christ was raised from the dead, was to fulfill the promise that God made to David, that of the fruit of his loins according to the flesh, he

Continued on sixth page

ZION'S ENSIGN.

The Infidel Church and Sunday School.

Even the infidel who denies the necessity of worship seems to see the necessity for something to take its place. But oh, what a something! Here is what Mr. Ingersol says in a recent interview in the Chicago Tribune:

"Another idea, I think will force itself upon the mind, which is this: That he who lives the best for this world lives the best for another, if there he one. In other words, humanity will take the place of what is called 'religion.' Science will displace superstition, and to do justice will be the ambition of men.

"My creed is this: Happiness is the only good. The place to be happy is here. The time to be happy is now. The way to be happy is to make others so."

"What is going to take the place of the pulpit?"

"I have for a long time wondered why somebody didn't start a church on a sensible basis. My idea is this: There are, of course, in every community lawyers, doctors, merchants, and people of all trades and professions who have not the time during the week to pay any particular attention to history, poetry, art, or song. Now it seems to me that it would be a good thing to have a church and for these men to employ a man of ability, of talent, to preach to them Sundays, and let this man say to this congregation: 'Now I am going to preach to you for the first few Sundays—eight, or ten, or twenty we will say—on the art, poetry and intellectual achievements of the Greeks.' Let this man study all the week and tell this congregation Sunday what he has ascertained. * * And so let him go through nation after nation, biography after biography, and at the same time let there be a Sunday school connected with this church where the children shall be taught something of importance. For instance, teach them botany, and when a Sunday is fair, clear and beautiful let them go to the fields or woods with their teachers, and in a little while they will become acquainted with all kinds of trees and shrubs and flowering plants. They could also be taught entomology, so that every bug would be interesting for they would see the facts in science—something of use to them. * * Even if the religious scheme be true, it can be told and understood as well in one day as in a hundred years. The church says, 'He that hath ears to hear, let him hear.' I say, 'He that hath brains to think let him think.'"

Mr. Ingersol's creed is pretty good as far as it goes, but how does his pulpit support it? By employing a talented speaker to tell his hearers all about art, poetry, and about the Greeks, and all about the great men that have ever lived, and the history of nations. And the Sunday School connected with this church, as he calls it, where the children shall be taught something of importance, for instance, botany and entomology, so that they could become acquainted with all kinds of trees and plants, and form the acquaintance of the little bugs.

And this is Mr. Ingersol's idea of happiness and of making others happy. This world, though beautiful, is full of suffering and trial, caused in a large measure by man's inhumanity to man. Does Mr. Ingersol suppose that man will become more humanly by finding the distance between the stars, or that the poor soul, heart broken with grief, can be comforted by a desertation upon the Greeks, or the child's mind developed in all that shall make it true to itself and to its Maker by learning the names of plants and trees and playing with little bugs. Mr. Ingersol may be a good lawyer but he is evidently out of his element as a theologian, and is better in the art of destroying than in building up.

EXTRA efforts are being made to make the next number of the ENSIGN (the Thanksgiving issue) the best yet. We want to make our readers a pleasant surprise. A large edition will be printed and many sample copies sent out. We hope our friends will find time to read every word of this issue, then ask themselves whether they can afford to do without it next year and also whether they cannot afford to pass it to their neighbor and solicit his subscription.

We did not start the ENSIGN as a money making scheme, and feel free therefore to ask others to identify themselves with us in our efforts to spread the truth. Our work all the way through has largely been one of sacrifice and Christian endeavor, but we feel amply repaid in the assurances that constantly reach us, showing that our paper is accomplishing good, the very purpose of its conception. The many expressions, such as, "God bless you and your noble work," "Your valuable paper is doing a splendid work here," "I have seen a few copies of your paper, can you not send us one of your ministers, we never heard anything like it," "Wish I were able to put it into the hands of every thinking man and woman," "God bless the ENSIGN." Such expressions do us more good than financial success alone would, yet the more success we attain, even in this line, the more attractive and beneficial we will be able to make the ENSIGN.

Therefore, we ask all to help us, that the good work may not only continue but be increased many fold. If you have not subscribed we hope you may do so; if you have subscribed and have not paid your subscription, remember, we need your remittance. We have but few on our list but what have paid up. If these few will remit and others renew promptly, the good effect will be seen in the still further improvement of the ENSIGN.

Bro. T. W. Chatburn writes from Stowartsville: "Am preaching every night to increasing crowds, calls on every hand for preaching."

EDITORIAL ITEMS.

Several have already contributed small amounts to the tract fund.

Bro. W. H. Kelley is at present engaged in the work in Boston having just returned from a trip to Nova Scotia.

Bro. Willie Williamson and John Wasmund of Independence have each contributed five dollars toward the Tract Fund.

Next issue will be our Thanksgiving edition sent in names for sample copies as it will contain articles of unusual interest.

Bro. J. F. Mintum writes: "Baptized two at Little Sioux last Sunday. Commence a reply to an Adventist next Thursday, the 5th. Good prospects for an ingathering of sheaves."

Several are sending in names to apply on premium list as fast as they get them, this is a better plan than to hold them until you get a large list before sending.

Do not fail to send us the names of those whom you believe are interested in the cause of truth, as we desire them to have a copy of our Thanksgiving edition. It will contain much matter of especial interest.

Bro. W. P. Hamblet writes from Weir City, Ks., "We have an excellent Sunday school and good prayer meetings. The members are alive in the work. Please send my ENSIGN to Orchard, Kansas, as I have moved and do not see how I could do without it."

A FORMER member of the Independence Sunday School writes that in contrast with schools of other denominations which she has visited she considers ours far in advance in many respects. This is encouraging and just as it should be. God has placed in our hands the means, therefore, anything like the zeal manifest by others must crown our efforts with success.

The smallest edition of the ENSIGN published was one thousand, and it has varied from that to five thousand. Hundreds of copies have been sent free to parties desiring them, which have no doubt accomplish much good. We are still willing to send copies to parties who can use them, only asking that they do what they can to secure subscribers for us, in order that we may be able to improve it and extend its usefulness.

A handsome Bible or album would be a very acceptable present to a friend, you can secure one by getting up a list of subscribers to the ENSIGN, a larger list will get you 6 months tuition free in a first class business college and the largest list sent in by January 1, '92 will secure a fine sewing machine. Who will get it? Or if you are not able to get up a large list a year's subscription to the Herald or Autumn Leaves, or any of the books we offer would be valuable to yourself or a friend.

LOCAL NEWS.

One was added to the church by baptism this week.

The thermometer has fallen to the freezing point but it is still dry.

Sr. George Bartholomew, Jr., has recovered from her recent illness.

Bro. Wm. Watson has moved back to his home here from Kansas City.

Father Haley who has been confined to his bed for some time is still sick.

Bro. Alma Chatburn has gone to Palmyra, Neb., to work in a lumber yard.

Bro. and Sr. Wm. Blatt of Turner, Kansas, spent Sunday in Independence.

Bro. R. S. Salyards of Lamoni, addressed the Kansas City Saints Sunday evening.

In next number will be given the name of the person to whom the memorial quilt was sold.

Get to work on your list of subscribers at once, two weeks of the time has already passed.

Bro. Pitt addressed the Independence Saints Sunday morning and Bro. T. W. Smith in the evening.

Sister Thomas Hattey of Kansas City made the Ensign office a pleasant call during the week. She says they can not do without the Ensign.

Bro. R. S. Salyards, associate editor of the Saints Herald, has been spending several days in Independence visiting his mother and his three children.

Sr. Belle Robinson left on Thursday for St. Joseph, Mo., to attend the marriage of Sr. Clara Bronson to Bro. James Archibald. Sr. Belle was one of the bridesmaids.

Bro. D. M. Dennis of Pink Hill, Mo., has bought land near Lamoni, Iowa, and will move there shortly. He called at the ENSIGN office during the week and said that the addition to his family is a girl.

Bro. Burch has been engaged to complete the plastering in the auditorium of the new church and then as soon as the floor can be laid and permanent doors put in, it will be ready for the General Conference.

LAMONI ITEMS.

The Lamoni notes in last week's issue of the ENSIGN mentioned another case of diphtheria where recovery was considered to be somewhat doubtful. And on Thursday, November 5th, the child passed away. Her name was Ada Witter, a grandchild of Bro. and Sr. Gaultier. All others who have been taken with the disease (except those whose death has been previously reported) are rapidly recovering from it; hence there is again a feeling of peace and of thanksgiving for deliverance from evil.

The sermons preached in Lamoni on Sunday, the 8th, were by Bro. E. L. Kelley and W. W. Blair, the subject of the former being the second coming of Christ and the times of restoration spoken of by Peter, as recorded in Acts 3:20, 21. Bro. Blair spoke upon the intermediate state between death and the resurrection, the condition of the spirits of the righteous in the place of waiting.

In Davis City the morning effort was by Bro. William Anderson. He addressed the Saints upon the need of charity and forgiveness of

spirit existing among God's people. In the evening Bro. Duncan Campbell spoke concerning the Bible, and of truth revealed outside of the Bible and before any Bible was compiled.

At Leon Bro. H. A. Stebbins preached twice, at the morning hour upon faith in Christ and upon the evidences that he was foreknown and prophesied of by Enoch by Abraham, by Moses and by others, as the coming Redeemer and Savior. The evening subject was the Book of Mormon from a historical and antiquarian standpoint. Text, Acts 17:26.

Bro. C. H. Jones of Lone Rock branch, preached Saturday night and Sunday at the High Point school house. Bro. T. J. Bell of Lamoni was with him. Bro. Jones expects to return to St. Louis (his mission field) this present week.

Bro. J. W. Gillen is to leave on Wednesday, the 11th, for the Indian Territory, part of his missionary charge. Since the Logan Reunion he has done a faithful work in helping to care for the sick—the diphtheria sufferers.

Bro. H. R. Harder of Wirt has been preaching recently in Redding, Iowa, and near Allendale, Missouri. Before that he labored in Nodaway and Holt counties, Missouri.

Bro. O. B. Thomas has sustained various appointments in the counties of Decatur and Ringold in Iowa the past summer.

We are having beautiful Indian summer weather, a dry, pleasant time for corn picking and all other kinds of out-of-door work.

The carpenters are about as busy as they were in the middle of the summer, and new frames for houses and barns in town and country continue to be put up and speedily roofed and sided.

The yield of corn and of other crops of grain and vegetables has been light this season hereabout, yet there are many evidences of a fair prosperity and progress existing in this region.

Under the kindly charge of Bro. A. S. Cochran the branch continues to grow in numbers, and in righteousness also, we trust.

ALFRED.

LOWRY CITY ITEMS.

We have had two nice showers of rain lately and it has put new life in the wheat crop.

Bro. W. R. Trussel has leased the Dean coal mine, south of Lowry City, and will try to fill all orders for coal this winter.

Mr. C. W. Nesbit's house was struck by lightning last Saturday morning, it did considerable damage to the house and furniture but no one was hurt.

Our Saints meeting Sunday was not as spiritual as we have had times before, but we believe the Saints felt to realize it is in the Lord we must trust in order to have a spiritual meeting.

Sr. W. H. Carroll has been quite sick for a few days so we learned yesterday, hope she may soon recover.

Bro. James Mannering has been quite busy gathering his crop of apples lately.

R&X

CLINTON ITEMS.

Nine have been added to the Clinton branch by baptism since the September conference.

At the branch business meeting held last Thursday evening the following officers were chosen for the next six months: D. C. White president, J. S. Harding teacher, L. J. Bradshaw deacon, M. G. Mandley treasurer and Ammon White clerk.

Bro. J. S. Harding has accepted a position in the wholesale house of Wm. Brown & Co.

W. P. Brewer, of Childress, Texas, stopped a day with us on his return from Chicago.

Bro. I. N. White spent Sunday at Deepwater, baptized two and preached Sunday evening. Preaching at Deepwater next Sunday evening at James England's house, Saints and friends are invited to attend.

Next Sunday evening preaching here will be at Bro. L. J. Bradshaw's house. We hope there will be a good turn out.

We had a splendid rain last Sunday night and the wheat fields are looking fine, corn, potatoes and apples are being offered freely on the market, corn from 38 to 40 cts. per bushel potatoes 30 to 35 cts. apples 25 to 45 cts. Good solid oak wood is worth \$2.50 per cord, coal \$2.25 to \$2.50 per ton, hay \$5 to \$6, eggs 16 cts. per dozen, butter 15 to 20 cts. per pound, large hickory nuts 35 to 40 cts. per bushel. Missouri is the place for the poor and the rich, it is just the place for a poor man with plenty of money.

Quite a number of farms have changed hands, men from the north and east are looking for locations. Saints and others are asking about South-west Missouri, we in reply would say to those who have good homes, stay where you are, if you are without home, friends or money come to Missouri where the wind and water is free for every body.

DAVID.

PLAINVILLE ITEMS.

Bro. C. L. Munroe preached in the chapel last week Sunday evening and also last Sunday evening from Jas. 1: 5.

Sr. Lottie Wilcox has presented the Saints here with a handsome lantern to be used in front of the chapel.

Bro. A. B. Pierce was elected president of the Attleboro Prohibition club last Saturday evening.

Diphtheria is prevalent at Attleboro just now. A number of deaths are reported.

Bro. C. L. Munroe and family, of Foxboro have moved here and will be quite an accession to the branch.

Rabbi Solomon Schindler, of Boston, lectured in Murray church last Monday evening. His subject was, "The relation of Judaism to Christianity in our modern times."

The Ensign is liked by those who read it everywhere. It will doubtless prove a powerful instrument for great good, and may it ever be thus.

Elder C. A. Coombs had a "husking party" at "Bouliah" farm, where he resides, last Friday evening. The farm is located between here and Wrentham.

A. B. P.

RICH HILL ITEMS.

Our church, if all goes well will receive two coats of plaster this week.

Owing to the damp condition of the church, the Opera house has been secured for the two days meeting this coming Saturday and Sunday, Nov. 14th and 15th. Mr. Sanderson owner of this fine hall, kindly granted the use thereof free of all charges. Truly the Saints here, as well as elsewhere, are finding favor in the eyes of the people, according to the word of the Lord, through his servant the prophet.

At our last business meeting a committee of three was appointed to look after the wants of the Saints from abroad during the two days meeting. Come everybody, come and let us have a good time long to be remembered. The committee will be known by a blue ribbon badge.

The young Saints prayer and testimony meeting last week was well attended and the gentle influence of God's Holy Spirit made them feel as one in the Lord. May God bless the young.

The presiding elder of our branch invites all, or as many of the ministry as can come to be present at our two days meeting.

We are informed that the sisters prayer unions are having some very good meetings.

The Saints prayer and testimony meeting Sunday afternoon was good.

Professor James A. Guest of Burlington, Iowa, proprietor of the largest music house in the state and for whom Elder J. C. Christensen has been selling the celebrated Packard organ for the last eight years, writes to him saying: Deduct five dollars from first payment you collect and give me credit with same on your new church. That speaks quite well for Mr. Guest. Who will follow his example?

Bro. A. S. Deller delivered an instructive sermon last Sunday evening to a fair audience.

Can we not have a reporter at our two days meeting?

J. C. C.

KANSAS CITY, KAN., ITEMS.

Elder E. Harrington preached in the Saints church Sunday morning and Elder Joseph Emmett in the evening.

The prayer meeting Sunday afternoon was good, the Spirit of God was made manifest in power.

The Armstrong Sunday School has organized a compendium class.

Bro. and Sr. J. Tankard from Kansas City, Mo., met with us at our prayer meeting Sunday afternoon.

Sister E. Harrington has returned from a visit at Independence with her son, who has been made happy by the birth of his first daughter.

Bro. Childers has moved from here to Independence.

Bro. Joseph Emmett has moved near the church.

In the Armstrong items in the Ensign the question given out to be considered at our next meeting is "Will criminals be resurrected?" It should have been "Will animals be resurrected?"

Bro. Joseph Emmett has just recovered from a long and severe sickness and has started to work at Swift's packing house.

Sr. Bessie Johnson has returned from the country where she has been spending a few days with Sr. Milotte.

Bro. Henry Hawkins will be able to start to work in a few days, he is just recovering from an accident that happened to him while coupling cars on the U. P. Railroad.

J. J. H.

DEEPWATER ITEMS.

On Sunday at 2:30 the Saints met in prayer and testimony meeting at the tent of Mr. John Shiftit near Deepwater, a spiritual feast was had, at the close of which Bro. I. N. White led Mr. and Mrs. Shiftit to the water for baptism.

The Saints met for preaching service at Bro. England's residence and we listened to a good sermon by Bro. I. N. White a goodly number being present, the majority of which were outsiders. Good order prevailed throughout the meeting, and also at the confirmation Elders I. N. White and I. N. DeLong doing the confirming.

An appointment was made for prayer meeting next Sunday at 2:30 and preaching at night by Bro. D. C. White.

Your correspondent heard the remark made to-night by two ladies who had been against us, "they surely preach the truth if any body ever did."

We now numbers sixty, there were only five about a year ago. Some others are very nearly ready to obey and will in the near future.

Deepwater is a mining and manufacturing town and is a pretty hard little city, but there are a good many honest hearted people here and we trust that they may come into the light and understanding of the gospel.

Business is livening up here now especially at the Sewer Pipe factories which have to run day and night to keep up with orders.

Nov. 9, '01.

O. H.

KANSAS CITY ITEMS.

The weather here is turning cooler and no prospects for rain.

Bro. St. Clair addressed the Saints Sunday morning.

Our prayer and testimony meeting was well attended and a good spirit prevailed. Bro. and Sr. Stratton with a few other Saints of the Armstrong branch were in attendance.

Bro. Richard Salyards of Lamoni preached a spirited sermon Sunday night which strengthened the Saints and we hope did good to outsiders.

Bro. Allen went out to the Frey school house Sunday night. A shepherd was administering the sacrament to his flock nearby and Bro. Allen was minus a congregation.

P. K.

KANSAS ITEMS.

Editor Ensign:—I presume your readers enjoy hearing occasionally from the sun slower state.

Died of heart disease Nov. 3d, People's party or commonly called "Alliance," funeral first Tuesday of Nov., 1892. (?)

If the dry weather continues the wheat crop will be very short another year, a great deal of it has not come up yet.

Church work is moving on slowly, two more led into the kingdom since last writing.

I came here Saturday and am holding forth in the Union church to attentive listeners. This place was visited by Bro. P. W. Smith several years ago some of the old settlers say.

Send some copies of the Ensign to me at Panning, Ka.

A. H. PARSONS.

Nov. 9, 1891.
Letter from Elder John H. Thomas.

Dear Ensign:—We are all feeling well, I also find a good spirit exists among the Saints here. We had a good meeting last Saturday night and on Sunday we had sacrament and testimony meeting, after the morning services there were three demanded baptism, so we went to the water and Bro. Joseph Ward baptized them, those being his first to baptize. He is presiding priest of the Willow Springs branch.

Letter from Elder Alfred White.

I am at Union school house, five miles west of Eldorado Springs; came here Sunday, Nov. 1st, and preached at 11 a. m. At 3 p. m. many repaired to the creek where Bro. F. Keek baptized a Mr. McElwain. We held confirmation meeting and Saints communion at the same time at the house of Bro. McElwain and had a good time. Bro. F. Keek preached at the school house to a large congregation who seemed to be much interested. The next evening (Monday) a Miss Walters, who lives at Virgil, came to Mr. Harbauer's where I was stopping and demanded baptism. Several persons went to the creek which was near by and Bro. R. T. Walters, a brother of the lady baptized her. We came back to the house where I confirmed her and then went to the school house where I preached to a large crowd.

Will continue here all week. The people seem to be much interested in these meetings. May they see the truth and obey is my prayer.

ELDORADO SPRINGS, MO., Nov. 4th, 1891.

Letter from S. M. Barron.

Editor Ensign:—I can say with pleasure that your paper is a welcome visitor at our home. All are eager to grasp the Ensign. It is a paper that should be in every household in the land. It points out the path of rectitude, is an instructor to those who love truth and those that are seeking after wisdom, not the wisdom of man but the wisdom of God. Paul says the wisdom of man is foolishness in the sight of God. "Woe to the rebellious children, saith the Lord, that take counsel, but not of me, and not of my Spirit." I for a great many years took counsel of man, not of God, and thought the wisdom of man was doing a marvelous work.

It is not quite a year since I first heard the true gospel. When Bro. J. H. Wells and John Kaler came to this vicinity, (Crab Orchard) the first time I went to hear them was for a mere curiosity. Their words were like bread cast upon the waters. The lovers of truth seek after truth and the result of their exhortation has been greatly seen and felt round here, as the Eunich said to Phillip "How can we understand except some man should guide us."

We now have about thirty-five Saints in this neighborhood and preaching every fourth Sabbath by Bro. Wells or Bro. Kaler of Knob Noater.

There is some sickness among the Saints in this locality. Bro. Clair's daughter is very low again. "Grandma" Shaw is improving slowly.

My prayer is, be faithful brethren and God will be with us all.

Letter from West Bay City.

The Scriptures say, "the prayers of a righteous man availeth much," and we verily believe that the Saints have been praying for us and that their prayers have been answered, for since I wrote you last, Elder E. DeLong has been holding meetings out at Indian Town about six miles from here. He has baptized six in our branch and there is still a good interest.

The 20th of October Bro. Waterman came, and has succeeded in getting a hall in Bay City for one month. He is going to hold meetings every night this week, and we hope and pray that the work will go on and that many more may obey the blessed gospel of Christ, for we know that unless we do obey him and keep his commandments we cannot see the kingdom of God.

It is my determination to press onward and upward and at last meet you all with the blessed and the redeemed ones, around that bright throne where parting will be no more.

L. J. S.

Letter from San Bernardino, Cal.

Zion's Ensign:—I came to this place one week ago, to attend the conference of our district, (Southern district of California) which convened on the 23rd inst. and lasted until Sunday the 25th. The attendance was large and the different sessions very enjoyable, although the opposer of the brethren was lurking near and would gladly have availed himself of the slightest chance to have imposed his presence in our midst, but the Spirit of the Master was sufficient to hold him in check so that no harm was wrought to the disturbance of those who come with a desire to worship God in spirit and in truth.

I took it upon myself to solicit subscriptions for the Ensign believing that it is a valuable paper, one of the best publications of the church, and should be read by every family in the church and then placed in the hands of outsiders for their perusal.

Wishing the Ensign success I am your brother in the one faith,

R. R. Dana.

Oct. 29th, 1891.

Mistaken Ideas.

Such ideas about poor unfortunate beings who happen to fail to live right being sent to hell and kept there always is more discouraging to erring mortals than otherwise. But the idea that our Creator is going to have reasonable mercy to all and deal out pure justice to all and reward all according to their works and punish the wilful wicked according to their sins is encouragement to live right, or to keep striving so to do "while mortal life endures."

IGNORANT.

The friends of the Ensign can, if they choose, do a good turn for it and themselves in the next two months. The lists of subscribers they can get will benefit it, and the premiums we give benefit them.

Continued from third page.
would raise up Christ to sit upon his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption.

On the day of Pentecost, these people being convinced of this one grand central thought, cried out, "What shall we do?" They believed that Jesus was the Christ, the Messiah, and because of that, they cried out, "Men and brethren what shall we do?" What shall we do to escape the consequences of our terrible mistake? Ah, here was a grand opportunity for Peter to disabuse their minds of doing anything toward saving themselves, if men and women can do nothing save "believing only." Did he conceive the idea that they could do nothing to save themselves? Ah no, he does not correct their mistake for they made none on that matter, but in harmony with their question and carrying out the thought that they had something to do, he says, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost; for the promise is to you and to your children and to all that are afar off, even as many as the Lord our God shall call."

I remember one time on this eastern mission of which I spoke, a certain minister came to me and we entered into a little controversy, and he said, "I believe the Bible just as it is written, entirely." Now, I said, I don't like to contradict you, but at the same time I don't believe it. Now I will quote first one text and I will guarantee you won't believe it. I knew the doctrine of his church. Said I, Peter said on the day of Pentecost to the people that asked the question what they should do to be saved, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Now do you receive that as it reads? O yes, said he, I believe that scripture as fully as you do. I understand that we are to repent for remission of sins and be baptized because they are remitted. Said I, I told you you did not believe it as it is. The doctrine of his church was to repent for or in order to remission of sins and then be baptized as an outward sign of an inward work of grace. To be baptized as a sign that they had already received the forgiveness of sins.

Now see here, suppose I should employ some man to dig a well and build a fence and should promise him \$100 for the job. Now suppose the man had dug the well and had walled it up and had done his work properly, and he came to me and said, "Mr. Smith, I have finished the well come and see it." I go and view it and it is built according to the agreement. Now says he, "I want the \$100." Says I, "Did I agree to give you \$100

for digging the well only?" "No," he says, "you promised me \$100 for digging the well and building a fence." "Well, have you built the fence?" "Oh, no, but I have dug the well." "Yes, but I promised you \$100 for digging the well and building the fence and when you have finished both according to the contract I will pay you the \$100, of course I will pay you for what you have done but not the sum agreed upon."

Now, then, when God says, when he whose word cannot change, when he who is unchangeable says, "Repent and be baptized for the remission of sins," why that which God hath put together, let no man try to put asunder. When the Lord hath connected repentance and baptism for remission of sins, or as being essential to salvation, why should any man claim that baptism alone will save, or that repentance alone will save, why will man contradict God? God said, "Repent and be baptized for remission of sins," and I for one dare not change it, and tell you that God will give you remission of sins upon the ground of faith and repentance and leave baptism out; nor would I dare on the other hand to say that without faith and without repentance you might go and be baptized, because faith in the gospel of Christ is required, repentance from sin and from dead works is required and also baptism for the remission of sins is required, and I dare not give you any other plan of salvation, or assure you of salvation on any other terms.

Now in conclusion, brethren, one fact is to be noticed, that he who taught this doctrine says, "I came down from heaven not to do mine own will but the will of him that sent me." He says, "I proceeded forth and came from God." He says, "These words are not mine, but his that sent me." He therefore says, "The works that I do are not mine, but the Father's which sent me." Now he said to the apostles, "As my Father sent me, even so send I you." How did the Father send him? To teach his own private thoughts, to preach to them his own private conception of what might be true? No, he was sent to declare the words of God; he was not only sent to teach the mind of God, but the words of God, to express God's thoughts in God's own way, hence in his own words, therefore not only was the doctrine the doctrine of the Father, but the very words by which Christ expressed that doctrine, and he had no right to change the expression of the thought, any more than the thought. Now says he, "As my Father sent me, so send I you." Just as much as to say, "Don't dare to express your own private opinion, don't dare to teach your own thoughts in your own way, but teach my thoughts in my way, which are not mine, by the way, but the Father's thoughts and the Father's words, so do you. And on the day of Pentecost these men filled with the divine power of the Spirit of God declared to the people that asked the question, "Men and brethren what shall we do?" the whole counsel of God on the subject, keeping back nothing. Let me tell you, there was no time for trifling. When those men in their blind ignorance and infatuation had crucified the Son of God, the Redeemer

of Israel and now saw their fatal error, and anxiously desired to know what to do under the circumstances, there was no room or place here for trifling with men's feelings and for placing before their minds false doctrines. No, for answering under the influence of the Holy Ghost, answering them according to their feelings and demand of their soul, "Repent and be baptized every one of you in the name of Jesus Christ," not as many of you as please either, but "every one of you," without exception, every one of you, repent and be baptized for remission of sins, and with the same authority they say, "And you shall receive the gift of the Holy Ghost, for the promise is unto you and your children and to all that are afar off, even as many as the Lord our God shall call."

And now the reason I give why I quote these three texts with their different answers is to show you that there is not different gospels but one and the same, and when you read on in the Acts concerning the Philippian jailor, you find that they were baptized; you will find also that Paul was commanded to arise and be baptized and wash away his sins, and so we hold, therefore, that these three questions, as to what man should do to be saved, are answered when you comprehend the whole circumstances, they are all answered in the same way, faith, repentance, baptism for the remission of sins, and then the reception of the Divine Spirit or the gift of the Holy Ghost.

One thought further and I shall close, it is this, That which was taught at Jerusalem, on the day of Pentecost was to be the universal plan of salvation, for Jesus declared in Luke 24: 47, "That repentance and remission of sins should be preached in his name [i. e. by his authority] among all nations, beginning at Jerusalem." That is the beginning of their mission into all the world, to preach the gospel of the kingdom, should be at Jerusalem; and, therefore, what they taught at Jerusalem, was to be taught in "all the world," to every nation, or to "every creature;" and not only were they to command repentance and baptism for remission of sins, to those who believed the gospel, but they were to promise the gift of the Holy Ghost unto all who should believe and obey the gospel, for as Peter said on the day of Pentecost, "The promise [of the Holy Ghost] is to you, and to your children, [that is to your descendants] and to all them that are afar off, even as many as the Lord our God shall call." That this promised Spirit was to Gentiles as well as to Israelites is evident from the fact that God bestowed on the Gentile believers the like gift, or baptism of the Spirit, that was given to the Jewish apostles on the day of Pentecost, "And they of the circumcision which believed were astonished, as many as came with Peter because that on the Gentiles also was poured out the gift of the Holy Ghost, for they heard them speak with tongues, and magnify God." Acts 10: 45, 46. And Peter, commenting on this outpouring of the Holy Ghost on Cornelius and household, said, "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water;

but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us who believed on the Lord Jesus Christ; what was I that I could withstand God?" Acts 11: 16-17.

Now how were the apostles and others baptized with the Holy Ghost? In what way was the Holy Spirit poured out upon them? In what form did they receive the "like gift" as did Peter and others? Why on the day of Pentecost the Holy Ghost "filled all the house," "they were all filled with the Holy Ghost." It was poured out upon them, "like a rushing mighty wind" would come upon them, hence they were overwhelmed, or covered with it, and the house being filled with it, they were of course, immersed in it, therefore baptized with it. The "gift" received on Pentecost, was the "gift of other tongues," or "unknown tongues," unknown to the speaker but not to somebody else in the world somewhere. It is said by some that the gift of other or unknown tongues was to enable the apostles to preach to foreign nations in their own respective tongues, but while this may have been one purpose of the gift, yet it was not the design nor used for that purpose when Cornelius and family received the gift—for they spake with "tongues," as did also the Ephesians whom Paul baptized of whom record is made in Acts 19: 5, 6. And as this was God's manner of baptizing with the Holy Ghost, or of pouring out of the Holy Spirit and giving to Jews and Gentiles "the like gift," or gifts, and as the promise of the Holy Ghost was to "as many as the Lord our God shall call," the only question now to settle is, does God call anybody to-day to hear, believe and obey the gospel? This no one disputes, therefore we are to expect, similar outpourings of baptisms of the Holy Ghost, and similar gifts, baptized believers may speak in tongues and prophesy as they did in those days. For as we have seen the gospel plan of salvation is, 1st, To hear the gospel. 2nd, To believe it, when heard. 3rd, To repent of sins and dead works. 4th, To be baptized in order to wash away sins. 5th, To receive the baptism of the Holy Spirit, and to enjoy the "like gifts" as did they of the early days of Christianity. And why should not this be the case since God is an unchangeable being? and Jesus Christ is "the same yesterday today and forever," and the Holy Ghost, which is the Spirit of God, must be unchangeable also; and the gospel must be the same, as it is an "everlasting gospel," and the power of God unto salvation to every one that believeth, both in that day and in this. There is but "one faith" and but "one baptism" and but "one Spirit," and but "one Lord," and but "one body," and as all who become the children of God, become such by this "one faith," and are baptized into the "one Lord" by the "one baptism," and as they also are baptized into the "one body" by the "one Spirit," so all who now constitute the Church of Christ, and become heirs of salvation by believing the same things, by minding the same things, and by having the same judgment, as was the case with Peter, Paul, James, John, Timothy, Titus and all of the former day saints. And as our several texts plainly show those who in their day

desire "to know what they should do" to be saved, and as the answer given by inspiration of God confirmed their thought in that matter; so you to-day must do something toward saving yourselves. Yes, you are to do as commanded of God, through Paul, even to "Work out your own salvation," and with "fear and trembling," too, and never forget that Jesus, who is to judge us all at the last day has said, "Not every one that saith 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 as James said, "But be ye doers of the word, and not hearers only, deceiving your own selves," and also, he said, "But whose looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed," or as the margin says in his "doing." And while we cannot do any thing toward saving ourselves, in the sense of devising a scheme or plan of salvation, yet we can do a great deal in the matter of working out our own salvation, by heeding the plan that God has devised, and by walking in the "faith" that he has marked out; and by complying with the conditions upon which He promises salvation; and these are, Faith in God, in Christ, in the Holy Ghost, and in the gospel of the kingdom; Repentance of or from sin, and baptism for remission of sins repented of; and then by aid of the divine Spirit, try to live by every word that proceedeth out of the mouth of God; and then in the great and soon coming day of reward, we will hear the Master say, "Well done, good and faithful servant, enter thou into the joy of thy Lord. Not well thought, or well desired, or well designed—but "Well done." Remembering that it is written, Blessed are they who do his commandments, that they may have right to the tree of life and may enter in through the gates into the city," which is the New Jerusalem.

May we then "do his commandments," which means of course all that He has commanded us, so that we may have a "right" to the tree of life, and a place in the heavenly city. And we can have no right in the matter, unless we "observe all things whatsoever the Lord has commanded us, and this is the full and complete answer to the questions, "Men and brethren what shall we do?" "Lord what will thou have me to do?" and "Sirs, what must I do to be saved?" And, so observing, we shall be saved, and on this ground only can we be saved. That all may be saved by coming to the knowledge of the truth is my earnest prayer.

Our next issue will contain a sermon by Elder Joseph Luff delivered at the late Logan Reunion. Those wishing sample copies mailed to friends should send in their names at once.

The Argentine Pacific railroad has the longest distance of perfectly straight track in the world, 211 miles without a curve, with no fill or cut greater than three feet and not a single bridge in that distance. On account of the scarcity of wood the ties used are of metal.

ADDRESSES.

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A SPLENDID OFFER.

We are desirous of increasing our already large subscription list by January 1st, 1892, and in order to partially remunerate some of our many friends who are assisting us in this direction we make the following splendid offer:

The person sending in the largest list of paid yearly subscriptions before January 1st, 1892, will receive an elegantly finished, six drawer, antique-oak Domestic or Standard Sewing Machine, direct from the factory, value \$70.

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Sixth Prize.—A year's subscription of Saints Herald, \$2.

Seventh Prize.—A year's subscription of Autumn Leaves, \$1.50

Eighth Prize.—Presidency and Priesthood, by Elder W. H. Kelley, \$1.25.

Ninth Prize.—Bible Synopsis by Elder J. J. Cornish, \$1.25

Tenth Prize.—A year's subscription to Zion's Ensign, \$1.00.

Eleventh Prize.—Spiritual Gifts and Seer of Palmyra by Elder M. H. Bond, 60 cents.

Twelfth Prize.—A Manual of the Priesthood by Elder Charles Derry, 25 cents.

These prizes are offered for new subscribers, those who are not now taking the ENSIGN. Two six month or four three month subscriptions will be counted as one yearly subscription. Begin getting up your list at once and send them in as fast as you get them. We will keep an account of all lists sent in.

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A TRACT FUND.

Finding that some of the sermons published in the ENSIGN are in great demand and not considering it expedient to reproduce them in the ENSIGN, we have concluded to start a tract fund for the purpose of reproducing them in pamphlet form, for the use of those who desire to distribute them among enquirers after the truth. The tracts will be in pages about 5 by 8 inches, a very convenient size, and will cost about 5 cents for each eight pages and proportionally less for large ones and will be printed on good paper in good readable type such as is used on the ENSIGN. Parties desiring to help spread the truth can send in such amounts as they desire which will be placed in the tract fund and credited to their account, and as tracts are printed they can order the tract desired which will be charged against their account at the cost price of the tract.

We now have "Evidences of the Divinity of the Book of Mormon," by E. L. Kelley, "The Resurrection," by J. J. Cornish, "A Marvelous work and a Wonder," by Joseph Luff, "False Prophets," by W. T. Bozarth, "Repentance," by T. W. Smith and others which would make excellent tracts.

We will commence the publication of these tracts as soon as we receive a sufficient amount to begin with.

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Day mail trains leaving Kansas City will run only as far Springfield, Mo., connecting closely at Nichols for points on the "Erisco line.

Night express leaving at 9:45 p. m., will run through to Memphis, connecting with K. C. M. & B. through Sleeping Car line for Atlanta and carrying through Buffet Sleeper Kansas City to New Orleans, as heretofore.

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Prospectus of AUTUMN LEAVES For 1892. With January 1st, 1892, our Magazine will enter upon its fifth volume, and we may safely say that never at any previous time have the prospects for furnishing our patrons the full worth of money invested been so good as they now are for the forthcoming volume. Among the prominent features of the volume will be, the Autobiography of Elder Joseph Luff, of the Quorum of the Twelve, together with an excellent likeness of Bro. Luff. A Series of Talks with the Young, by ELDER D. S. MILLS, of California, on evidences of their faith drawn from the prophecies, from the records God has written in the rock and in the earth, as well as from all available sources of information. This series of itself will be invaluable to all who love the latter day work. BRO. MILLS' LIKENESS will also be given. Each issue of the Magazine will contain one choice selection of MUSIC from the SAINTS' HARMONY, or other available source; every other issue the likeness of someone prominently connected with the work.

PLEASE TAKE NOTICE

That we are still offering the splendid Steel Engraving of Pres. JOSEPH SMITH, also an excellent likeness of Elder W. W. Blair (the same size as the steel engraving) to all subscribers who send us their names, accompanied with price of subscription and amount to cover cost of mailing, before April 1st, 1892. Regular subscription price of magazine with steel engraving of Bro. Joseph Smith, \$1 65 Magazine with likeness of Bro. W. W. Blair, \$1 65 Magazine with both pictures, \$1 75 For each name sent us at once we will send an extra copy of the magazine. For five names and the money, a copy of "With the Church in an Early Day." Each subscriber giving his or her name to a club list will be entitled to one or both of the pictures upon the same terms offered to single subscribers; but the getter up of the club will secure the premium whether any picture is taken by the subscriber or not.

We thank our friends for their generous, untiring support in the past, and shall try, by the easiest, faithful endeavor to merit it in the future. The industry will please remember that it gives us pleasure to send a copy of the Magazine to the family at home while they are in the field. Do not fail to send us the addresses.

Send all remittances and letters pertaining to business to DAVID DANCBIT, box 82, LAMONI, Iowa. Send all literary matter to M. WALKER, Editor.

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OUR YOUNG FOLKS DEPARTMENT.

EDITED BY MISS ANNA BOZANTH.

This page is devoted to our young people, with the hope that they will make it of interest and value to themselves.

What Would Jesus Do?

A young and earnest pilgrim,
Traveling the King's highway,
Consoling over the lesson,
From the guidebook every day,
Said, as each hindrance met him,
With purpose firm and true,
"If on earth he walked to-day,
What would Jesus do?"

It grew to be his watchword
In service or in fight,
Helped to keep his pilgrim's gait
Unswayed, pure and white;
For, when temptation lured him,
It nerved him through and through
To ask this simple question,
"What would Jesus do?"

Now, if it be our purpose
To walk where Christ has led,
To follow in his footsteps
With ever careful tread,
Oh, let this be our watchword,
A watchword pure and true,
To ask in each temptation,
"What would Jesus do?"

—Sol.

Notice the Pleasant Things.

If we were only as prompt to recognize the really pleasant and good things that can be found in the world around us, and which sometimes seem to be relics of a better nature that has survived the fall, as we are to detect and exaggerate the little, the selfish, and the unworthy things we find, how much more should we illustrate the Spirit of Christ, and how much brighter the same world would be for ourselves and others. But, probably as the result of the original sin that is still in us, we are very slow to do this thing, in fact, is about the last thing we do — if we do it at all. Our neighbor may be a firm friend of the poor and the defenceless; he may prove benevolence by innumerable kindly and liberal acts; he may be exemplary in private and in social life; yet all these qualities go for nothing, because we look at him through a microscope of a double million magnifying power, with which we are able to detect a few flaws that we do not like. This hypocritical spirit is not that of our Lord, and is not the one that is to make the world brighter and better. This is to be done by love—the love that sympathizes with all forms of goodness, that is quick to recognize every kindly act, and that does not stint its praise while it is sparing of its blame.—The Evangelist.

Kindly Politeness.

As an instance of true politeness it is told that a poor Arab going through the desert found a spring of sparkling water. Accustomed to brackish water, a draught from this sweet well in the wilderness seemed in his simple mind, a fit present to the Caliph. So he filled the leather bottle, and, after a weary tramp, laid his humble gift at his sovereign's feet.

The monarch, with a magnanimity that may put many a Christian to the blush, called for a cup and drank freely, and then with a smile thanked the Arab and presented him with a reward. The courtiers pressed eagerly round for a draught of the wonderful water, which was regarded as worthy of such a princely acknowledgement. To their surprise the Caliph forbade them to touch a drop.

After the simple-hearted giver had left the royal presence, with a new spring of joy welling up in his heart, the monarch explained his motive for prohibition. "During the long journey, the water had become impure and distasteful; but it was an offering of love, and as such I accepted it with pleasure. I feared, however, that if I allowed another to taste it, he would not conceal his disgust. Therefore it was that I forbade you to partake, lest the heart of the poor man should be wounded."—Selected.

"The Best Boy's Story I Ever Heard."

"That is what a lawyer said of this story that I am going to relate to you: 'It is the best boy's story that I ever heard.'"

"We have had a good many boys with us from time to time," said Mr. Alden, the senior member of a large hardware establishment in Market Street, Philadelphia, "as apprentices to learn the business. What may surprise you is that we never take country boys, unless they live in the city with some relative who takes care of them and keeps them home at night; for when a country boy comes to the city to live, everything is new to him, and he is attracted by every show window and unusual sight. The city boy is accustomed to these things, cares little for them, and if he has a good mother, he is at home and in bed in due season. And we are very particular about our boys, and before accepting one as an apprentice, we must know that he comes of honest and industrious parents.

"But the best boy we ever had is now with us and a member of the firm. He is the one man in the establishment that we couldn't do without. He was thirteen years old when he was apprenticed to us, and he was with us eleven years, acting for several years as salesman. When he first came, we told him for a long time his wages would be small but that if he proved to be a good boy, his salary would be increased at a certain rate every year, and as it turned out, when, according to agreement, we should have been paying him five hundred dollars a year, we paid him nine hundred, and he never said a word himself about an increase of salary. From the very onset he showed that he had an interest in the business. He was prompt in the morning, and if kept a little over time at night, it never seemed to make any difference to him. He gradually came to know where everything was to be found, and, if information was wanted, it was to this boy, Frank Jones, that everyone applied. The entire establishment seemed to be mapped out in his head, and everything in it catalogued and numbered. His memory of faces was equally remarkable. He knew the name of every man who came to the store to buy goods, what he bought, and where he came from. I used often to say to him, 'Jones, your memory is worth more than a gold mine! How do you manage to remember?'"

"I make it my business to remember," he would say. "I know that if I can remember a man, and call him by name when he comes to the store, and can ask him how things are going on where he lives, I will be likely to keep him as a customer." "And that was the exact case. He made friends of buyers,

He took the same interest in their purchases as he took in the store, and would go to no end of trouble to suit them, and to fulfill to the letter everything he promised.

"Well, affairs went on in this way until he had been with us eleven years, when we concluded to take him into the firm as a partner. We knew that he had no extravagant habits, that he never used tobacco nor beer, nor went to the theater. He continued, as at the beginning to board at home, and even when his salary was the very lowest, he paid his mother two dollars a week for his board. He was always neatly dressed, and we thought it very probable that he had laid up one or two thousand dollars, as his salary for the last two years had been twelve hundred dollars. So when we made him the offer to become a partner in the business, and suggested that it would be more satisfactory if he could put some money in the firm, he replied:—

"If ten thousand dollars will be any object, I can put in that much. I have saved out of my salary nine thousand, four hundred dollars, and my sister will let me have six hundred."

"I can tell you that I never was more astonished in my life than when he said he could put in ten thousand dollars, and the most of it his own money. He never spent a dollar, or twenty-five cents, or five cents, for any unnecessary things, and had his money in the bank, where it gathered a small interest. I am a great believer in the Bible, you know, and I always kept two placards in big letters up in the store. On one was this text: 'He that is faithful in that which is least, is faithful also in that which is much,' and on the other: 'He that is diligent in business shall stand before kings, and not before mean men.' And Frank Jones's success was the literal fulfillment of those two texts. He had been faithful in the smallest things as in the greater ones, and diligent in business. That kind of a boy always succeeds," concluded Mr. Alden.

A small boy of ten, who had listened to the story with eager eyes as well as ears, said: "But we don't have any kings in this country, Mr. Alden, for diligent boys to stand before."

"Yes we do," laughed Mr. Alden. "We have more kings here than in any country in the world. We have money kings, business kings, and railroad kings, and land kings, and merchant kings, and publishing kings, and some of them wield an enormous power."—Wide Awake.

The California Indians.

The purpose of the missionaries in California was two fold: to convert, educate and civilize the Indians; and to open the country for Spanish settlement. While they occupied the most favored spots from San Diego to Sonoma, along the coast, Yankee invasion came before they had made use of the rich valleys of the interior, and of the land north of what is now Sonoma county.

The first mission was founded at San Diego in July, 1769. The last one at San Francisco de Solano (Sonoma) in August, 1823. Dolores mission at San Francisco was founded in October, 1776.

Of the twenty-one missions established, nearly all are now occupied, and among the worshippers are the children and grand children of the converts of early mission days.

Indian character varied somewhat with location, yet to know a "Digger" was to know a representative of the Indians from the Columbia river to the last dirt hovel on the California peninsula. Cowardly and dull of mind, they succumbed to foreign invasion without a blow. There was some fight in the Indians of the north and of those living among the foot hills of the Sierras, but with the coast tribes there was little of the war spirit and nothing of the savage fury or deep cunning of the eastern red man.

Of their religion, the tribes clustered around San Juan Capistrano mission, may be taken as a fair example. They worshipped a phantom, whom they called Chmignichinich, an orphan from the beginning, who defended the good and chastized the bad, he was always and everywhere present, but his home was in the stars, (not so very much different from the belief of some white folks). Him they regarded as the creator of their race, and as their great captain; to him was accredited all the morality of their people; to him was erected a structure of poles, branches of trees, mats, etc. He was represented by a coyoteskin stuffed with feathers, claws, talons, and beaks, which symbolized the strength, swiftness, and power of the birds and beasts from which they were taken. Some times they worshipped him with dance and hideous yells, and sometimes with perfect silence. His temple was a "City of Refuge," where the worst criminal was safe, and after one visit could go free.

Their marriage laws were simple, as Father Baseana put it, "They were married with a good deal of ceremony and divorced without any, at their own or their husbands will."

A skin, thrown over his shoulders, constituted the full dress of a gentleman. Mats made of squirrel skins twisted into ropes, sewn together, and tolerably fitted to the person, was a fine lady's common dress; add a fringe of grass reaching to the knees, hang on-bits of shells, varnish her face with colored mud, and she was dressed for a grand occasion. Some used a much more simple style of dress, merely plastering their bodies with mud.

Medical practice was very simple; for slight ailments, herbs were used externally and internally. Cold water baths for serious troubles, that failing, they laid the patient on the dry sand, put a cup of water or gruel at his head, built a fire at his feet, which was kept burning day and night; then his friends sat down by his side and patiently waited to see what he was going to do about it; if he lived, all right; if he died, he was either buried or burned according to the fashion.

They had no conception of a here after other than that a good man went to live among the stars.

There are a few hundred Indians of unmixed blood now in California and could liquor be kept from them their children might rise to a higher plane, but the old instincts remain and bad whiskey and worse morals keep the race from progressing.

H. B. Root.

Letter from Bro. B. P. Lilly.

DEAR ENSIGN:—I like you and I will let you know it by sending you a dollar. I have been reading your instructive pages for nearly eight months and I can truly say that it does my soul good. I don't think that I could well do without you. You reach me way up here in these mountains and you never fail to bring me glad tidings, your pages are instructive and I think the sermons are good. I had much rather read one of your sermons than to hear the kind of gospel we have preached to us here. To hear one of these and then read one of yours, truly it does look like the gospel has been perverted. Oh how glad I would be if an elder could come this way and stop with us awhile. We are poor in this world's goods but we would make such an one as comfortable as we could, there are but the two of us here, I and sister R. J. Lilly (my wife). I think there are some good honest people here who have never learned just what we believe (the true gospel of the Son of God).

I think if some good elder could come here and teach them of God's ways some would accept.

May your travels be widened and lengthened until the message you bear reaches from center to the circumference of the earth until every honest one may read the message you bear and obey it. May the kindest and richest blessings of the good Father rest upon your editors as my prayer in Jesus name.

WAINFORD, W. Va., Nov. 2, 1891.

"A Yard of Roses"

One of the popular paintings at the New York Academy of Design was a yard-long panel of Roses. A crowd was always before it. One art critic exclaimed, "Such a bit of nature should belong to all the people, it is too beautiful for one man to hide away."

The Youth's Companion, of Boston, seized the idea, and spent twenty thousand dollars to reproduce the painting. The result has been a triumph of artistic delicacy and color.

The Companion makes an Autumn gift of this copy of the painting to each of its five hundred thousand subscribers. Any others who may subscribe now for the first time, and request it will receive "The Yard of Roses," without extra charge while the edition lasts.

Besides the gift of this beautiful picture all new subscribers will receive The Companion free from the time the subscription is received till January First, including the Thanksgiving and Christmas Double Numbers, and for a full year from that date. The price of The Companion is \$1.75 a year.

Every family should take this brightest and best of illustrated literary papers in addition to its local paper.

ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 2.

INDEPENDENCE, MO., SATURDAY, NOVEMBER 21, 1891.

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THANKSGIVING.

Next Thursday has been set apart by the nation as a day of thanksgiving and we, among the many, are requested to assemble at our houses of worship to render unto God our thanks for his goodness manifest in so many ways.

It would seem as though the Saints above all people have reason to feel glad and give thanks. While we rejoice with the multitude in the preservation of our country from famine, from pestilence and from war, and rejoice with them in all the blessings bestowed. We have special reasons to be thankful for the principles of liberty which are still preserved, making our land indeed "The land of the free and the home of the brave," especially when we remember that these blessings have been bestowed by Divine appointment. The time has been when men and women were put in prison, were tortured and even slain for doing nothing more than we are doing to-day, teaching the pure principles of the doctrine of Christ, and that without fear of molestation.

The prophets of old rejoiced to see our day even in vision, when God showed them the man who should be moved upon by his Spirit to cross the mighty waters in search of the land that He had named his "choice land," and that he had determined should be free from the tyranny of kings, where all should have the right to worship Almighty God according to the dictates of their own conscience.

No one has cause to feel the thrill of enthusiasm as they gaze upon our glorious banner of stars and stripes floating in the breeze as have the Saints, instructed as they are that the Spirit of inspiration directed in the forming of the constitution which gives to us the religious liberty enjoyed by all.

Let none therefore fail to appreciate these blessings so graciously bestowed by our heavenly Father, and render to him the praise and thanksgiving which is his due.

THE MISSION OF GOD'S SERVANTS.

Our mission as God's servants is to stand for the right. To resist the encroachments of error, of superstitution, of selfishness, of crime and evil of every kind. To sow the seeds of truth and sow them broadcast. To unfurl the glorious banner of righteousness, flinging to the breeze its proud folds that the emblem of purity and peace may float over land and sea. To sound aloud the invitation to all to gather around this its standard, and let float on the wings of the wind, as it were, to every clime the divine proclamation, "Peace on earth good will to men."

To raise on high the glorious light of truth and let its effulgent rays penetrate the mist till all the dark corners of earth are radiant with light and glory and there be no more night, but the whole earth lighted with the glory of His presence.

To raise up the fallen, to comfort the distressed, to strengthen the weak, to cheer the faint, to bless all the sons of men. To give them hope instead of despair, faith instead of doubt, peace instead of strife, love instead of hatred, life instead of death. Standing as a sentinel true to his post, firmly and fearlessly, yet humbly, di-

recting all men to the Lamb of God that taketh away the sin of the world.

And Oh! what a calling is this. Can mortal man—can angels—nay, can Divinity itself conceive of a work more grand, more noble, or more calculated to fire the soul with energy or the heart with love? And shall we permit the powers of darkness with their weapons of selfishness, envy, jealousy, pride or any other device to swerve us from our duty? We must expect attacks from this source, and the conflict may at times be severe, so that the strongest may almost fall; but the conflict is between light and darkness, between truth and error, between right and wrong, and the right must prevail; therefore, let us not fear but stand, though we have to stand alone, and away with the thought that some one else is receiving more credit than we are, or that if we take a certain stand which we know is right some one will misconstrue our motive, or we shall lose prestige, or those in advance will think we are trying to outstrip them, and therefore, these strong ones may take

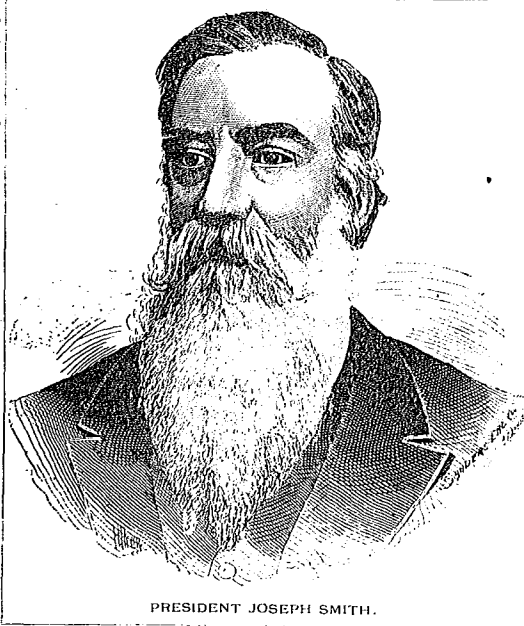
away our right to do the little good we are capable of doing. Away with such thoughts, they are born of the devil and unworthy of a place in the mind of a servant of Christ. They are the weapons of the adversary with which he is determined to mar our peace, ruin our influence, and destroy our work.

In the late conflict between the north and the south it is said that some of the battles were won by the enemy because of the spirit of jealousy existing in the hearts of some of the generals. In the midst of a great battle a brave general stood, urging his men on to the conflict and his men doing their best to resist the advance of the foe, but

much. But working together in love, standing by each other in every good word and work, we have nothing to fear. God has given us the light not merely to benefit ourselves but to let it shine out that others may receive the benefit, for he will most assuredly hold us responsible for the manner in which we use what he has given. The command to all is, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

This is a God given right and no man or set of men have the right to interfere in its exercise. It is true that we should observe discipline, but discipline is not to obstruct the

light, but to make it shine with greater effect and to disseminate the light so that the one whose light may be compared to the tallow dip shall be able to benefit the great world as well, in proportion, as the one whose light may be compared to the great electric light. Let us then avoid narrowness of thought and live above the little, mean, petty ways of the poor shriveled souls with whom we come in contact, and stand upon the broad basis of truth authorized of God, then can we hope to be worthy the grand work entrusted to our care.



PRESIDENT JOSEPH SMITH.

their numbers were too few and perish they must unless help came, the general in charge of the force sent to the rescue purposely delayed coming till it was too late because he knew the honor of being victorious would be given to the other of whose growing reputation he was envious. Think of the littleness of soul, the narrow mind that would permit the sacrifice of the lives of his fellows and the success of the enemy to gratify a feeling born of hell itself.

A battle is now raging between light and darkness, in which the souls of men are at stake. The enemy has marshalled and is still marshalling his forces, and the conflict will be severe. Unity of action is necessary on the part of those required to successfully meet this foe. As soldiers we need to stand shoulder to shoulder with but one aim in view, "To stand by our colors," for if we should be actuated by a spirit of envy or jealousy to betray our trust what words can properly convey the terrible consequences resulting therefrom, not only to ourselves but the cause we profess to love so

PRESIDENT JOSEPH SMITH.

Joseph Smith, president of the Reorganized Church of Jesus Christ of Latter Day Saints was born November, 6th, 1832, in Kirtland, Ohio. He is the oldest son of Joseph Smith, Jr., who was martyred at Carthage, Illinois, June 27th, 1844. Joseph was then but twelve years of age. He was baptized by his father in that year. After his father's death he remained in Nauvoo or in its immediate vicinity most of the time until the year 1860 when he moved to Plano, Illinois, and took charge of the Saints' Herald, the official church paper, which he has ably edited ever since.

At the time of his father's death the church became distracted in consequence of evil doers who had crept into the church unawares and did much damage in bringing in false doctrine and dividing the church into different factions, in consequence of which Joseph had little to do with the church for years. He engaged in different avocations in life, he clerked in a store,

studied law, and engaged in farming for a short time.

As he grew older the question presented itself to his mind whether he should ever have to bear any part in the work in which his father had been engaged. He was importuned to identify himself with that portion of the church which went to Utah, but he firmly denied the divinity of their system introduced since his father's death, and in answer to the question what part, if any, he should have to bear in the work, he was answered in vision that his work was not to be connected with Utah, and polygamy was not of God. In 1859 he received the following revelation: "The Saints reorganizing at Zarahemla is the only organized portion of the church accepted by me. I have given them my Spirit and will continue to do so while they remain humble and faithful."

At the April Conference of the Reorganized Church the following year, he was received as president of the church.

The Reorganized Church began its origin among those who refused to follow after any of the different factions which sprang up after the prophet's death. Believing that by continuing steadfast in the original faith God would in due time appoint them a leader. They were instructed how to reorganize the church, and at different times were told that young Joseph would be their leader. They followed the instruction, and as a result the promise was fulfilled.

The work of Joseph Smith has been an arduous one. Having to meet opposition not only from the world but from a large portion of the church. Through it all he has preserved his own integrity, he has helped to bring order out of chaos and by peaceful means established the truth of the position claimed by himself, by the Reorganization and by his father before him, and has lived to see the failure of those who brought reproach upon the name of the church by the introduction of false and wicked doctrines.

He is a man of strong will. A natural leader of remarkable influence, of pleasing address but natural and devoid of affectation. He has a strong social nature, loves a joke and can laugh as heartily as any one. While possessing a strong spiritual nature it is of the practical order, hence he is not easily moved by the marvelous unless there is consistency and some practicability connected with it.

His chief strength lies in his power of resistance rather than in that of combativeness. Possessing a wonderful power of self-control, he meets insults and injury with kindness and forbearance which makes him beloved by all, and while possessing great personal influence he is especially careful in its exercise. If his counsels are not followed he does not seem the least disturbed as he evidently believes in educating the people up to seeing the necessity of proper measures, rather than to force upon them that for which they are unprepared. A favorite axiom with him is, "Those who are right can well afford to wait."

He is tender hearted, as sympathetic as a child. He is a good speaker, a cool deliberate thinker and a man who, wherever known, is admired for his uprightness in life, and all that goes to make up a true and noble character.

SERMON.

By Elder Joseph Luff of Independence, Mo.

Delivered at Independence, Sunday evening, September 18th, 1891.
Reported for Zion's Ensign by Miss Belle Robinson.

From the 20th chapter of Isaiah I select the 13th and 14th verses which read thus:

"Wherefore, the Lord said, forasmuch as this people draw near me with their mouth and with their lips do honor me, but have removed their hearts far from me and their fear toward me is taught by the precepts of men, therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder, for the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid."

I make no attempt to-night to disguise the fact that, as a minister, I represent a body of religionists that is being looked upon as occupying, to say the least, a very anomalous position, a peculiar people indeed. I am, therefore, committed to the necessity of offering something in the way of defense for that position. I take opportunity here at the outset, however, to state that it seems a little peculiar to us that a body of Bible believers should find it necessary in a bible-believing community to offer a defense for its existence; but the fact remains, and inasmuch as we stand as but one among the many who are making and urging a claim for a hearing at the hands of the populace, it is wise that we shall present in as clear language as may be at our command the reasons for our faith, and allow the thinkers or investigators with whom we come in contact to place these reasons alongside of the reasons that are being assigned by others making a like claim with us, then after making a fair comparison of the views, the arguments, the ideas presented, or in other words, the reasons for the various things, to be able to judge as to which of the number has been able to draw from the word of God the greater measure of warrant and support. It may be possible to-night that in considering this subject, I shall re-canvass ground that has frequently been traversed by me and others while upon this stand in the past, when furnishing a reason for the hope that is within us, and I offer no apology if I shall do this, for the reason that that which shall prompt me to do it to-night is precisely the same influence that has prompted me to offer these same reasons in the past. There are those, and possibly in our midst to-night, who earnestly and sincerely desire to know what possible ground can be found in the word of God for a body of religionists known by the name of Latter Day Saints in the world, to stand upon. The chapter read in your hearing to-night calls attention to a condition of affairs foreseen by the prophets in the centuries ago that was to have existence at a period in the history of the world just prior to the time when Jacob was to again take color in his face, or in other words, lose his paleness, and in order that an understanding of this may be had, it may be well, possibly, to call your attention to what you have learned in the past when reading the word of God, viz., that there was a time after the death of Solomon, the king of Israel and Judah, when a division took place in which Israel was separated from Judah, and in course of time each of these in their turn were taken captives by different rulers, and from that time forward so far as the Bible speaks of them in any way, they are referred to as the "outcasts of Israel" and the "dispersed of Judah." From that time until the present, history has never furnished us any ground for the belief that they have ever been brought into a condition of unity again, such as they enjoyed prior to the death of Solomon, but the prophecies do abound with testimony in regard to the coming of a time when such re-union will take place, and in fact, I may state here without any fear of being successfully contradicted, that this forms the main theme of all the prophetic utterances from Isaiah to Malachi; that wherever Israel or Judah is referred to as the scattered and peeled, the broken and divided, they are referred to in language that expresses sadness over that condition, but nearly always supplemented by the announcement that after God had rendered unto them sufficient by way of punishment for their wrongs, he would gather them and unite them together again and make their last condition better than even their first, and that the Master himself, the Messiah, who, because he failed to come according to their carnal expectations was rejected by them, shall indeed appear to fulfill their grandest hopes in relation to Him, when His sacred feet shall literally press the soil of Palestine and this earth that God has made his foot-stool, and when his sceptre shall be wielded as a sceptre of power and righteousness and when every knee shall bow and recognize him as King of kings and Lord of lords.

Some of these prophets have referred to the incipient stages in the great restoration work, and this prophet Isaiah in his 20th chapter takes occasion as in other places to refer to the means God intended to employ in bringing about this wondrous culmination. This was done, I apprehend, with a view of putting all those who would afterwards read and believe upon their guard lest they should be deceived by the voice uttered in the desert, or in the secret chamber, "Lo, here is Christ," and "Lo, there is Christ." They might know by the outlinings and forecastings of inspiration the very line of march that the Son of God would elect to pursue in accordance with His Father's appointments when the times had been fulfilled and the great culminating work was to be ushered in. Jesus made the announcement to the people who had discarded him at his appearing, "How often would I

have gathered you together as a hen gathereth her brood under her wing, but ye would not; therefore your house is left unto you desolate." Again he said, "And Jerusalem shall be trodden down of the Gentiles until—I want you to understand that I emphasize that word—"UNTIL," the times of the Gentiles be fulfilled."

When that prediction was uttered there were no surrounding circumstances to indicate a likelihood of its fulfillment. After it had its fulfillment and years had passed by there were found no surrounding circumstances that indicated the likelihood of a restoration work, but the same Spirit that lead the Son of God to pronounce the prophecy of distress and overthrow and calamity, also led the prophets that preceded him to testify of a subsequent restoration, when the onse should be lifted from the Gentile-trodden land and when after its removal the light that was connected with the ancient glory of Israel should be flashed upon it again, and when Jerusalem would stand as a challenge to every eye and every ear and heart that loved the sight and sound of the beautiful and felt proud in bearing the name of an Israelite indeed; and that back to that land their thoughts would turn, while an ambition would spring up within them to move back and occupy the land once famous and glorious when inhabited by their fore-fathers.

With this statement I ask you to consider that everything out-lined by the Savior has had its fulfillment accordingly; there were no statements made in a haphazard or irregular way; the Savior was not here to present sensational ideas and then fill in his startling statements with language that had no particular significance except as mere filling, but every word here, as I understand it, was fulfilled with an exactness that only Divinity could locate within it, and if I have correctly stated the matter in declaring that the same Spirit moved the prophets previous to this, then I am pledged as a consequence, (when I accept this 20th chapter of Isaiah as a part of the work of that inspiration) to believe that somewhere away down the stream of time subsequent to the fulfillment of the Savior's prediction against Jerusalem, there would be introduced upon this earth what the Lord here was pleased to call a marvellous work and a wonder, a something that would come in direct contact with everything that the world's wise men pronounced good in a gospel sense on earth, and against which the wisdom of the wise would be arrayed, and against which the testimony of the prudent would be hurled, and against which the activity of the age in which it was introduced would be directed. If, therefore, we are living as we all believe in the neighborhood of 1,800 years or perhaps more, later in the world's history than the time of the fulfillment of the Savior's prediction regarding Jerusalem, it is but meet that we shall, in view of what light we may gather from the Scriptures, take carefully our religious or theological soundings—begin to cast about us, if you will, and learn whether the age in which we live, the society of which we form a part, is or is not to be directly affected by the introduction of the kind of work here prophesied of. Is this unreasonable?

At the outset I tacitly admitted that we were considered a peculiar people. One of the peculiarities consists in the fact that we believe we are associated directly with the fulfillment of this prophecy found in the 20th chapter of Isaiah; that the enterprise in which all our spiritual and moral forces are now embarked is the enterprise here spoken of by the Almighty as "a marvelous work and a wonder," that was to be looked upon in surprise by everybody on earth who had been following the lines of theology suggested by those whose wisdom was simply human, a class of people, I understand, whose fear toward God was being taught by the precepts of men; an age of the world when the voice of revelation was not being heard, a condition of affairs which was the natural consequence of the long absence of the light that God had formerly been in the habit of throwing upon earth affairs, especially where his government or church was interested.

In making a statement of this character, of course, we challenge all that is within the mind of the thoughtful in the way of criticism, and we are required, even more than ever before to furnish some of the reasons why we have what they call the audacity or brazen effrontery to believe that a people so terribly despised, a people whom the world gives so little credit of honor or even honesty too, should lay claim to such wondrous recognition at the hands of God as seems to be fore-shadowed in a prophecy of this kind.

A man was once approached by an individual who had seen the Savior, and information had been conveyed to his mind in regard to this Savior. After learning of the place of his birth or origin, he looked up as I have seen people look since and turning in a vein of inquiry and possibly surprise to the one bringing the tidings, he said, "Can any good thing come out of Nazareth?" The man said, "Come and see," that is all. The trouble is the same in this age of the world—the people have been thinking more about Nazareth than that which came out of it. They have been listening to all that has been said and published about this modern Nazareth, and have been more ready to believe our religion base, because of its humble environments than to accept proof of its divinity from those who were the only ones qualified to speak the truth in regard to the question at hand. The proclamation has been made and has been responded to in a similar question, "Can any good thing come out of what the world is pleased to call Mormonism?" "Can anything good have been associated with these humble conditions connected with its incipient stages?" and the man against whose character the world has made it its especial business to hurl invective and anathema? Can any good come out of it? All we can say is, "COME AND SEE."

In looking over the audience to-night, I take it for granted that some hundreds of people are here who have heeded the advice to come and see—have come in den with these peculiar prejudices that were begotten within them by what the Lord has called, "The wisdom of the wise," and also the understanding or the skill of the prudent of earth, and in so far as they have committed themselves to an honest investigation they have been enabled to gather a something akin to

that gathered by Nathaniel on the occasion when he heeded the advice of Phillip in former days, and they are found now as Nathaniel was of old, bearing witness to what they claim to be a divinity in that which came out of this modern Nazareth, asserting it fearlessly everywhere from the simple fact that they have taken it for granted that any enterprise authorized of God will certainly find intelligent moral support and divine backing in the counsels given of God in any age of the world, and from the further fact that wherever God talks or works he must be found in harmony with himself.

What then is our faith? Let me stop here and consider a thought. One of the most surprising things in connection with this marvellous work that strikes the thinker, who has been educated under the traditions of the present age, is the claim that there is something especially divine in connection with its introduction; that this church was organized by Divine command; that these people claim to receive the ministrations of angels; that they claim to be in direct communion with the Eternal himself; that in other words, all that characterized the experiences of earlier years of Christianity, for which Christ was responsible, is characteristic of the gospel they are advocating, or the faith they are proclaiming to-day. To any who may be present who entertain feelings of surprise in this direction, let me offer a simple question,—Is it or not, according to your thinking, a truth that is uttered in the Bible in so many places and ways, "I am God, I change not." That he is without variability or shadow of a turning, the same yesterday—the past—to-day—the present—and forever—the future. Are these statements true in your judgment or are they untrue? Taking it for granted that you agree with me that they are true, can you in consistency with that thought, differ from what I announce now as my faith, that wherever the footprints of this great unchangeable God shall be discerned among people on earth—wherever they shall be found, they must bear a close resemblance with themselves as they appeared to the eyes of the people when they were discerned in the earlier years? Can he be unchangeable and yet materially differ in his actions of the present and past? Does not the statement further made that "God is no respecter of persons," in connection with the other statement that he is our common Father and hath created us and hath made of one blood all the nations of men to dwell upon all the face of the earth and hath determined the times before appointed and the bounds of their habitation," clearly indicates that God is as responsible for the fact and the time of my birth as he was responsible for the existence of Peter, James and John and the times of their birth? In other words, if he is my Father as well as Peter's Father, and has certified that he is no respecter of persons—that he loves all his children alike, is it not natural for me to presume upon that statement that if I shall live and act in the same manner as they did, he will treat me in precisely the same manner as he treated them? Is this unreasonable? If so, we are an unreasonable people, because that is one of the features that helps make us appear marvellous.

Further than this, taking this statement into account, we naturally feel ourselves pledged to the belief that the great God who authorized the writing of what we find in the New Testament with a view to the instruction of the people, intended that the acceptance of and faith in that testimony as manifested in the observance of what it enjoined, should make disciples unto Christ or followers of Christ and of God, no matter in what age of the world that testimony should happen to be thus received. Hence, believing as we have declared ourselves to do, in the unchangeability and impartiality of God and of Christ, and taking it for granted as a truth that the Holy Spirit so frequently referred to in this world is a part of the great Trinity of which so many strange ideas are entertained, we naturally are committed to the thought that it is one with them in sentiment, one in every purpose relating to the children of men, and now I ask the question, (and you will pardon the very commonplace methods I introduce to-night for the sake of making myself understood by the youngest child that can think) have you any reason for believing that the Almighty is dead? Have you any reason for believing that the Son of Man is dead? Have you any reason for believing that the Holy Spirit has ceased forever to exist? Have you any reason for believing that all the angels of God are dead? I apprehend you will all say with me, "No, we have not the first reason for believing this," or in other words, we do not believe they are. Pardon me then if I ask you a question that will seem a little more harsh than this, Do you believe that the Father, the Son, the Holy Spirit or the holy angels have gone out of business? Have they ceased to operate? If so, please answer me how can I meet the charge of unchangeability if it be made against them? How am I going to do it if they have gone out of the original business? In the name of reason, I ask where is there a single passage of Scripture then upon which I can base an argument with the hope of success in a fight with atheism? How can I prove God to be unchangeable or impartial if the facts are against the testimony? I know they were in a certain line of business if that book is true; if they are out of that business now, they have changed. When I read of the men of earlier times, I find in the revelations concerning them, characteristics that are common with the men I am meeting every day and when I find the moral exigencies that crowded upon them, I simply turn to the present day and find a repetition of history; I find that to-day the necessities, moral, spiritual and intellectual are as great so far as they represent the condition of this world, as they ever were in any age of which history gives me any information, and with this thought in view I understand that the Great Master of the world, the King of the universe if you will, directed the forces that he introduced thousands of years ago, specifically to the meeting of these necessities, regardless of the date of their appearing. If these necessities still remain, I ask you the question solemnly and thoughtfully, how can they be met in Divine wisdom by the use of any other means than an unchangeable God in the exercise of divine wisdom employed thousands of years ago? How can it be done? I don't know, so far as I am concerned, everything in regard to the purpose and intent of the Almighty. I have been met by individuals who have said, (Elder Luff, your

people teach that because Jesus said they were to be baptized 1800 years ago, they must be baptized now." "Why certainly." "Why, you teach the doctrine of the laying on of hands for the gift of the Holy Ghost, and instead of sprinkling a child, your ministers lay their hands on it and bless it as they did anciently." "Yes." "And when the sick call upon your elders they lay their hands upon them and anoint with oil and claim that in a number of instances they are healed, miraculously." "Yes." "When they press me for a reason for this I turn to the Scriptures and tell them it was a command given by the same inspiration that sent Jesus into the world, the same inspiration that moved him to walk up and down the streets of Judea and that led him to endure among men. James says, 'If any are 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.'"

Now I ask you to simply consider, my dear friends, that no Latter Day Saint is responsible for that being in the Bible. If it is not true, pardon me for calling your attention to the fact, that we are not responsible for the untruth—it was there before we came into the world. If it is true there is no credit attaching to us because it is true, if it is not, there is no discredit attaching to us because it is not true.

We find it there as a representation of the divine mind, the divine will, though opposed to the "wisdom of the wise." And now the Apostle Paul says, speaking of the angels of God, that they had been appointed of God, to be "ministers unto those who shall be heirs of salvation." Are there any upon this earth to-day who shall be heirs of salvation? If so, and the angels of whom such testimony is borne have not ceased to exist nor have changed their business, shall there not be found somewhere on the earth among those who are to be heirs of salvation, a people who are testifying of angelic ministrations among them? If not, how is the Bible true? That is the serious thought connected with it, and I am frank to say it constitutes one of the peculiarities that make us appear so marvellous in the eyes of the people.

Now this statement made in the Bible carries the thought that when this marvellous work was to be introduced, it was to be introduced by the Almighty and in likeness to his former acts, he being unchangeable; but it was to be out of harmony with every religious philosophy that was on the earth at its introduction, and it was to carry on its work until in course of time the cry raised against it by the "wisdom of the world" should be silenced by the very forces it contained. It was to lay the axe to the root of everything in opposition that had been pronounced wise and powerful on earth till they should be overthrown and out of all there should be finally evolved a condition of affairs that would bear the photograph of the divine purpose upon its face and in its heart there would be located permanently the potency which would expose the puerility and folly of everything that had been known to the world as christianity in the age of its introduction.

Now let me call your attention to a few things in connection with this. This work had its commencement about the year 1824 or 1825, by the first testimony about the visitation of an angel and in regard to the organization of a church. On the 6th of April, 1830, the church was finally organized and at that time things in this world carried a very different aspect from what they do now. The creeds by which men were being affected, and by which our forefathers were held, preserved themselves free from the fear of any hurtful contact with reason or from the apprehension of any unsettling because of contact, but will you, my dear hearers to-night, do me the favor of pointing out anything under the head or title of creed to-day that feels as secure as it did seventy years ago? Why, the Doctors of Divinity have to-day upon the dissecting table the very creeds that their fathers instituted and aimed to perpetuate. Now I state this without any feeling other than the utmost deference to those who differ from me in judgement. In order that people shall know what ground we occupy, it is necessary to make them understand precisely by our language what we mean, and I call your attention to the fact that when this work was first introduced the announcement was made that the angel of God had informed the first individual connected with it that the creeds as they existed in the world were an abomination in the sight of God, that the churches were not organized right, but that the time was ripe for the introduction of the means by which the church of God should be brought into existence upon the earth again, and from it there should go forth that which would accomplish the overturning eventually of all that was opposed to God and Christ and his purposes, notwithstanding they might be supported by the wisdom of the wise of earth and the skill of the most prudent among men.

Now when this announcement was made by the young man and his associates who believed it, the people said that the angel who made such a statement as that told a falsehood, and politely informed the messengers that they were at liberty to go back and tell the angel so, if they ever met him again.

A few months ago, that is, within the last two years, some of the foremost advocates of one of the most popular faiths couched in certain articles, stood upon the platform when the question of the revision of that creed was under consideration, and openly denounced some of the features formerly considered vital and divine. One of them whose name I cannot give you at this moment, said, "Some of us have been teaching a damnable heresy." I don't know whether it was truth or not, but he said it. If I had dared to say that a few years ago, they would have considered me an enemy to righteousness and truth. Another one rose up and made the statement, "We cannot believe it and we ought not to teach it," and some of the most popular religious ideas to-day are being dealt with in this manner, so that the people who were foremost in advocating these religious forms are now pronouncing them an abomination in the sight of God, just what the angel said nearly seventy years ago. Thus

the "wisdom of the wise" is perishing and the testimony of God and his church is sustained, though unintentionally and unconsciously by its enemies. Some of the clauses in human creeds have made infidels by the thousands and caused church adherents to blush with shame. The Lord pronounced them an abomination. He told the truth, as not only the few but the many will some day discover.

If this young man and those associated with him told a falsehood seventy years ago, and if the angel also told an untruth, what do you call the statements now being made against the creed by its would-be revisers? They have come to the angel's conclusion in part. What unseen force has been at work to bring their former creed images into disgrace in their own eyes? The Bible forbids the idea that God has changed his mind. It warrants me therefore, in believing that wherever he was found spiritually, morally and intellectually 1800 years ago, he may be found to-day. Hence my duty is plain. If I want to find and walk with God I must go where he formerly was and where other men once walked with him. Men have turned from God but notwithstanding they have lost the privilege of hearing his voice by reason of that turning, yet if they desire to walk with him again, if ever they wish to hear his voice again, to enjoy the peculiar favors that were associated with a close relationship with him in earlier times, they may do so by going where he is.

There is no warrant in the word for the idea that the Almighty will follow men in all their wanderings from him, but there is a warrant for the thought that if they will return unto him, all the evidences of a common Fatherhood, all the evidences of impartiality, all the evidences of unchangeability will be showered upon them and here upon the earth will come a deluge of sweetness, moral and spiritual such as made the church of the earlier years conspicuous above all that had the name of religion attached to it.

You cannot conceive of such an idea as the growth of the Almighty, that he has improved upon himself or upon his original breadth of judgement or of mind or soul; you must think of him as a stationary character, otherwise you could not base your hope of life upon him, because instantly you admit the idea of growth to him, you admit the possibility of change and with that comes the thought that He is advocating new methods and plans, and if there be not continued revelation from him; I may forfeit his present and future favor because of abiding by the last revelation of his purpose and will that was made to men. Hold it as a truth, a claim that cannot be successfully disputed by any argument furnished from this word, that the only hope that underlies our great spiritual structure is that which is based upon our faith in the unchangeability of God. It is not in any sense marvellous when we read the word, for us to believe that God talked with men in earlier times,—"nothing" marvellous about that; we all seem to take it as a natural consequence that He did it because he ought to do it, I care not where you cast your eye, where you throw that book open, I challenge you in all candor and honesty to name one single page, one single line, one single sentence in that Bible which bears divine authority and sanction for the salvation and government of mortals, that did not come by either direct inspiration from God or by direct ministrations of angels. Take out if you please all that has come from the testimony of angels, all of inspiration by direct articulation from God and all the voicing of the Spirit testifying to mortals on earth; take all of them out which came by dreams and visions and how much Bible have you left upon which to base any assurance or any hope as to the existence of God or anything beyond this life?

If, then, this is worthy of consideration, another thought is also important and equally worthy and that is, if this Bible, containing a history of the dealings of God with men for a period of over 4,000 years, gives really a correct and accurate representation of Him during those 4,000 years and the history shows an uninterrupted stream of revelation from heaven to earth, an unbroken series of angel ministrations to men, an uninterrupted revelation of the Divine purpose wherever there was a human ear in attitude to catch the inspiration that flowed. If that history of 4,000 years is given to me upon which to base my conception of the character, the purpose and all other things connected with this God, am I not as a consequence pledged to the conclusion that being unchangeable, whatever was the voicing of those 4,000 years, must be the uninterrupted voicing of that unchangeable God through millions of years should it be required in which to make a record of his dealings with men. I cannot escape this conclusion. I cannot answer for you, however, but my judgement is based upon the testimony here, and I cannot conceive that a kind Father would feed on the rich corn or product of heaven those members of his family who lived 1800 years ago—would feed my elder brothers, Paul or James or John or Peter or any of them farther back, even Samuel or David; and that he will take the mere husk from which they had eaten the corn and give it to me to feed upon, simply because I was not born as soon as they were. You may think that is a coarse illustration, but I will ask the question, what is this Bible to the people of the 19th century. You say it is the gospel, but it is not, it is simply an historical account of the kind of treatment God gave to a certain kind of people in the years of the past, and after furnishing this history for my encouragement, it asserts in my hearing that what God has he always will be; that being impartial, he remains so; being unchangeable he will so be revealed and manifest among men. The only thing necessary then is for me to learn by what means others placed their ears in receptive attitude that they might catch the inspiration of heaven and be governed by it, and then go and do likewise; and the great purpose of our preaching is to let people know that while we are anxious to partake of the good old bible day experiences, we are consistent enough to expect and to receive them only upon the same conditions under which they were guaranteed unto those people. If God said unto them that it was necessary they should be baptized for the remission of sins, we cannot by any means feel warranted in the idea that we are entitled to-day to remission

of sins without baptism, or if we simply accept a form of baptism as some declare, because our sins have been pardoned, thus commending ourselves as saved to him, outside of the ordinances appointed by him with that object in view.

We read the statement that a man must believe in God and in Christ and we are simple enough to believe that it is necessary now. We read that this same Jesus authorized men to repent or in other words, reform, and we are simple enough to believe it and teach it. Baptism is shown for remission of sins and the laying on of hands for the blessing of children and the reception of the Holy Ghost, and we are simple enough to believe and practice it now. We read there that Paul said that no man should take the ministry unto himself except he was called of God as was Aaron, and we turn to that book and find that Aaron was called by revelation from heaven, and were simple enough to believe that if the inspiration was not faulty in that time, it is necessary that men to-day shall hear from God before they dare to go forth and use their ministry as by authority from him, and when we take a man and immerse him in the waters of baptism, and say we do it in the name of the Father, Son, and Holy Ghost, we do that which would be to us tantamount to blasphemy were it not for the fact that we have heard from God as Aaron did, and thus received our ministry.

How can I go forth for one of your leading firms and sign documents in the name of your firm if I have never heard from your firm? How can I do it? Why I may go forth as a forger, but let me tell you my friends, the forgery will some day be detected and I shall be brought to account, and the Savior says in that day of judgment many—when God says "many," it has a numerical significance—shall come and say, "Lord, we have never professed in thy name and in thy name done many wonderful works, and I will profess unto them, I never knew you—depart from me." This host must represent those who have taken it upon themselves to be ministers for Christ, without first having heard and received authority from him. I did not put that idea in there, my friends, it was there before the Bible reached me.

Now in the light of this prophecy by inspiration regarding the introduction of the marvellous work that was to be in contrast, in wondrous contrast with the wisdom of the age when it was introduced, I make the announcement frankly that while we claim to be directly identified with its fulfillment, we are ready to canvas with every mortal on earth, if necessity requires, from Genesis to Revelation, and if there can be found the weapons with which to wage a successful warfare against this claim, we are willing, God being our judge, to be slain therewith as a church forever. If the Bible furnishes the weapons to destroy that claim, we want to have it destroyed, and the sooner the better. I will welcome the hand and clasp it with mine cheerfully, that will bring to me the scriptural evidence that I can go into some more popular institution, that I can step outside of this circle, humble as it is, and realize the same certificate of my acceptance in the sight of God that I had here, I have searched for it but failed to find. Hence I prefer to remain with the "little flock" that feeds in divine pastures.

Let me weary you let me say if this work is not divine it is absolutely nothing, it is either divine or it is nothing. Seventy years ago it registered itself not down among the creeds of men, but up in direct opposition to them and made higher claims than any other had made in certain directions. Every time a creed revision has been attempted since, that attempt has squinted in the direction of harmony with the principles that have been part of this faith from the start and if that kind of business shall continue until a score or more years shall have passed, at the same gait as we have witnessed in the past, I ask you what kind of a spectacle will greet our children by that time? Will not the principles of our faith be popular though their first advocates in this generation be ignored.

I simply say that if these things are hoped for in righteousness, the incipient stages or the means to be introduced tending to such a culmination should be equally important in our eyes, and somewhere, even if we are deceived—some one must yet arise who will bear testimony of a condition of affairs among them similar to that which had an existence in the earlier years, in order to demonstrate those things that I have referred to as attributes of God's character, and we shall be ready to receive that which bears better evidence of it than we now have in support of the claim we have been making.

I say to you now, if you, at the hands of one chosen of God in these last days and making such a claim as we have made, shall, believing and repenting, be baptized for the remission of your sins and receive the laying on of hands, you shall know of the divinity of this doctrine, whether its claim to a God origin and an angelic committal to men in these days is true or false.

I state to you frankly, and then take my seat, that either the church I represent is the Church of Jesus Christ and has been organized under His Spirit's direction or it is the grandest imposition that has ever been piled off upon mortals in any age. It is, however, in our judgement the means to the end referred to when Jacob shall lose his paleness and all Israel shall be free. It is the "marvellous work" of which Isaiah prophesied in my text, which was to appear just before the restoration of Palestine and the revolutionizing of human creeds. It is the linking or blending together of the dispensations for the accomplishing of God's final work.

May God bless you and as long as life shall be prolonged unto you here may He speed you in all the good you do, in all the good you establish may he be with you and finally crown you with all these excellencies that are at his command, and if he can save you and bless you requiring less at your hands than the word declares, we have no objection, but we are not warranted by that word in telling you he either can or will; we are simply confined to the testimony of the word and ask you to believe it because it is there; we obeyed and accepted it and received the evidences by which it is guaranteed to us. May peace continue and abide with you, in may prayer in Jesus' name.

HOW TO SPEND THANKSGIVING.

Thanksgiving day will be spent in a variety of ways, judging from the past. We do not care to meditate upon how the day will be spent among the wicked, but if with them it be a repetition of the past, the days following will bring aching heads as well as aching hearts, to many, the natural results which follow the folly of giving way to wicked passions in order to find enjoyment.

Some will follow the ancient custom of meeting with friends and relatives. Members of families who have been separated for years will be united and will partake of the bounteous provision prepared for them around the family board. Hand-shaking and happy salutations mingled with laughter and song will go far toward making the day one of enjoyment, and to be remembered with pleasure. Oh! that all might have the privilege of being thus made happy, but thousands there are who will have to spend the day in misery and want, not only those who have brought such conditions upon themselves, but many who are but the victims of others' wickedness. Little hands and little feet will suffer with cold, little forms will suffer the pangs of hunger while in the midst of plenty. Many a poor sick being will be denied even the common necessities of life, and tears will fill many eyes as their thoughts go back to other and happier days.

Does not this suggest one means of making the day one of happiness to us who may have the means. Can we not add to our enjoyment by making others happy?

Look round you and see if there is not some one who needs assistance and then come to their relief, see if you have not some clothing that have been laid away perhaps for years because your family had outgrown them or they were out of fashion, look them up the day before and see that somebody has the benefit of them on Thanksgiving day. Make an extra pie or cake and receive grateful thanks from those who have long been denied these luxuries. Let every one do something to make others feel happy and thankful, by so doing you will make the day one of pleasure as well as profit unto yourselves.

WHAT OUR READERS SAY.

Elder John Kaler: "A whole page of the Ensign devoted to our young people! What a chance to impart to others of the light and truth that the Holy Spirit has given."
Elder J. W. Peterson: "Your paper is well worthy a share of praise. I only wish there were more such papers in the church. I am glad to see it enlarged. May it continue to enlarge both in quantity and quality although we do not see much room for enlargement in the latter direction."
Elder Wm. H. Kelley: "The Ensign is appreciated here in the east as an auxiliary in publishing glad tidings in this new dispensation. It is read with pleasure and profit by the Saints so far as has come to my knowledge. Long may it thrive!"
W. H. Sherrill, Cooks Point, Tex.: "I hope the Ensign may continue to give cheer and comfort in the future as it has in the past."
Elder L. L. Rogers: "Who who read your paper, can not say enough in its praise. May God bless the editor."

T. W. Smith: "I beloved from the first that the Ensign would be productive of much good, and that it would fill a place in our church literature that was not fully filled by any of our publications. I still believe that it should be heartily sustained."

Elder George T. Griffiths: "Your excellent paper is highly appreciated by all who peruse its columns here and throughout the mission. May God bless you that your future efforts may be crowned with success."

Elder E. L. Page: "The Ensign is eagerly looked for here each week, when it is late we are disappointed."

Elder B. W. Nunley: "I am well pleased with the Ensign. I tried to do without it but that I cannot. I therefore send for it."

Elder W. H. Garret, Meadville, Pa.: "I am well pleased with the Ensign. Every one who reads it is well pleased with it. Am glad of your success."

Elder Duncan Campbell: "I can heartily commend it to the patronage of the Saints and any others who desire good instructive reading."

Elder T. W. Chubburn: "It is the best paper I ever read, it takes right hold of the people."

Elder Alfred White: "We can hardly wait till we get it each week."

Elder Henry Kemp: "The Saints who take the Ensign speak highly of it. Long may it live to move in the interest of the cause."

Elder N. N. Cooke: "Your spicy paper comes regularly with good news of the onward progress of the Master's cause."

Elder E. P. Shupe: "We are well pleased with the Ensign and wish it success."

Elder J. J. Cornish: "I like the Ensign and wish to get it into the hands of others."

Elder A. B. Pierce: "The Ensign gets better and better."

Elder L. N. White: "It is just a grand paper."

Elder D. C. White: "The Ensign has become a necessity with the Saints."

Elder J. C. Christenson: "Every body loves the Ensign. It is always full of good wholesome news. Some of the sermons are worth many times the subscription price."

Elder Hiram E. Moler: "We are well pleased with the Ensign."
C. G. Lewis, East Jordan, Michigan: "Its equal can't be found."

John D. White, Chicago: "The Ensign is heartily welcomed each week. It centers my thoughts upon that which gives pleasure to us all."

James H. Drury, Brownville, Neb.: "I think the Ensign is doing much good: what is good is of God."

Wm. Foster, Los Banos, Cal.: "Dear Ensign, we hail you with pleasure. It does us good to hear from the sweet singers and laborers round about Zion."

M. A. Christy, Rogers, Ark.: "The Ensign is looked for eagerly for the good reading there is in it, especially the sermons which are a feast to the hungry soul."

T. H. Moore, Providence, R. I.: "I am glad to look the Ensign. It is a very interesting paper. To read the sermons of the brethren cheers and teaches us."

J. W. Watkins, Silverdale, Wis.: "I like the Ensign and its sermons and hope you will keep on in the good work."

Jus. S. Goudor, New Troy, Mich.: "Your paper is a welcome visitor at our home. I enclose a dollar for fear you might stop its coming. I would rather pay three dollars than have it stop."

T. R. White, Lowry City, Mo.: "We can hardly wait for your paper to arrive each week."

Simon Smith, St. Joseph, Mo.: "The Ensign is a very interesting little paper."

J. Hogaboom, Bloomington, S. D.: "It is a good paper, I could hardly do without it. May God bless its every effort for good."

C. H. Luther, Homoliga, B. I.: "I am always glad to see the Ensign. I think it worthy of support."

Rittle A. Minkler, Ashmond, O.: "We enjoy the sermons, they are like food to a hungry soul."

Abbie Applegate, Leon, Iowa: "Your paper gives better aroma week. May God bless the editor and all who contribute to make it a success."

Minnie E. Bradley, Clinton, Mo.: "We get so much good advice through the Ensign and Autumn Leaves that we should be almost perfect."

John Smith, Lancaster, Ind.: "I hail you with gladness. May God bless you."

Nelle White, Lowry City, Mo.: "I think the Ensign is doing a good work."

Adm. J. Cook, Nevada, Mo.: "Your pages come weekly filled with spiritual food."

A. J. Hinkle, Elkhart, Mo.: "I am well pleased with the Ensign. It is the best religious paper I ever saw."

Long may the Ensign proudly wave. And sound the gospel trump aloud: The message which the angel gave, Sent from the throne of God.

Go to the nations far and near, And to the islands of the sea; That all the gospel truth may hear, And to the frigid soil give.

Lift high the standard of God's truth, Bowed in these the latter days; That both the aged and the youth, May see its glorious rays.

That those now bound by priestcraft's chains, And taught by man in error ways; May both true light and knowledge gain, In these the latter days.

The days for which our fathers pray'd, And longed for light and truth to come, When floods of darkness might be stay'd, Before the morning sun.

When God would speak again from heaven, And manifest his will to man: The Comforter again be given As in the gospel plan.

The church of Christ be organized, A body clothed with garments fair, With every member in its place: As God had set them there.

The gifts and blessings be restored Harmonious as in days of yore, When Christ's apostles preached with power, The gospel to the poor.

When revelation's glorious light Gave comfort, strength and power and life; To guide their erring footsteps right, And kept them from all strife.

Yes, dear Ensign, with all your might, Proclaim the ancient gospel true: And never fold your banner bright While there is work to do.

C. W. HAWKINS.

PARKERS, CAL. OCT. 18, 1891.

INDEPENDENCE ITEMS.

There will be services held at the church on thanksgiving day.

We had our first touch of winter this week and it was quit severe.

The pulpit of the Saints church was occupied Sunday at 11 a. m. by Elder J. A. Robinson and at 7 p. m. by Elder T. W. Smith.

The memorial quilt of which we made mention in our last was awarded to Sr. Eliza J. Grimmer, Lander City, Fremont County, Wyoming.

Sr. Gerie Hepworth left Monday for Knob Noster, Missouri, where she expects to make her home for the present.

Sr. Lena Austin of Blue Springs, Missouri, is visiting friends in Independence.

Bro. E. G. Pitt spent Saturday, Sunday and Monday at Rich Hill, Missouri. While there he was called upon to preach two funeral sermons besides filling three other appointments.

Sister A. A. Horton is agent for Bancroft's History of Utah, a very fine work apparently from the brief examination we have been able to give it.

The most spiritual meeting yet was enjoyed at the young peoples prayer meeting last Friday night. Topic for thought, "What am I doing to gain celestial life?" Topic for next meeting, "What ought I to do?" A number of feeling testimonies were born. One sister lately baptized who had been educated to believe the work a fraud and who has been many months investigating, declared that she either had to reject the Bible or accept the work. (The actions of the Saints as well as their teachings she said convinced her that the work was indeed divine. This is truly encouraging.)

Mr. D. J. Husted and wife, of North Lawrence, Kas., are visiting Bro. and Sr. T. W. Smith, Mrs. H. is a niece of Sr. Smith.

Sister T. E. Loyd has been quite ill of pneumonia, we understand she is some better.

Bro. and Sr. F. M. Pitt, of Chicago are rejoicing over the advent of a fine boy born on the 14th. It makes the editor feel old to be a grandpa.

The young people of the Armstrong branch made the Bible Class Literary a visit on last Friday evening. We are pleased to see an interest manifest in intellectual work and hope they will come again soon.

LAMONI ITEMS.

Last Friday seven of the elders left Lamoni for different points. Bro. W. W. Blair started for Runnels, Polk county, Iowa, (near Des Moines), to assist in dedicating a meeting house that has been built by the united efforts of our people and others at that place, and therefore the house is called a "Union church."

Bro. A. H. Smith went to Montrose, Iowa, to preach a funeral sermon, as called by telegram.

Bro. Frederick A. Smith and family started for their home in Salt Lake City, Utah, where he is a miller by occupation. He also presides over the branch of the Reorganized Church in that city, and, feeling the responsibility, is trying to faithfully discharge the duties of the office, prayerfully and thoughtfully. He gives promise of being an earnest and useful man in the cause in the years to come. He and his wife, leave here at rest the body of their oldest child, a lad of about eight years. It is hard for the mother to be comforted; but they are blessed with the society of three remaining healthy and happy children and thus are favored with brightness for their dwelling, and have cause for gladness and thanksgiving too, that it is as well as it is. And they feel this and will doubly cherish those who remain under the roof-tree, as gifts and treasures from above.

Bro. E. L. Kelley left for Ohio and other eastern states, we suppose on church business.

Bro. Thomas Wellington returned to his mission field in the North East Missouri District.

The other two who left were Bro. E. L. Page and Samuel Ackerly who went to Centerville, Iowa, to administer to Bro. William Nichols, who has been failing in health for several months.

Bro. J. W. Gillen started on Wednesday for Indian Territory to see to the work in that field.

The preaching done in Lamoni yesterday was by Bro. R. S. Sal-yards at eleven o'clock and by Bro. T. J. Bell in the evening. They were assisted by Bro. A. S. Cochran and D. D. Young.

Bro. James Whitehead preached at Leon on Sunday, filling his regular appointments for the third Sunday of the month.

Bro. William Anderson was at Pleasanton, and I suppose preached there. He is now the presiding elder over the district.

I understand that during last week Bro. J. S. Sively and S. V. Bailey were preaching beyond Pleasanton, in Moroc county, Missouri.

Bro. H. A. Stebbins preached in the Davis City chapel on Sunday, assisted by Bro. E. L. Page, Bro. James McDiffett being presiding elder in charge.

Mr. John C. Whitmer being present and desiring the use of the house it was granted to him for the evening, to endeavor to explain his ideas. I have not heard how he succeeded.

More items might be added but probably this letter is lengthy enough.

A. F. W.

DENVER ITEMS.

The prayer meeting on Wednesday evening of last week was well attended.

Elder Duncan is holding services up at Hutchinson this week; will return to Denver Thursday.

Bro. Shupe spent part of last week with the Hutchinson Saints.

Sr. Warren has been very sick but is getting better.

The sisters of the Prayer Union still continue to meet each week, they meet this week at Sr. McDonalds.

Times are getting better in Denver nearly all the brethren have work, though the wages are not so high as a year ago produce is quite a good deal cheaper which helps to even things a little.

Bro. Schmutz (our shoemaker) reports the largest weeks work since he came to Denver.

The Sunday preaching to-day was by Bro. Schmutz in the morning and Bro. O. A. Westland in the evening.

The members of the branch got together on the 5th and organized a literary exchange by electing Bro. C. R. Duncan, president; E. F. Shupe, vice president; Sr. Schmutz, Secretary; Bro. Henry Walters, treasurer; E. A. Pratt, librarian. The object in view is the distributing of church papers, tracts, &c., throughout the hotels, reading rooms and other public places in the city, each paper so sent out will have the place and time of our meetings upon it so that he who runs may read. We could make use of extra copies of the Ensign.

At the Sunday School teachers meeting the 8th a committee was appointed to prepare for a Christmas entertainment.

S.

LOWRY CITY ITEMS.

Our town is full and running over with people, every house is full and some places two families in a house.

The cold wave struck us Sunday night and the ground on Monday was frozen hard.

The Saints on their way home from meeting Sunday got caught in a very heavy rain storm, but none received damage from it.

Bro. Otto Hemple from Deepwater took shelter from the storm last Sunday night with Bro. T. R. White.

Sr. Media Story of New Mexico, a member of Lowry City branch writes encouragingly of what the gospel has done for her.

Our post office will be moved Tuesday evening from its old stand to a more convenient one two doors south of White Bros. store.

Saints meeting Sunday seemed to be an enjoyable one to all present, the sacrament was administered.

We fear this cold snap will get some of the potatoes as quite a number have not dug yet.

Rex.

ATTLEBORO ITEMS.

Elder W. H. Kelley preached at Plymouth last Sunday. He is to be at Boston Sunday the 29th.

Bro. J. F. McDowell and Bro. George Robley are to hold a series of meetings at Knightsville, R. I., this week.

A Christmas concert will be held on Christmas eve in Plainville Chapel by members and friends of the Sunday School.

Bro. and Sr. John M. Robbins of this place, were at Providence, R. I. last week Thursday.

Bro. F. A. Potter of Providence, R. I. is running a gent's furnishing store in that city.

Sr. Mary Bradshaw's baby was blessed by Bro. McDowell on Wednesday evening of last week.

Sr. Mary Rogers of this place was at Providence, R. I. visiting her parents from the 6th to the 11th inst.

Bro. and Sr. Samuel G. Robbins attended the preaching service at Plainville, Thursday evening the 12th. Bro. Robley was the speaker. The latter is one of our able young men.

Bro. J. F. McDowell and Bro. George W. Robley arrived in town the 11th to assist in the work in this vicinity.

Considerable interest seems to be manifested in the Sunday School at Plainville since the adoption of the Lesson Helps. Sr. Lottie's infant class is increasing in number as well as interest.

Bro. J. F. McDowell writes from Providence, R. I., under date of Nov. 8th, "Good audiences out yesterday; hall full to over flowing last evening. Topic: "Courtship," first of a series on Courtship, Marriage and Divorce. An excellent meeting last Wednesday evening the Spirit was manifest."

A.

CLINTON ITEMS.

Bro. B. L. Hickman's child has been quite sick.

Prayer meeting was held at Bro. Peck's last Thursday evening, and the Saint's enjoyed themselves singing and praising the Lord.

Bro. I. N. White left Friday to assist Elder A. White in the meetings being held west of Eldorado Springs.

Bro. W. H. Hamilton has moved to La Due and L. J. Bradshaw and family expects to move there some time this week. We are sorry to lose these Saints from Clinton, but we feel assured they will do a good work at La Due. We are confident God has a people at or near that place, and when the work is well open there, some will be gathered into the Kingdom.

Bro. D. C. White spent Sunday in Deepwater, meeting with a few of the Saints and friends at the house of Bro. James England. No preaching services were held at night on account of the rain.

Preaching will be held at the house of Bro. Hoard's next Sunday eve.

A few of the young Saints met at the house of Bro. D. C. White last Tuesday eve to make arrangements to devote one evening of each week to Scriptural exercises and such other work as is thought for their best good. They appointed next

Monday evening to meet and complete their arrangements.

Bro. I. N. White (now west of Eldorado Springs) writes: Eight have been baptized during the last week. We look for others before the meetings are over. Bro. White will go from there to Taberville to fill appointments over Sunday.

Sister Alta Kingsley left on Tuesday for Mt. Zion, Mo., where she will spend most of the winter with her sister Mrs. Emma Snyder.

DAVID.

RICH HILL ITEMS.

Our two days meeting was very poorly attended, there were only three visiting Saints and if it had not been for Bro. F. G. Pitt, of the ENSIGN coming in on the noon train on Saturday, we would have been in the dumps, and could not have been known by a blue ribbon badge, for we were blue all over, from the crown of our heads to the soles of our feet. We fancy our face had a smile approaching a yard in length upon it, when we saw the pleasant face of Bro. Pitt through the car window and notwithstanding the fact, that we were overshadowed with clouds from above, sprinkling us with pure water, there was that Spirit granted us, which made us feel as one in the Lord. It is useless to say that we made good use of God's servant while here, and that not a particle of jealousy was made manifest among the elders as to who should act during our sessions, there being but two here. On account of rain no services were held until Saturday evening.

Elder Pitt preached Saturday evening and Sunday morning to but small congregations, the rain interfering with the attendance.

Bro. and Sr. Shearer of Green Springs, Mo., arrived Friday to attend the two days meeting, and departed for home on Monday.

Mrs. John Lemon a daughter of Sr. Nancy Burcham died last Friday evening and was interred in the Green Lawn cemetery Sunday afternoon. She was a loving wife and kind mother. She manifested some love for the Latter Day Work and in the hours of trouble called for the elders of the church, thinking she might obtain rest and in this she was not disappointed. Her candle of life went out in the 29th year of her earthly pilgrimage. She leaves a husband and three children to mourn her departure, the youngest being only two weeks old. Bro. F. G. Pitt preached her funeral sermon in the M. E. church. Rev. Peter Pearson assisting him.

Bro. L. Lyon of Prairie City, Mo., came over Sunday morning to attend the two days meeting.

On account of the cold wave we have as yet been unable to get the church plastered.

Sister Mattie Sharrock, of whom we have formerly made mention, departed this life last Sunday morning at 6 o'clock, in her 29th year. She came into the church about a year ago, and as she had lived so she died, strong in the faith and rejoiced in the thought of obtaining a part in the first resurrection. She was a consistent worker, and if ever there was a true Saint upon the earth, she was one. In her last hours, her voice was heard to go up in praise and prayer to Him who giveth, and taketh away. Her

death is a great loss to the Rich Hill branch, but our loss is her gain. Her last work on earth was soliciting money and labor for the plastering of the church. She leaves a bereaved husband, to whom she was ever kind, and one child about seven years old to whom she ministered a mother's true affection, and other relatives to mourn her loss. Her funeral services were in charge of Elder J. C. Christensen and were held at the Christian church, where Elder F. G. Pitt delivered an excellent funeral discourse at two p. m. to a large concourse of relatives and friends of the deceased. Who can tell how much we love each other till the parting hour comes. "Blest be the tie that binds." She was interred in the Green Lawn cemetery where one of her loved ones had preceded her a few years ago.

J. C. C.

KANSAS CITY ITEMS.

Bro. Allen addressed the Saints Sunday morning assisted by Elder Hicklin of Armstrong.

Bro. Allen had the honor of leading a Mrs. Owen into the waters of baptism Sunday afternoon. Sister Owen is a valiant woman and will be a great help to the cause here.

The night discourse was by Bro. Allen on the coming forth of the Book of Mormon.

F. K.

PLAINVILLE ITEMS.

The prayer and testimony meeting in the chapel last Sunday at 10:30 a. m. was quite well attended and was a profitable, spiritual session.

Bro. George W. Robley, superintendent of the Mass. District Sunday School Association, was present at the Sunday School and made a few timely remarks. He preached a very able sermon in the chapel in the evening. Quite a number of Attleboro Saints were in attendance during the day.

The efforts of Bro. Robley at Attleboro and Plainville have been highly appreciated and spoken of. Come again Bro. George.

A. B. P.

Plainville, Mass.

Letter from Elder A. White.

DEAR ENSIGN:—Since my last letter to you the 4th inst, I have continued to hold meetings at the Union school house being assisted by Priest R. T. Walte: most of the time yet I did most of the preaching. On the 7th inst A. Lloyd and F. Keek came to my assistance and stayed till Monday afternoon the 9th, each one having preached once and F. Keek baptising two ladies on Monday.

I still held forth at Union and on Saturday, 14th inst, Elders I. N. White and A. Lloyd came to my assistance and on Sunday morning Elder F. Keek came. After 11 o'clock services five gave themselves for baptism which was attended to at 1 p. m. by Priest R. T. Walters. We intended to confirm these at the evening meeting but it began raining about the time to start to church so thinking no one would attend because of the rain Elders I. N. White F. Keek and myself did not go. Elder A. Lloyd went and found many there, so he spoke to them and three more wished baptism so

on Monday the 16th inst several repaired to Clear Creek where I. N. White baptized them and we held a confirmation meeting at Bro. McElwains near by and confirmed eight.

Twelve have been baptized since I came here on the 1st inst, the interest is very good. Elder I. N. White and I will continue here till Thursday then will leave for Taberville in St. Clair county for Saturday and Sunday then home to Clinton and hold forth there from Tuesday till Friday night, then on to Lowry City commencing Saturday night and continuing as long as advisable.

I have been at a great loss since I left home not having had the privilege of perusing your pages as you did not visit this neighborhood, but I made arrangements for you to visit four families hereafter.

I must say that you did visit the place once at least, by hiding yourself in the coat pocket of I. N. White and I spying you drew you forth from your hiding. I soon found by scanning your pages that you had been telling of my work and labor here, to thousands and as I see you are not partial but treat all alike in telling all the good you know of every one, but evil of none. I have made provision for you to visit the place after this, without having to conceal yourself in the pockets of your friends. I bid you God's speed.

ELDORADO SPRINGS, NOV. 17th, 1891.

Letter from Brownville, Nebraska.

DEAR ENSIGN:—This (Sabbath) afternoon Earnest Wilson, son of Bro. George Wilson was baptized by Elder R. M. Elvin and this evening was confirmed by Bro. Elvin and Goldsmith, so one by one they come it seems, not many from a city, yet it shows the spirit of the Master is striving and those who love truth are pressing into the kingdom of God.

This evening some, I suppose for the first time, witnessed the laying on of hands by men sent of God, for the gift of the Spirit. How many looked upon them as servants of the Most High, who were present at meeting I cannot tell but, I think few understood and many were the earless who did not care to know. May the Lord have mercy upon them for the preacher has warned them of judgment to come and showed them in plainness the gospel of Jesus Christ; he cannot do more, and the result is left with God.

The burden of my prayer is that we may overcome the weakness of our flesh and stand when He appeareth, for the Savior is coming to be glorified in his Saints and what must we be if we are ever glorified in Him.

I am contented in this church. I love its doctrine, for it is the doctrine of Jesus Christ given him of his Father and my desire is to ever abide in the doctrine. The promise to all who abide in the doctrine is that they will have both the Father and the Son.

I hope to see the ENSIGN continue its good work and may it receive the support of all the Saints in my desire.

Yours in the gospel.

JAMES H. DRURY.

Nov. 15th, 1891.

Work was commenced this week on the government building at Kansas City, it will cost \$1,000,000.

EDITORIAL ITEMS.

At the urgent request of many readers of the ENSIGN who were desirous of getting a number of extra copies of the issue of October 14th, containing the sermon by Elder Joseph Luff, "A marvelous work and a wonder," we reproduced it.

We have a card from a brother asking us to change his ENSIGN to Wirt, Indiana, but he does not give his name or former address. In asking us to change an address give us the one where it has been going and the one you want it sent to and be sure and sign your name.

We cannot accept Manuscript from parties who are not willing to give us their full name for our own protection. We are now in receipt of a communication somewhere in Michigan with no signature which the party failed to sign but evidently wrote for publication.

Bro. J. D. White, son of Elder A. White, of Clinton, Mo., has left Chicago and taken up his residence in Reed City, Michigan. He would like to form the acquaintance of the Saints there.

We will publish the sermon in this issue in tract form. It will make a twenty page tract, out and stapled and will be furnished at the following rates: 5 cents for single copies, 30 cents per dozen or \$2.00 per hundred, post paid. Send in your orders at once.

It was a worthy reply which the old heathen philosopher made to friends who wished him to investigate and refute certain false charges which had been made against his character. Said he, "I will live so in the future that no one will believe them." The sensible blacksmith believed rightly that he could hammer a good reputation out upon his anvil before he could restore it by chasing down false reports. It would be much more satisfactory if people would care more to preserve their character than their reputation; Reputation is a very uncertain thing, especially when men try to bolster it by outward means. But our characters no one can injure but ourselves, and a good reputation is only such a one as is built on a good character.

Bro. Stephen Hogue of near Blue Springs, Mo., has done considerable preaching in that vicinity and as a result has baptized eight. He thinks prospects good for a branch there in the near future.

With this issue we send out a large number of extra copies with the view to placing a copy of the ENSIGN in the hands of every Saint.

Eternal Life vs. Eternal Misery.

We are evidenced that God is good and hath all power. If he is good, he is therefore merciful, kind, and compassionate, to poor, frail, erring mortals. If he hath all power, to torture or to cause that unfortunate ones be punished throughout eternity never to cease, or to cause an end of punishment and give life unending with enjoyment according to his justice and mercy. I prefer to believe.

INTERIOR.

The Nichol Hardware Co., one of the largest and what was supposed to be among the most substantial business houses of our city made an assignment Wednesday

HEAVEN AND HELL.

How to Reach One and Avoid the Other.

Pursuant to my previously expressed intention in regard to the giving of my views on the great subject of salvation, I will now consider that theme: If there is a heaven to gain and a hell to avoid, the ways and means should be indicated in a plain, certain manner. That they are simple and easy I do emphatically avow. The gospel of the kingdom, in all its potency and power, is the great panacea for sin. The fundamental and first principles of the perfect law of liberty must be believed; the ordinances must be obeyed; the rules of adoption must all be duly honored; the authority of the priesthood or ministry ought to be regarded as supreme when these agents of God are in their lawful sphere: then the fruitage of peace and light, purity and happiness here and glory, honor, eternal life and an immortality of superlative bliss will crown the faithful hereafter. The servants of the Lord are to proclaim the true gospel in demonstration of the spirit. It is not to be dealt out in word only, but also in power, and in the Holy Ghost and with such assurance.

This message of light and salvation must be authoritative, explicit and clear, or it could not bring either condemnation or redemption. When the unconverted hear the wonderful words of life they should believe in God, His Christ, the Holy Spirit, the sacred scriptures, the preached word, the doctrine of reconciliation, the necessity of obedience, the power of the ordinances, the light and blessings of the church, and the robe of righteousness and crown of glory. When an intelligent, loving, confiding faith is generated and developed, then the poor alien should repent of all his past iniquity, transgression and sins. Not from infancy, but from the youth stage sin conceives and thus all such come short of the standard of perfection. Being then aliens and foreigners, without either hope or God, they must need repent. John the forerunner taught repentance, Christ enjoined it in person and said it should be heralded abroad in all the world, beginning at Jerusalem. On the Pentecost after the crucifixion, thousands of devout Jews, who were the very cream of the Hebrew race, that were hungering for the bread and thirsting for the water of life, heard the glorious tidings of Mary's risen son. He was exalted very high as their savior, their redeemer, and their friend, and thus convicted, they stood for pardon and peace. The Eternal himself looked forth with pitying compassion and tender love. "Ye, He beheld them seeking, knocking and asking, therefore he answered their all-important question: "Men and brethren, what shall we do," but by his inspired channel, the holy apostles. They were then and there enjoined to "repent and be baptized for the remission of sins," with the added promise that they, their offspring, and the wide creation thus complying would "receive the gift of the Holy Ghost."

Faith and repentance are antecedents to, and prerequisites for scriptural baptism, consequently small children and parties of unsound mind are, by these two conditions,

excluded from the rite, and furthermore, they have no sins to wash away, having transgressed no law. God's dear son atoned for the Adamic guilt and so no ancestral taint inheres, but the persons that are dead in trespasses bear their own clear selves to blame. All the angels of heaven and all the priests in christendom can not remit or wash away a single solitary sin only as the ministry is authorized to both teach and administer the law of remission.

Having learned that baptism is to remit or wash away sins according to the commandment, what heaven-daring insolence it is for either man, woman or child to say "It is non essential." Jesus, the truth, the life, and the way, complied with this institution in order to fulfill all righteousness and he said "ye must," and I have not learned when he changed his mind and said "ye need not." If it is for the answer of a good conscience toward God, in the name of God let us solve the problem and get the answer. No sprinkling, pouring, or trine immersion is allowed where we go by "one Lord, one faith, and one baptism" performed by man. The mode is variously described as being a burial, a new birth, a planting, the washing of regeneration, the washing of water, having our bodies washed; and forsooth! the orinal from which we get our transplanted word baptism, when translated means invariably to dip, to plunge, to immerse, to submerge, and never efface either by sprinkling or pouring. In olden time when the undimmed truth was taught, practiced and observed, they resorted to the river or where there was "much water," went down into the tide and after came straight way out of the water.

M. T. SHOUR.

Canton Register.

ARKANSAS' BURIED CITY.

Helena, Ark., Oct. 19.—A most remarkable find is reported from the little town of Laconia, about 25 miles south of this city.

A well was being drilled on a farm at the edge of town, and when they had gone to the depth of 125 feet, the drillers reported that they were in some peculiar substance which was hard, yet which was not rock. They examined the drillings and said that they were passing through a layer of brick, as nothing else would give the peculiar appearance to the drillings. As the drill was at such a depth that it was considered impossible for bricks to be buried there, they were laughed at, but the men insisted that there were bricks at the bottom of the hole. As there were no brick houses in the town and as there had never been any, it could not be believed.

While quite a crowd was around the well-hole the men brought up to the surface a lot of mud and examined it, as they had done from the time they had found the brick residue. In the mass of mud was a small piece of metal, which when cleaned off and found to be a piece of money. It was octagonal in shape and had hieroglyphics on it which could not be deciphered, but which were evidently meant to represent the value of the piece. It was totally different from anything ever seen in this neighborhood, and it was brought to this city and shown to numismatists, but all agreed in pro-

nouncing it as something beyond their knowledge.

It is claimed, by antiquarians here that the bricks and coin are the relics of a prehistoric race, which lived here many years before the Indians, and built the pavements and roads which were discovered at Memphis, on the other side of the river, above here. The coin will be sent to the Smithsonian Institute for examination, but the owner says it will take a large amount of money to buy it, as he thinks it is worth a fortune.

PASOENA, Cal.

Oct. 25, 1891.

EDITOR ENSIGN:—I thought I would write to you of a scene that passed before my eyes on July 9th. I was standing in the north door of the dining room and saw a troop of red and white spotted horses, they were galloping along the road going eastward. The riders were all apparently the same size and dressed exactly alike, with light blue clothes and cloth caps, with pointed tops, of the same color. I counted 120 as they passed.

On the next day between nine and ten in the morning I was standing on the west porch and I saw the same kind of horses coming into the field at the northwest corner. They came angling across to the southeast corner and I walked out into the yard so as to get a fair view of them. They came through by a row of trees and passed within three feet of me. The horses were exactly alike and like the first were very small ponies. The clothing of the riders was exactly alike, light blue with epaulets on their shoulders, which had the appearance of polished silver. These I did not count, but judge there were about two hundred. They passed on in an easterly direction.

On August 7th at 1 o'clock I was standing in the west yard and saw a large yellow horse make his appearance at a small fruit tree and started to walk northwest then another and another appeared until they enclosed a circle about two hundred yards around. I watched to see what direction they were going as they came around the building and when they came about to the center of the garden they passed through a hedge and wire fence on a straight line to the starting point. They stood still till I had time to view the ring around as they stood. They were all the same size and the same color, white mane and tail and yellow body. They stood about six feet high. After viewing the circle around they all disappeared at once.

Now I desire that you will give this space in your columns that the readers of the Ensign may see if there is any one who has the interpretation of it, I would like to see it in print.

Yours for truth,

SARAH ANN CREAM,

80 years of age.

A rare opportunity to do good in three ways is offered the workers for the ENSIGN: First, By securing one of the twelve prizes offered to make some one happy with a New Year's gift. Second, By helping to spread the light and sow bread—on the seeds of gospel truth. Third, By supporting a work whose good effect is being felt by the whole church. Therefore let us all work together.

THE following clipping from the Enterprise, published at East Jordan, Mich., sent us by a friend will be read with interest by many:

"We have been taken to task by some of our readers because no detailed report has been made of the Blair-Watson debate on the Strang question within the Church of Jesus Christ of Latter Day Saints. The reason for our silence is that as it was impracticable for us to attend and hear the entire debate, we might err in giving judgement on the same from the small part we did hear. However, as some think that this is from want of assertiveness on our part, we will state that to us, the drift of the debate and the merits of the case were very one-sided, and that not favorable to the claims of Strang. We are aware that religious prejudice is strong, yet all must admit that any system or creed of religion that does not make its votaries and followers better citizens of a State, and members of society; that does not elevate men and women in all walks of life, is a false creed, and worthy only of condemnation. Such, the debate showed, was Strang's, even as presented by Mr. Watson. While we cannot accept all of the doctrine put forth by Mr. Blair, yet his creed, if lived up to, will make its adherents better citizens and more worthy of confidence and respect."

THE most casual reader of the daily press must be struck with the constant record of the epidemic of crime of almost every form. Men in whose hands millions of dollars have been put in trust prove false to that trust. Great moneyed institutions like the Keystone and Maverick Banks are found to be insecure or utterly untrustworthy, ruined by the speculations and peculations of their trusted officers. Where the Adams Express Company have bought out smaller companies through those whom they supposed to be upright, they have found that they paid \$850,000 for what cost their agents \$150,000, the agent netting \$700,000 out of the transactions. Corruption in the management of our railways is notorious, and a municipal government which is wisely, judiciously, economically, and honestly managed is the exception—rare exception—and not the rule. Surely the prophet depicted it all when of a vision of the last days he wrote: "In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment." Isa. 59: 13-15.—Signs of the Times.

The friends of the ENSIGN can, if they choose, do a good turn for it and themselves in the next two months. The lists of subscribers they can get will benefit it, and the premiums we give benefit them.

ADDRESSES.

E. L. Kellogg, Lamont, Decatur Co., Iowa.
E. S. Shupe, Valverde, Denver, Colo.
John S. Roth, Grinnell, Iowa.
T. W. Smith, Box 125, Independence, Mo.
L. R. Devore, Papeto, Oceania.
O. H. Luther, Honolulu, Hawaiian Islands.

A SPLENDID OFFER.

We are desirous of increasing our already large subscription list by January 1st, 1892, and in order to partially remunerate some of our many friends who are assisting us in this direction we make the following splendid offer:

The person sending in the largest list of paid yearly subscriptions before January 1st, 1892, will receive an elegantly finished, six drawer, antique-oak Domestic or Standard Sewing Machine, direct from the factory, value \$70.

Second Prize.—A \$40 paid up scholarship in one of the best commercial schools in Kansas City, good for a six months term in a Commercial course or Shorthand.

Third prize.—A handsome family Bible, morocco and gilt binding, embossed panel sides, profusely and handsomely illustrated, size 10 by 12 inches, weight 9½ pounds, 1,900 pages, value \$15.

Fourth Prize.—A Double Door Easel Mirror Album, Moire Antique Plush, holds 62 cabinets and 16 card photos, when open shows six pictures at once, value \$10.

Fifth Prize.—Baneroff's History of Utah, just out, an elegant work.

Sixth Prize.—A year's subscription of Saints Herald, \$2.

Seventh Prize.—A year's subscription of Autumn Leaves, \$1.50.

Eighth Prize.—Presidency and Priesthood, by Elder W. H. Kelley, \$1.25.

Ninth Prize.—Bible Synopsis by Elder J. J. Cornish, \$1.25.

Tenth Prize.—A year's subscription to Zion's Ensign, \$1.00.

Eleventh Prize.—Spiritual Gifts and Seer of Palmyra by Elder M. H. Bond, 60 cents.

Twelfth Prize.—A Manual of the Priesthood by Elder Charles Derry, 25 cents.

These prizes are offered for new subscribers, those who are not now taking the ENSIGN. Two six month or four three month subscriptions will be counted as one yearly subscription. Begin getting up your list at once and send them in as fast as you get them. We will keep an account of all lists sent in.

ENSIGN PUBLISHING CO.

FORGET.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have heard. Forget the temptations. Forget the fault-finding and give a little thought to the cause which provoked it. Forget the peculiarities of your friends and only remember the good points that make you fond of them. Forget all personal quarrels or histories that you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out of far as possible all the disagreeables of life—they will come, but they will only grow larger when you remember them, and the constant thought of the acts of meanness, or worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday, start out with a clean sheet for to-day, and write upon it for sweet memory's sake only those things that are lovely and loveable.

A TRACT FUND.

Finding that some of the sormous published in the ENSIGN are in great demand and not considering it expedient to reproduce them in the ENSIGN we have concluded to start a tract fund for the purpose of reproducing them in pamphlet form, for the use of those who desire to distribute them among enquirers after the truth. The tracts will be in pages about 5 by 8 inches, a very convenient size, and will cost about 5 cents for each eight pages and proportionally less for larger ones and will be printed on good paper in good readable type such as is used on the ENSIGN. Parties desiring to help spread the truth can send in such amounts as they desire which will be placed in the tract fund and credited to their account, and as tracts are printed they can order the tract desired which will be charged against their account at the cost price of the tract.

We now have "Evidences of the Divinity of the Book of Mormon," by E. L. Kelley, "The Resurrection," by J. J. Cornish, "A Marvelous work and a Wonder," by Joseph Luff, "False Prophets," by W. T. Bozarth, "Repentance," by T. W. Smith and others which would make excellent tracts.

We will commence the publication of these tracts as soon as we receive a sufficient amount to begin with.

What to do with a Bad Temper.

Starve it. Give it nothing to feed on. When something tempts you to grow angry, do not yield to the temptation. It may for a minute or two be difficult to control yourself; but try it. Force yourself to do nothing, to say nothing, and the rising temper will be obliged to go down because it has nothing to hold it up. The person who can and does control tongue, hand, heart in the face of great provocation is a hero. The world may not own him or her as such; but God does. The Bible says that he that ruleth his spirit is better than he that taketh a city.

What is gained by yielding to temper? For a moment there is a feeling of relief; but soon comes a sense of sorrow and shame, with a wish that the temper had been controlled. Friends are separated by a bad temper, trouble is caused by it, and pain is given to others as well as to self. That pain too, often lasts for days, even years—sometimes for life. An outburst of temper is like the bursting of a steam-boiler; it is impossible to tell beforehand what will be the result. The evil done may never be remedied. Starve your temper. It is not worth keeping alive. Let it die.—Selected.

Diphtheria is raging with fatal results at Cameron, Mo., Lamoni, Iowa, and other points. One death has occurred near here. We give below what is said to be a certain cure, taken from the Scientific American:

"Mr. A. M. Sidney Turner, Surgeon to the Gloucester County Infirmary, informs the Lancet, in reply to inquiries, that he has treated thirty cases of diphtheria (children and adults) with paraffine, and has had the satisfaction of seeing every one recover. His plan is to ask for the ordinary paraffine used in lamps, and having scraped off the diptheritic patch, to apply the paraffine

every hour to the throat (internally) with a large camel's hair brush. As a rule, the throat gets well in from twenty-four to forty-eight hours, and with improvement in the throat the paraffine is applied less frequently, but he continues its use for two or three days after the complete disappearance of the patches. He speaks definitely as to the therapeutic effects, but is unable to state what the chemical action of paraffine on the diptheritic membrane is; probably the hydrocarbons in the liquid exert some powerful influence on the membrane."

The latest news from Japan intensify, rather than otherwise, the horrors of the great earthquake. The earthquake was confined to the prefectures of Aioei and Gifu, of which Nagoya is the chief city. Official news says that "6,500 persons were killed, 9,000 were injured, 75,000 houses were destroyed, and 12,000 badly damaged." Many who were injured were left to die of starvation and exposure, the terrified people having fled for their lives.

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For 1892.
With January last, 1892, our Magazine will enter upon its fifth volume, and we can safely say that never at any previous time have the prospects for furnishing our readers the full worth of money invested so good as they now are for the forthcoming volume. Among the prominent features of the volume will be, the

Autobiography of Elder Josep A. Luff, of the Quorum of the Twelve, together with an excellent likeness of Bro. Luff.

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We thank our friends for their generous, untiring support in the past, and shall try by earnest, faithful endeavor to merit it in the future. The ministry will please remember that it gives us pleasure to send a copy of the Magazine to the family at home while they are in the field. Do not fail to send us the address.

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OUR YOUNG FOLKS DEPARTMENT.

EDITED BY MISS ANNA BOZANTH.

This page is devoted to our young people, with the hope that they will make it of interest and value to themselves.

ARE WE PREPARING.

Could it be your privilege, dear reader, to look into our church some Friday evening, you would find in one corner of the large basement a band of young Saints with thoughtful happy faces gathering, for it is the hour for their regular prayer meeting, and the thought that it is for them and that upon them depends its success, is uppermost in their minds. Elder F. G. Pitt and Bro. W. H. Williamson preside. A song service, about a quarter of an hour in length, precedes the regular meeting and serves as a preface, preparing the mind by drawing it from its wonderings. The sweet hymns are sung with feeling and expression, and by the upward glancing of the eye we can believe them to be prayers from the heart, either of praise or petition. Humble and earnest are the prayers ascending from many who feel themselves almost too weak to bow and pray. Strengthening and encouraging are the thoughts expressed by way of testimony, though some are mere children; and already some who are not of like faith have been made to believe that there is something more here than can be found elsewhere.

God has verified his word that where his children meet together he will be one in their midst, and inasmuch as each one strives to perform the duties that rest upon them just in that proportion are they blessed; though there may be no outward manifestations, a quiet peace prevades each heart, and we feel we have been nearer to our heavenly Father and that he is smiling upon us, and so with a greater determination to overcome, and increased faith, and more strength we cooperate until another meeting.

It is a great privilege to be permitted thus to meet together with Bro. Pitt as leader, who is indeed one of us; though our superior in knowledge and more advanced in years, yet always our true friend; and if we only retain and practice the beautiful thoughts and wise counsel of his teachings our lives will be much improved. It is not with a spirit of boastfulness that we speak of our young peoples prayer meetings, but as we write we remember that Thanksgiving is at hand and among the things which have entered our lives for which we need to be thankful, are the blessings these services bring, and a thought arises that we might be able to drop a word of encouragement or express a thought that may inspire others to move out in this direction, and like the wavelets circle out, until in every branch of the

church can be found bands of the young meeting together, not for the pleasures of this world or to be seen of men, but for the express purpose of worshipping God.

We often hear the older members of the church say, and I fancy sometimes with a degree of anxiety, that "Upon the young rests the ultimate triumph of this grand work." They must fall and we, or someone must take up the line of work. It is time we were fitting ourselves for the responsibilities that will come to those who are worthy to perform the same.

Christ speaking to his disciples on one occasion, said: "Say not ye there are yet four months, then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." May we not apply this to ourselves? We may think that when we are older we will begin to work for the church if in some way an opportunity is presented, but the field is already white to harvest, many and varied are the opportunities for doing good, and near you or in your very path may be one or many of these opportunities. Seek them out, improve them, others will be presented and you will not only become deeply interested but a real worker and not only receive blessings yourself but benefit others. You cannot sit idly by and see others working without feeling an inclination to do something: so it is with others, your activeness may stir within those who are looking to you for example, a new determination, may awaken desires that they have never felt before and thus uniting the forces, think you there would be any cause for the anxiety which may now be felt?

There are workers among the young, and our heart rejoices as we see them press into the front ranks and call to others to come forward. There are yet many more who will catch the refrain, in whose hearts the cry will touch a responsive chord, the ranks will swell, and with heart and hand once enlisted we will stand shoulder to shoulder one grand phalanx for this great work.

It takes but a moments reflection to see the movement of the church and while it is not best for us to realize the responsibilities that will rest upon us, yet they will surely come if we are found among the faithful ones, and it lies with us whether we will be found ready, or unfitted and unprepared.

INFLUENCE.

We each have an influence in this world either for good or bad. We probably do not realize what an influence our actions, words, and looks have on the lives of those around us. The teacher before whom are gathered the sunny faced and happy hearted children, has an influence on the lives of her pupils. Their actions are largely determined by hers. The teacher in the Sun-

day School, the mother around whom are gathered her little ones, the student as he seeks for gems of truth and knowledge, the minister as he goes forth to his Master's work—all have an influence on the lives of others. In whatever work we are engaged, we cannot help but have an influence on the lives of those around us.

When we realize this fact it should make us thoughtful and careful and diligent in right doing.

We do not live for self alone, we cannot if we try. Some one beside self will be influenced by what we do and say. The result that will follow the speaking of some kind and pleasant word, the doing of some helpful deed, is unknown. We may not know, but God does. Some day we too may know, and we will then rejoice that we cheered and comforted others.

What power there is in our words and deeds. They can comfort the troubled ones, inspire those around us with higher and better purposes, and lead them on to nobler deeds. On the other hand they may cause sorrow and suffering, may cause some happy one to mourn, some sunny face to resemble the clouds and the rain, and they may inflict wounds which cannot be healed but the scar often remains. Could we but realize the influence our words may have think you that we would use them so carelessly? The tongue is an unruly evil and full of deadly poison. How careful then should we be to bridle it that the words which we speak may not cause some weary one to falter, or be the means of leading them from the path of duty. We have all met persons whose presence inspired us with purer thoughts and nobler motives. Others seem to arouse those feelings that do not belong to our better self. To which class shall we belong? Shall we be cheerful and kind, and have a regard for the feelings of others and thus cause others to be better and happier, or shall we belong to the second class.

Our words and actions may be to the lives of others what the sunlight and rain are to the plant and animal life. As the bright sunshine and warm rains of spring cause the grass to grow and the trees to put forth their leaves, so our actions and words may awaken some desire or feeling that has been lying dormant and this may be followed by some noble and helpful deed. Our words and deeds may encourage some weary, faltering one just as the sunlight and rain refreshes the drooping plant.

Let us then strive to bring sunshine to the lives of others, and thus be a comfort and blessing to them. Then our lives will be an influence for good, and we will realize that "the truest happiness is found in making others happy."

NERTIE J. HEAVENOR.

GROVE HILL, IOWA.

DEAR ENSIGN:—Owing to the kindness of the editor in giving the young people a page all their own, I venture to send a few items from Eastern Iowa.

We have been having good times up here and want everyone to know it. We have had five of our ministers here and Bro. Roth and Roush are with us yet, and of course all good Christians (?) are raging and Saints rejoicing, especially since some have obeyed the gospel. Two noble souls, Bro. W. W. Beal and wife, were baptized last Sunday, Nov. 7th, others are earnestly investigating. The opposing power also has his laborers in the field. One young fellow was ready and prepared to demolish "Joe" Smith and his prophecies and needed only ten minutes to do it in. Braden fashion, his asserting anything made it so, but alas for his plans, "Braden fashion" he met a "Kelley," as Bro. Roth gave him such a thorough settling that when they came to arrange for a ten nights discussion, which he, during the heat of the argument, had agreed to, he utterly refused to stand his ground, said he would talk one evening and no more. One of his coadjutors fled when he saw how they were beaten at their own game. The house was crowded and the sympathy with us, a grand work has been done there. Sunday afternoon the Free Methodists preached there and the Saints who could, attended. At the close of the meeting the two or three main methodists gave our representatives rather a good chance for talk, and of course they improved it until their preacher fled leaving his flock to the wolves, as it were. A catholic lady who was present told me that they all went for Bro. Roth and he just "whipped them out." We rejoice in the glorious prospects here as our elders expect to go to work in town soon where we have engaged a hall.

Yours in the faith,

LEWIS SHIPP.

IT PAYS.

She was pretty, bright, and attractive. The young men sought her company, and the girls, at the fashionable resort where she was spending the summer, either envied, or admired her exceedingly. She was also a follower of the Lord Jesus, and an active worker in her city home, but now she was on a vacation, and thus courted and admired, the time passed swiftly in a gay whirl of pleasure.

On Thursday night, as they watched the sunset from the veranda, her mother said "This is the evening of the weekly prayer-meeting, dear." The daughter did not answer but stood with eyes riveted on the glowing, western, sky. Prayer-meeting, she had not thought of it, though she heard it announced from the pulpit of the village church the preceding Sunday. With a glowing consciousness, that duty lay here as well as at home, came a feeling of dismay. Only last night

she had promised so enthusiastically to add one more to a gay tally-ride on this Thursday night, and Hamilton Lee, a merry-hearted young man, who was always the life of the party, had said but an hour ago, "You are going to-night Miss May, yes you must, for it won't work anyhow without you." Oh, it was hard.

Let your light so shine before them that they may see your good works and glorify your Father which is in heaven." May looked around startled. Who had spoken? She rushed into the house and up to her room, she dropped on her knees beside the bed. When she arose, her decision was made. A few minutes later she stood on the porch and braced herself against the storm of reproaches and entreaties from the noisy young people, just starting on their ride. Her calm, smiling face gave no sign of the recent struggle, yet the ill-disguised pleasure on some of the girls' faces, at her determination to remain at home, with the disappointment in Hamilton Lee's manner, and his impatient "yshaw" as he turned away, after learning the reason, left a load on May's heart, as she watched them off.

The hall in which the prayer meeting was held, was bare and uninviting, but to-night the lamps were dimmer than usual and May's shoes made an unpleasant sound on the bare floor as she walked to her seat. In spite of the consciousness of right doing, there was a deep feeling of regret in her heart, an involuntary desire to be with them as she heard the notes of the bugle from the merry party, counting in the evening air. Grieved at the worldliness which had so taken hold upon her, as to make what should be a privilege to a child of God, a heavy cross, she bowed her head in shame and contrition on the seat before her. Was she the same girl, who a few weeks before had risen amid the large body of Christian Endeavors at home, and said, "I want to feel all that Paul did when he said, 'For me to live in Christ I am willing to consecrate my all to him.'" In a moment she was on her feet. "He that taketh not his cross and followeth after me is not worthy of me," and the brief prayer that followed was an appeal for forgiveness for past neglect and a petition to honor her Lord and Master in all the relations of life. Two or three old men stared curiously around as the girl's voice ceased, and a group of village girls stopped whispering to look wonderingly on the earnest face of the young speaker.

As the meeting closed, a tall young man, screened from observation by the large stove, at the back of the hall, softly rose and left the room. May and her mother walked home in the cool clear night. "How peaceful everything is," said May, as they went up the veranda steps. She lingered gazing at the beautiful night. Suddenly a voice near at hand roused her from her meditation. "I want to thank you, Miss May, for the example you set to-night. If all lived up to their profession as you do, it wouldn't take long to bring the millennium." It was Hamilton Lee's voice but softened and moved by deep feeling. "You showed me how I have been doing everything except honoring the master. Are you surprised, I once professed as much as you, Miss May, and I have wandered off, as many a fellow does, not caring either when I saw so many people, who pretended to be Christians and lived so differently from others. You helped me to see that there is a difference, by what you did to-night, more than twenty sermons would. I mean to come back and begin letting my light shine again." Great joy and peace that passeth all understanding filled May's soul. "It pays?" was all she said.—New York Observer.

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VOLUME 2.

INDEPENDENCE, MO., SATURDAY, NOVEMBER 28, 1896.

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SALVATION DEPENDS UPON RIGHTEOUSNESS.

What ever may be said about the mercy of God, salvation by grace, and by the forgiveness of sins, there is nothing in God's word more plainly taught than that salvation is dependent upon righteousness. "Whoso doeth not righteousness is not of God."—1 John 3:10: He that doeth righteousness is born of God.

There is no way of avoiding these plain statements. If mankind can be saved without becoming righteous, then these statements are false, and in order to make the matter still plainer, Paul in his Epistle to the Galatians referring to certain sins as the works of the flesh, declares that "they which do such things shall not inherit the kingdom of God."—Gal. 5:21. There is no qualifying clause here that if they have faith, or if they are sorry, or if they depend upon Christ they can escape the consequences of their evil deeds. Nothing of this kind, but the statement is as plain as words can form it, that they which do such things shall not inherit the kingdom of God.

Notwithstanding these plain statements thousands are being to-day taught that individual righteousness will not count for anything in their salvation. That it is all a matter of free grace, and all we have to do is to accept Christ "who is our righteousness," and his righteousness will be imputed unto us, although we ourselves may not be righteous yet our righteousness will be established by this kind of proxy. A wonderful amount of reasoning and false logic has been employed to prove this position.

The Apostle John denies all such false theories in the most emphatic terms by declaring who the righteous are, he first warns the people, "Take heed that no man deceive you," he doubtless knew that a theory would be introduced something like the one referred to, hence he warns them not to let any man deceive them. Why? Because "the death righteousness is right-

eous even as He is righteous."—1 John 3:7.

If we, then, would receive the righteousness of Christ, we must do right as Christ did right. And let us remember that the wages of sin is death, not shall be, but is death. No matter how strong our hope may be in Christ just as long as we continue in sin we must continue in death.

Some may ask how to account for Paul's statement to Titus, "Not by works of righteousness which we have done but according to his mercy he saved us." This is in no way in conflict with his former statements concerning the necessity for righteousness but merely explains that when Christ first saves us it is not because of our previous righteousness. Christ himself declares "Joy shall be in heaven over one sinner that repenteth more than over nine-and-nine just persons that need no repentance."—Luke 15:7. No matter how wicked man has been he is free to accept the overtures of mercy as well as those who have lived righteously all their lives. Thus the statement is true that when we were saved it was not because we were righteous, but that does not argue that we should not obey the law of righteousness after we are saved. Paul in the same chapter declares "And these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works."

The whole matter is made plain when we accept the scripture definition of the term salvation. Instead of salvation being merely escape from the consequences of sin, it means escape from sin itself. Sin, the scriptures inform us, is the "transgression of law;" so long then as we continue transgressing God's law we continue in sin, and not until we are saved from transgressing God's law are we saved from sin.

Punishment is the effect of sin, and as long as we continue in sin we are under condemnation, but when we stop sinning there is no necessity for punishment. Hence to be saved from sin is to be saved also from its effects.

By works of righteousness we lay up for ourselves treasures in heaven; but let none suppose that Christ will save mankind in their sin, for that is not part of his mission. He came "to save his people from their sin," and that too by his own plan, the gospel, wherein "the righteousness of God is revealed."—Rom. 1:17.

In observing the law of righteousness then we must see to it that it is the righteousness of God, unadulterated by the theories or commandments of men; for Christ has plainly said, "In vain do ye worship me teaching for doctrine the commandments of men." Those ordinances then, such as sprinkling infants, praying for sinners around the mourner's bench, and all such which are purely of human origin, ought to be done away and in their place should be introduced the pure principles of the gospel, which are faith in God and in Christ, repentance from dead works, baptism by water for the remission of sins, and laying on of hands of the ministry for the gift of the Holy Ghost. Then will follow the resurrection from the dead and eternal judgement.

This was the way introduced by John the Baptist, by Christ, and taught by his disciples and the only way that God will recognize as the way of righteousness.

SPECIAL NOTICE.

During the past year we have sent the ENSIGN to all desiring it whether accompanied with the cash or not and as the year is drawing to a close we trust that all who have not paid up will do so at once, as we need the money. The price of the ENSIGN is only \$1 per year, payable in advance. We have been willing to accommodate all who requested it and now we hope you will accommodate us.

EDITORIAL ITEMS.

On account of matters over which we have no control we go to press one day late this week, but hope to be out on time hereafter.

In our next issue we will publish a sermon delivered by Elder R. M. Elvin at the late Logan Re union, subject, "A Marvellous Work."

Don't fail to read the article entitled, "Undefiled Religion," from the pen of Elder M. T. Short. It is full and running over with gospel truth.

Do you want a picture of the Temple Lot and the Saints new \$40,000 church recently erected? If so, read our offer headed "Temple Lot" in another column. This is an excellent picture and sells at 50 cents.

Sister I. D. Emery, 7th and Evans Sts., Cheyenne, Wyoming, is anxious to have an Elder call on her. She has the promise of a church there if she can get a preacher.

Elder J. J. Cornish writes from Brinton, Michigan: "We are re-receiving challenges here and there. Most of the ministry are taking right hold of the work. I expect to be very busy from now on through the winter."

Bro. S. R. Atwood, of Eugene Oregon, formerly of Charter Oak, Ia., sends for the ENSIGN and desires to know whether there are any Saints near Eugene City. He finds it very lonely without the companionship of the Saints.

In this issue will be found a clipping from the Middleton, Ohio, Signal, sent us by Bro. Richard Williams of Excello, Ohio, which gives an account of a Rich Find by persons making excavations in mounds for ancient relics.

By Letter from Bro. F. J. Reese, Pittsburg, Pa., we learn that Elder G. T. Griffiths is preaching in that city to appreciative audiences, also that Bro. James Brown has returned to his field of labor, he having been called home by the sickness and death of his wife.

We learn from the Newton, Iowa, Herald of November 20th, that Sister Mary Davis, wife of Elder John X. Davis, departed this life on the 17th inst. at the ripe age of nearly 74 years. She joined the church in 1862 and lived a Christian life, ministering to those around her and especially to God's servants with a commendable willingness. She had a premonition of the end approaching and arranged the details of her funeral which, by her request, was conducted by Elder James McKeirnan.

The following remark was made recently by a good brother. "Those ENSIGN folks must surely believe in advertizing." To which we plead guilty, and are pleased to say, that much of the success attained by the ENSIGN is due to advertizing and bringing the paper to the attention of the Saints and those friendly to the cause, and as a result the ENSIGN, although less than one year old, is to-day a welcome visitor in thousands of homes.

Bro. G. W. Chute, writing from Beloit, Kansas, November 22d, says:

"I do not see your paper very often in these parts for I am not in the branches very much. The man who has sent this dollar has been a skeptic all his life and I have interested him and advised him to take

your paper in order to make himself acquainted with our doctrine. I am constantly in the ministry and perhaps might get you some subscribers if you wish. The work here is moving slowly but surely. Prospects are very good for the winter campaign, people are encouraged by the good crops of the present year, in fact, everything seems to look hopeful. I have just closed a series of meetings with very good results and I am now commencing another to last a week, then on to our quarterly conference, after which we expect Bro. Parsons to help us in this district through the winter. We need more missionaries, local ministers and laborers of all kinds in our district to thoroughly answer the demand for preaching at the present."

A RICH FIND.

The King of the Moundbuilders Unearthed—Valuable Discoveries in the Way of Pre-Historic Remains made by Excavators near Chillicothe.

Mr. Warren K. Morehead and Dr. Cresson, who have been prosecuting excavations here for the past three months in the interest of the World's Fair, have just made one of the richest finds of the century in the way of prehistoric remains.

These gentlemen have confined their excavation to the Hopewell farm, seven miles from here, upon which are located some twenty odd Indian mounds. On Saturday they were at work on a mound 500 feet in length, 200 feet wide and 28 feet in height.

At the depth of fourteen feet, near the center of the mound they exhumed the massive skeleton of a man which was encased in a veritable copper armor. The head was covered by an oval-shaped copper cap. The jaws had copper moldings, and the arms were dressed in copper. Copper plates covered the chest and stomach. On each side of the head on protruding sticks were wooden antlers ornamented with copper.

The mouth was stuffed with genuine pearls of immense size, but much decayed by the ravages of time. Around the neck was a necklace of bear's teeth set with pearls. At the side of the male skeleton was also found a female skeleton, the two being supposed to be man and wife.

It is estimated that the bodies were buried where they were found fully 600 years ago. Messrs. Morehead and Cresson consider this find one of the most important ones that they have yet made and believe that they have at last found the king of the mound builders.—Middleton, O., Signal.

Sermon by Elder M. H. Forscutt.

Delivered at Logan (Iowa) Reunion, Wednesday evening, Oct. 7th, 1891.

(Reported for the ENSIGN by Sr. Hella Robinson.)

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. 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; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as He is pure."—1 John 3:1-3.

Although in earnest prayer to God this day for light, I sought for guidance and for direction, I yet found myself without a subject. Seemingly, no answer came; unless it be an answer that the thought and the feeling of love overwhelmed my soul. This however, was not an unmixt feeling. I remembered with all joy that is possible to one no farther advanced than I am, the great satisfaction, the happiness that I experienced last night, while listening to the word of God as given by God's Holy Spirit through one of His chosen messenger's; and I felt that for me to follow him it would seem like feeding the people with almost nothing after having a feast; but there came again this thought—"his God is my God, and the people whom God helped him to feed, and who rejoiced as I rejoiced, need food still." And while I wondered whether they and I were willing to rest wholly upon the past, I thought, though we may not enjoy now all we did then, there is yet in the great fullness of God's law, in the great fullness of his revealed truth, so much to comfort, so much to cheer, so much to gladden, so much to instruct, that however poorly it may be told, it is God's word and God's truth till.

While reading the first verse of those I have selected, there came to me the question, "Have I ever preached what the apostle wrote, 'Behold what manner of love the Father hath?'" I had thought of God's infinite love, I had thought of Christ's compassionate love; I thought of it then, I think of it now, and yet I have never been able to think of it since I understood what I now understand of the wonderful provisions made by that infinite love—without my own heart condemning me, not without being compelled to say, "Lord, what am I that thou hast chosen me to represent in any degree, this wondrous work of thine?" There can come to us no experiences in life, as we learned last evening, but God—if we shall rightly conduct ourselves under that experience—will make it work to our advantage here or ultimately. God's providences are in the line of his purposes. Whatever he appoints to man, there is no doubt but what he will supervise

man's conditions so that that appointment may be reached to the best advantage to man and to his own glory.

When I think of the varied experiences we have had in this work; when I think of the past sad, sad, bitter hours of trial, when I recall the poignancy of grief that some of us experienced thirty or forty years ago as we thought, "I once was sure that I was accepted and owned of God, I once was sure that the church that I have affiliated with was in every sense the church of the living God; but now I look around me, I find that church a love-depleted church," to use the quietest and least severe language we could, "a church that has departed from its first love." And when we each enquired of our own heart, "Do you feel as you felt when you first received the truth?" The answer came, "I do not, I do not." And though we sought often to throw the blame on others, there yet remained within you, and within me, the consciousness that we too had not kept our first love.

God's love changeth not. Behold what manner of love that love is with which he has loved us, and loved us all through our lives; that particularly indicated in the words chosen, "What manner of love the Father hath bestowed upon us, that we should be called the sons of God." The relationship of the Father to the child is readily if not well understood by the most of us, and we recognize in that relationship, on the one hand, authority, and on the other hand, obedience. We recognize these as being the rights of the two parties. The father has a right to direct the child both as to his education and his pursuits; as to what he shall receive, and what disposal he shall make of that he receives. The child owes obedience to the father.

When we went down into the waters that were made sacred to us in the act of baptism, we there made either a verbal or an implied covenant with God, that we then and thenceforward would serve him; and by that act though not by reason of any especial virtue in the water, as we believe, (and for the benefit of the friends outside of the church I make this statement), but because God, for Christ's sake had forgiven us, or because God, for Christ's sake had, in other words, provided that as a remedy, as a sign and seal of the pardon of our sins, therein, and made possible to us the consciousness of pardon. Christ died for our sins; but their pardon or remission comes to us by means of obedience to his law, the law that by baptism, we were then submitting ourselves to. And when we had thus entered into relationship with God, we, as his children, were pardoned. Yet I remember it was said to me after I had been baptized, "Bro Mark, you have now one foot in the kingdom." I did

not know what the brother meant, until he explained to me that though I was baptized into Christ, I had not received the seal of my adoption, I had not received the evidence—at least so he stated—that God had accepted me, that God recognized me, personally, as his. But when he explained to me that hands would be laid on my head, and that either then or afterwards I should receive the Holy Spirit of promise, and that that should be the seal, the sign, the signet of my adoption as a son of God, I rejoiced and waited its fulfillment. There was a covenant and a promise, as understood by those who are members of this church. We should remember that when we entered into that obligation with God we assumed a part and God assumed a part. We heard last night that God had ever kept his part of the contract. If we have failed in keeping ours and have not received what we should have received, the blame attachable is attachable to us and not to him.

We are all of us, however, to a greater or lesser degree, "creatures of circumstances." We are influenced by our surroundings. If these surroundings be good,—if our friends with whom we associate be upright and noble,—if their line of thought is an exalted one,—if their words are carefully chosen, and if their deeds are noble, we are apt to receive of that spirit which made them so, and our growth in grace, and our growth in righteousness are more certain and more easy per consequence. But if our associates be men of lower standard than we,—if they be ignoble,—if they be not careful in their language,—if they be not exalted in their thoughts, we are apt to deteriorate, we are apt to sink below the level that we assumed, or were supposed to assume, when we entered into covenant with God. And hence, our past associations may perhaps partly account for our deficiencies, by reason of the influences that we were often partly surrounded by during the sad experience of the past of this church. But the love of God has never changed; and behold, what manner of love God hath bestowed upon us that we should still be called His sons, comes to me to-night with increased force, and leads me to ask myself whether I rightly appreciate this relationship with the Divine, whether I subscribe continuously now, and faithfully so, to my part of the contract. Has the third verse been exemplified in my life, "Every man that hath this hope in him purifieth himself, even as he is pure?" The answer is not in the affirmative. I am sorry to be compelled to confess, as I look over the record of the past, that there not only have been many mistakes, many errors, but there have been sins, too which I ought not to have committed. If there be in this congregation a large number, a major-

ity who can say honestly before God, "My heart condemns me not. My conscience condemns me not. I have lived in the fear of God as best I could by reason of the light that God has caused to shine around my pathway;" happy is that number, that majority, I would that I were one of it.

But to-night, I feel disposed to inquire into the question, what is this love of God? Not that I expect to answer it, for love is infinite, but simply to inquire, and briefly to note some features of it that are easily discernable to us. In calling attention to those verses, I had no purpose and still have none other than that which God will manifest to me, or through me. In selecting them, I have not known what will be the line of thought. I have merely jotted down a few passages that treat upon the question, and left myself open for God to lead as he will; and hence ask your prayers the few moments longer I shall speak to you.

In this same epistle, 4th chapter and in the 16th verse are these words, "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God and God in him." Here is a very clear definition of the operation and result of divine love in the human heart; and in the 17th and 18th verses the thought is further carried out and thus applied, "Herein is our love made perfect, that we may have boldness in the day of judgement; because as he is so are we in this world. There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love."

If they who love with this divine inspired love dwell in God and God in them, it need not be questioned whether they are the Lord's. Does not this wealth of love argue purity of purpose? Are not love for God and spiritual worth in God blended? If our hearts assure us, if they are full of the love of God then is our own love overwhelmed by, enveloped in God's love. If our human love has been held in abeyance, been subjected by the spiritual love into which God has transplanted our natures, then are we truly made alive in Christ Jesus, and then is God's love beginning to burn in our natures, its white light of purity is shining around us, and hence our very pathway is made clearer and more clear by it and will so continue until the perfect day, if we abide in His love. They, however, who receive of the Spirit of God's love and who walk continuously in the light of that love, cannot, cannot!—and Oh! that I could so emphasize this thought, that I should never again forget it,—they cannot encourage carnal love in the least degree. In order to this transformation, there must be an entire and absolute subjection of

our natures to God's will; an absolute submitting of all our hopes, of all our desires, of all our aspirations to the Father's will. To reach this exalted state, the spirit of that divine thought expressed by the dying Master; "Into thy hands I commit my spirit," must be the thought of our lives. We, however, should commend not our spirits only, but our bodies also, to our God, and offer them, as the apostle says, a living sacrifice to ever remain upon the altar before him, to be his, to be ruled by him, to be controlled by him, to be filled by him, that God may shine in us. Then will God be glorified by the light within us, for he will be revealed in us, and through us, to others around us.

If thus we have been born again,—born in the spirit of this divine love,—there has been a new man in Christ Jesus formed by that birth; and there can be no doubt within us but that we experienced that birth and developed its life during our early days in the church. Perhaps at the very first time we met with God's people, we witnessed the fruits of that birth. Our brother spoke last night of wonderful manifestation—and to me it was a glorious testimony, one of the grandest I have ever listened to—when a child of nine years old was placed by him, between him and his God, and when he said, in substance, "Lord answer me these unspoken questions, and answer me through this child. He is incapable of duplicity. There can be no collusion between him and any other. He can not read my heart, and even if he could, he could not put in language my thought. Hence, Father, if thou wilt answer, answer through the lad and I shall know that thou hast read my heart, that thou perceivest my desires, and that thou lovest me. Answer Lord, thine anxious child." When our brother received the answer in that testimony which came through the lad speaking in the Spirit of the Divine Master, he experienced the first sensations of that divine birth in this church connection, that he, subsequently, and that you and I experienced when the Holy Ghost came, perhaps like a wave of light from over the fields of glory, or perhaps, it came like a shower upon us. We have had different experiences. Jesus designated these experiences in a condensed form when he said, "Ye must be born again." We are born of the water and of the Spirit when we enter into his kingdom; and in reference to the Spirit, he said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." To this brother it came gently, like the zephyrs of the morning, in which we scarcely notice the motion of even a leaf upon the tree; again it comes, and more strongly, and

the leaves shake; and still again, and the boughs bend and the leaves fall. We do not know what each others experiences are; we know not what each others natures are; but God suits his blessings to them, and so determines how the birth of the Spirit shall take place in our souls; and, still better, he so supervises the birth of our natures into his nature as best accords with the demands of these natures of ours at our spiritual birth, and thenceforward. As we learned last night, while one brother may be benefited, and wondrously benefited, by some outward gift, another is more effectually helped, and more closely allied to God in thought and feeling—the purpose of all the gifts—by other than outward sign. It is in each case alike, the loving Father's doing. His answering of our natures is the answering of an infinite Father who perceives not only the present condition and needs of those natures, but who by the wise law of adaptation makes his comprehension of those natures the basis upon which he bestows his blessings, and therefore gives to you and to me what will help us much better than anything else could.

Our love was not made perfect at our spiritual birth; it but then commenced to burn with the brightness that God desires it shall burn with in this life. We but commenced to learn the lesson that explains the manner, and the nature of the manifestations of this love,—we then but commenced to learn what the manner of God's love was to us, "That we should be called the sons of God." Probably not many of us really queried, "Am I now really become the child of God? Have I now all the rights of childhood; and shall I prove worthy of them? Is it now my privilege to approach God as I would approach a father? Is it now my duty to so order my life and my speech, and even my business, as that I shall demonstrate that I ever bear in memory the thought, 'I represent the God of heaven.'"

When I was in England, on my mission, while passing through the town of Bolton, Lancashire, I noticed that many fine displays had been made for the reception of the Prince of Wales—royal arches had been built, flower and bunting decorations made, and everything done that could be done to make the town look attractive and enticing to His Royal Highness. And the thought occurred to me, as I walked the street, "This is to honor the son of an earthly queen and I am here to represent the Son of God; I am here to represent the King of heaven." And when I read in the papers the description of his meals, and perceived that even his breakfast dishes were noted, and thought of his being thus closely watched, I asked the question, "Though in other

matters, and for other purposes, shall not I also be watched? And if, in standing here, I am supposed to represent the Lord Jesus Christ, to represent God the Father, O, how careful should I be!" And with those thoughts there came to me a full consciousness of my fearful responsibility, so far as I could understand it, and with a sense of my inability to bear this responsibility in its fullness, I cried, "I am unworthy the honor." I shall not forget soon how earnestly I begged and plead with God that in my ministerial work he would not leave me, nor allow me to dishonor him. And my aspiration still is, "O! that I may be able to live more worthily than I do, and be more noble and more honorable before him. I do feel in my heart, and deeply so, what my brethren and sisters are feeling too, that God's commandment, "Come up higher," is not without meaning,—there is a divine purpose in it. When I went to Independence, I heard the cry there; at St. Joseph, I hear the cry there. I went to visit a little church about ten miles from St. Joseph, where there were but few Saints, and when the Spirit of God spoke to us, I heard the cry there,—it is God's commandment to his people. "What manner of love the Father hath bestowed upon us, that we should be called the sons of God." It is bidding us as sons and daughters, "be more worthy your parentage." Another thought has come to me before and it recurs now, namely, "A child is supposed to be like its parent." Are we becoming more like God? Does not our lesson to-night teach us that having been born of God, and having already become the sons of God through this new birth, "it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him." It to be like Jesus is the ultimatum of our life pursuits, the ultimatum of our conflicts with sin,—with the flesh, the world and the devil,—surely the supreme effort of to-day and every effort of our lives, should be to so develop, and so restrain, as to make us become more like him whose we are. God help us!

One thought I cull from the reading of this sweet writer's epistle is: "Whoso keepeth His word in him verily is the love of God perfected."—2:5. Wonderful transition this! Human love sanctified by Divine love! Divine love perfected in the human heart. Is not all this involved when we entered the waters made sacred in baptism, we declared our salvation; we had but commenced the life of obedience. Was there then nothing more for us to do? O God, fasten upon our memories what thou hast revealed and taught us through thy servants even here, that life thenceforward was to be a continual struggle, a continual striving after the Infinite, an unceasing

effort to attain to His likeness—not a disposition to reach the impossible and become infinite—but to become like him who is infinite and who yet is our Father. For in the great hereafter, when these bodies of ours shall have been translated into bodies like that of His own dear Son and we shall thus be made like Him in our personal natures, it will be because beforetime we had become like Him in our spiritual character and had prepared ourselves for that great and glorious change. To be like God involves so much more than seems possible to us to-night, it seems so far away from us now that we almost dread the issue, we almost fear the conflict, and well may we do so when we critically examine our nature, and perceive how lamentably weak we are. Have you, my brethren, not learned too this sad lesson of human frailty? I have. Yea, and you have, also. When we have thought ourselves particularly strong on some points, when we have said to ourselves, and perhaps to another, "On such a question I fear no temptation," our weakness has soon afterwards been revealed to us! When the occasion to test and to try us has arisen, just where we thought we were strong, we found we were weak. But there is one promise of the Father that has been a comfort attending our experience in God's service, for we have proven it true, that "according to our day our strength shall be." If in the hour of our greatest trial and deepest temptation we forget not who is our advocate, forget not whose cause we are advocating, whose spiritual edifice we are building, and if we beseech the Father in the name of the advocate, the virtue of that promise will be made the fact of our experience, viz., "No man shall be tempted above that he is able to bear." Blessed be God! we know this promise is true. You and I, at least I,—for I am not authorized to speak for you. I have been tempted until it seemed that the very moment had come when I must fall; but just then, by some strange or material means some circumstance transpired, it was the intervening hand of God—for though it did not appear to be that then I knew it to be that afterwards, the delivering hand of my God came between me and the fall, and a Holy Father rescued his unworthy child. Praises be to God forever! He will provide a way of escape, if we have put our trust fully and wholly in him.

Another feature of this subject is our love for each other. "By this shall all men know that ye are my disciples," said the Master, "if ye have love one towards another." I heard a lady, some years since, make a statement something like this: "I have been in Utah, I have been among the people there; I have also been among the people of the Reorganized

Church, and if there was only one criterion to judge them by, it would not be favorable to the Reorganized Church." I asked her what this criterion was, and she answered, "In your love for each other." She added, "I have heard more complaints, more back-biting, and more fault-finding by members of the Reorganized church, though I don't belong to it, in one month then I heard in several years of my life spent with them." And brethren I am sorry to say that my experience had not been so different from her's that I dared to contradict her.

Permit me here to ask, if the love of God filled our souls, would this be possible? "Perfect love casteth out fear;" yes, and it "casteth out" suspicion too. If I love my brother with my whole heart, as the Master himself loved, and instructs us to love, every thought about that brother, until the evidences shall compel otherwise, will be such as are born of love. There can be no such a slanderous thing as evil-speaking, there can be no such a cruel thing as back-biting, there can be no such an irritating thing as unjust complaining, there can be no such an evil-plotting thing as envyings, no such unwholly thing as wicked suspicioning where God's love fills the heart. Ask that mother, "Do you ever have such feelings about your child?" No, sir, it is impossible. Come, sir, and bless my child; I will not envy, not ask, "why didn't you bless me instead of the child." On the contrary, because you love my child, I will love you more." If I perceive that my brother is honored, and God's love fill my soul, I will thank God that that brother is beloved and honored of others. If I see my brother endangered,—if threatened with ruin, even though that result from sin that has its birth in his own heart,—I will do what this word commands, "If any man see his brother sin a sin which is not unto death, he shall ask,"—shall pray for him. I will not visit another brother that I may point out the first one's failings, or his evil doings. I will neither seek nor embrace an opportunity to cause one unnecessary pang of misery to even the wrong-doer. I will not place a barrier in his way while he is trying to live down the error he once committed. I will not prevent his reform by circulating damaging reports concerning him. If I love with Godly love, I will do none of these things. Nay, I will rather bear his burden than add one extra father's weight to it. If God's love fills my soul I will love my brother. Jesus has taught and illustrated this very forcibly.

For example: "Greater love hath no man than this that he lay down his life for his friends." Also "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." While we were enemies to God, he loved

us, and gave his Son to die for us that we, through him, might have everlasting life. Oh! this love; this love! It is a wonderful power; and so much of Divinity is in it that, John writes, (4:12), "If we love one another, God dwelleth in us." The positive side luminous the negative dark. If we love not God, then we love not our brother; there is darkness first, then death. "He that loveth not his brother abideth in death," (3:14). Solemn thought. Am I seemingly born to a new life because baptized into Christ, and yet in darkness? Am I an heir of celestial glory by enrollment and yet in death, because unloving?

"This Divine word declares that if I love not my brother, I abide in death. O, God help me to love him! If he has done me wrong, help me to pray for him as my Master prayed,—"Father forgive them." If he has sinned against me, surely, never so grievously as they against Jesus. Lord, help us to bear in memory thy Son's word, "Forgive us thy trespasses as I forgive them that trespass against me." If the spirit of these words and of this theme is in our minds there will be naught but pardon for sinners, and sweetest love manifested by us. I earnestly pray that there will not be.

But is this love practicable? I think so. The Apostle Paul,—and this was referred to last night,—recites that we are the fruits of the two powers. The power or spirit of darkness and the power or Spirit of light; and you remember that he classes Envy, Whisperings, Back-bitings and Debates as among those that spring from the spirit of darkness. But when he narrates what the fruits of the Spirit of God are, the first fruit he names is Love, then Gentleness, Kindness, and Brotherly Affection. Can we not tell the difference? Can we not understand what spirit leads us? Is it not easy to discover whether God is leading us or whether it is the power of darkness? Whether the Spirit of the Divine One or our natures, the flesh? That which is from beneath partakes of the spirit that engenders strife and leads to evil; that which is from above partakes of the Spirit that leads to love, and enjoins purity.

You remember that peculiarly appropriate representation of the love thought which the Divine Master gave; it is found in the 10th chapter of Luke. I need not read it; it treats of a certain man who was on his way to Jerico, when thieves came across his pathway who robbed him and stripped and beat and wounded him nigh unto death. And there passed by a Priest,—a man who should have been the first to minister offices and kindness and love,—but who, when he saw that poor wounded man, passed by on the other side. Next there came a Levite, who, when he passed by, looked at

Continued on sixth page

ZION'S ENSIGN.

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

INDEPENDENCE ITEMS.

Preaching at the Saints' church Sunday, both morning and evening, by Elder F. G. Pitt.

Sr. Mattie Campbell, of near Blue Springs, is visiting relatives and friends in Independence.

Bro. and Sr. R. Parker of Armstrong, Kansas, spent Thanksgiving with relatives and friends in Independence.

Thanksgiving day was generally observed in Independence, and services were observed by most of the churches.

Thanksgiving services were held at the Saints' church on Thursday morning. Elder T. W. Smith delivered the sermon.

Bro. Pitt and daughter, Ada, were called to Chicago, Wednesday, by telegram, on account of the illness of Sr. Pitt, who has been spending the past few weeks in the above city visiting her son Fred and wife.

On Thanksgiving day the child of a wealthy banker, David T. Beals, of Kansas City, was kidnapped and no trace of the child can be found. The father offers a reward of \$5,000.

LAMONI ITEMS.

There have been few arrivals or departures of the ministry during the past week.

Bro. W. W. Blair came in on Thursday from the Des Moines district.

Bro. R. M. Elvin returned home from Nebraska, where he has been the most of the time since the General Remion at Logan, Iowa. He is acting as a general traveling agent for the Herald office, receiving subscriptions for all papers and books, and collecting outstanding accounts. He preaches as opportunity offers in the regions that he visits.

On Friday Bro. C. H. Jones left for his missionary field, the city of Saint Louis and vicinity. He has done an acceptable work during the past summer, chiefly of a pastoral character, laboring among the members of the church to strengthen the weak, to correct the careless, to bring back the wandering, to counsel the erring and to try to comfort and counsel all of the household of faith as he may be able, and as they need in their daily warfare with this inconstant world and with their own tendencies and be- settlements to evil.

The earth is a great battle plain, where moral forces are arrayed and the eternal conflict between right and wrong goes on and on. The human heart is no less a scene of contending powers, where, as the days and years roll by, fields are lost or won. And the Lord's people need the constant care of wise and faithful, of upright and diligent shepherds, those who will feed the flock of God daily, giving each "their portion" just when it is needed, and of the kind suited to the occasion and to the individual.

It is comparatively easy, under reasonably favorable circumstances, to bring people into the church by the power of truth and the force of argument, connected with the con-

vincing Spirit that quickens the perceptions of the hearers and that gives life to the argument. But it is another thing to tread the daily road, side by side with the converts, and, while watching over one's own course and for snares and pitfalls on the way, to also help others over the stony places and past the thorns that reach out to stop our progress in the narrow path we must travel after entering the straight gate.

The loving shepherd said, "Feed my sheep; feed my lambs." And the work needs to be done, the commandment to be fulfilled; lest so many more shall stray away besides those already gone, that half our labor shall have been bestowed in vain; lest as the husbandmen sleep, the tares be sown that shall have strong root until the burning, and lest the richness of the soil be taken from the wheat and from the olive tree.

At the morning service of yesterday Father Landers preached for nearly a half hour. Although in his ninety-eighth year, yet without the use of spectacles, he read the sixty-seventh Psalm from the pulpit Bible. He used this Psalm as a basis for argument in defense of the promises of God that the earth should be renewed and all the creation of God should yet be made glad under the reign of the Prince of Peace.

Bro. R. M. Elvin preached in the evening.

On November 17th Sister Emma E., daughter of Bro. Norman W. and Sr. Ellen Smith, was united in marriage to Bro. Bant Bergerson, Bro. H. A. Stebbins officiating in the ceremony. Father and mother Church were present, also their sons Edmund and Charles, and Bro. A. S. and F. E. Cochran and their wives, and other guests, all being near friends or kindred of the two families directly interested. Bro. Bergerson is with Bro. Charles Church in the house painting business, which has for some years been a profitable branch of labor in this place and vicinity.

ALFRED.

CLINTON ITEMS.

Our prayer and preaching services of last week were not well attended by the Saints, we hope they will not forget they have a work to do that no one can do for them. The record says, "And behold I come quickly, and my reward is with me to give to every man according as his work shall be," and at midnight there was a cry made, "behold the bridegroom cometh, go ye out to meet him," but the "foolish said unto the wise, give us of your oil for our lamps are gone out." Why did their lamps go out? Just because they failed to do their part of the work. Let us see to it that we be not counted with the "foolish."

Bro. Bradshaw and Hamilton of La Due were up Monday. They report having opened up the Sunday School work there and on last Sunday had seventeen in number out to their school. May the Lord bless those brethren.

Bro. A. and I. N. White returned on Monday from their field of labor, each feeling well in the prospect of the work where they have been laboring. They baptized one at Taberville, making sixteen in all since they left home.

Saints meeting will be held at the house of Bro. James England in Deepwater next Sunday at 2 o'clock and preaching at night.

Preaching will commence at the house of Bro. Hoards, in Clinton, Thursday night and continue each night over Sunday. We expect Bro. A. White to be with us.

Bro. I. N. White will go to Lowry City Friday to hold forth there for a week or more.

A number of the young saints and friends met at the house of Bro. D. C. White Monday night and spent an hour in speaking, reading and singing. Each was given a verse in the Scriptures to read and then to give what information they could from the verse. It was quite amusing to see the little ones take part. We believe the young folks will accomplish much good in this way as all must do and say something. They are to meet every Monday night.

DAVID.

PLAINVILLE ITEMS.

Bro. Ralph Abercrombie of Worcester, and Sr. Isabel Staples, of this place, were united in marriage at the bride's residence last Sunday day afternoon. Mr. Edgar Grinnell and Miss Minnie Staples were also married at the same time and place. Rev. Abercrombie, of the M. E. Church, a brother of the groom, and Elder J. F. McDowell, of the Latter Day Saints' Church officiated. A bounteous repast was served. A number of valuable and useful presents were received by the contracting parties. Only immediate relatives were in attendance. Bro. and Sr. Abercrombie will reside at Providence, R. I.

PLAINVILLE, MASS.

A. B. P.

PROVIDENCE ITEMS.

Interest is increasing in the Religious Literary Society in this city. Programs rendered are extremely interesting, both in music and literature. The society was recently organized by Bro. J. F. McDowell for the benefit of the young people.

Elder J. F. McDowell preached at Plainville, Mass., last Sunday morning and evening. In the morning he spoke from 1 Thes. 2:4 and 1 Thes. 1:5. Quite a full house was in attendance in the evening.

Bro. and Sr. Ralph Abercrombie will take up their residence here.

Bro. George Robley preached at Knightsville last Sunday, Elder F. M. Sheehy at Providence and Elder W. H. Kelley at Boston, Mass.

Elder McDowell went to Fall River, Mass., last Monday to hold a series of meetings.

A.

RICH HILL ITEMS.

The dreaded disease diphtheria, has made its appearance and has already claimed a few victims in this vicinity, however the schools have not been closed and it is thought that the worst is over. The Saints will remember that a cure was given for diphtheria through the Herald a few years ago. It would be well to have that matter looked up in time as we are required to do all we can, and then we may say, Lord we can do no more, help us in our hour of trouble, lest we die before the appointed time. In connection with the above it would also be well

for us to so live and conduct ourselves while under the favorable circumstances of life that we may with hearts full of confidence, say Abba, Father, into thy hands we commit ourselves, knowing that in thee there is power to save—to give and to take away,—thy will be done on earth as it is done in heaven.

Last Saturday while at the depot waiting for an Elder to drop off, we had the pleasure of shaking the hand of Sr. Belle Higgins (or Wedlock) of Ellis, Mo., she was on her way to the home of Bro. Emsly Curtis, near Harrisonville, Mo., for an all winter stay. She reported all well at home and that Bro. Curtis was liable to drop in on us this week to do some preaching.

Bro. J. A. Robinson came in upon us unexpectedly last Saturday and stayed with us till Monday morning. Owing to the inclemency of the weather and the bad condition of the church we got but one sermon from him. Our congregation was mostly of young people, (owing to the stormy evening) and he preached an excellent sermon to them from Ecclesiastes, "Remember thy Creator in the days of thy youth," and we hope much good was accomplished.

As there was only one meeting Sunday our time was spent in visiting among the Saints and as our time did not permit seeing all of the Saints, we will try to begin where we left off when Bro. Robinson comes again.

Last Sunday furnished us with the first snow of the season.

Sister Ferrel is reported very sick.

We have had but very little frost.

J. C. C.

Nov., 24, 1891.

ARMSTRONG ITEMS.

Elder E. Harrington preached Sunday morning and Elder W. Newton in the evening.

The prayer service Sunday afternoon was good, there were not many out but an excellent spirit prevailed.

Sister Elva Cook has been very sick with the diphtheria but she is now getting better.

The Armstrong Sunday School children are practising their recitations and dialogues for their Christmas entertainment.

The question to be discussed in our next literary meeting is, did man exist before the foundation of the world.

J. J. H.

WEBB CITY ITEMS.

We are having some first class winter weather. It would pass very well for January.

The Saints in this locality have just enjoyed the luxury of a series of sermons delivered by J. W. Gilson beginning on Tuesday evening he preached every evening including Sunday evening, also at 11 a. m. Sunday, Nov. 22nd. He left here on Monday the 23rd via Joplin to go to the Cherokee Nation, from there he will go to Texarkana, Texas.

There were many out of the church who attended meetings last week and seemed to be interested. We hope it will be as seed sown upon good ground and bring forth an hundred fold.

There is a unity of feeling in this little branch with a few exceptions.

Several of the Saints from here attended the Spring River District Conference which convened on the 13th of November near Columbus, Kansas.

The Saints here have a well organized Sunday School with an average attendance of seventy. Bro. David Sutherland is our superintendent.

There have been two added to the church by baptism since our last items from here. May the good work continue is our prayer.

A. P. F.

KANSAS CITY ITEMS.

Despite the bad weather Sunday we had an enjoyable time.

District superintendent Bro. Wm. Clow paid our Sabbath school a visit Sunday Morning. He spoke a few minutes on the work and gave us a black-board exercise.

Bro. T. W. Smith addressed the Saints in the morning.

The prayer meeting was well attended considering the weather.

Bro. Smith confirmed Sister Owen a member of the household of faith, the Spirit of God was present making this an enjoyable meeting.

F. K.

DEEPPWATER ITEMS.

The Saints met in prayer meeting capacity at Bro. Stewart's Sunday, but some of us did not attend on account of bad weather.

In ENSIGN of Nov. 14; it should have read sixteen in place of sixty members for Deepwater.

There still seems to be the spirit of investigation about the Latter Day Work in the hearts of some honest persons in this town.

It looks like winter out of doors, and pretty cold.

The Sewer Pipe Works are running steadily and so are all the mines and business is living up a little.

Deepwater sends out about ten car loads of coal per day and the miners and mine owners are glad to see winter come.

Preaching next Sunday by D. C. White at the home of Bro. James England.

Thursday seemed to be the day for young Christians organizations, there was an Epworth League organized also a Union Christian Endeavor society.

Health of all the Saints is pretty good around here.

The ENSIGN is looked for every week by Saints and friends and all speak in the very best terms of the same. It is doing a good work among this people.

Orro.

Independence District Conference.

Quarterly conference of the Independence District will convene at Holden, Johnson county, Missouri, December 12th at 10 a. m. A goodly number of elders are expected to be in attendance. We cordially invite all Saints and friends that can to come and partake of our gospel feast.

J. JOHNSON.

President Holden Branch.

Some interesting communications were crowded out of this issue, but will appear in our next.

Undefined Religion.

If the doctrine of immediate, new and continued revelation is false, absurd and preposterous, unreasonable and unscriptural, then the faith and worship, the preaching and theory of the loyal, chaste, pure Reorganized Church of Jesus Christ of Latter Day Saints is vain, corrupt and misleading, and we are all in our sins and false witnesses before our God. All the devotees of Christendom profess to believe in the inspiration of the holy scriptures that chronicles events from Adam until the close, at least, of the first century of the Christian era. To this sentiment we most heartily concur and agree. We do not profess, however, that God has grown careless of man, become oblivious to the humble prayers of the good, changed in his original purpose, abandoned his manner, habit and custom of over four thousand years standing, shut up the avenues of all intelligence, turned a deaf ear to the denizens of his footstool, and retired from or gone out of business. Surely the Saints ought not to be required, or even asked, to prove that the unchangeable, eternal omnipotent God does continue to act like himself, and give line upon line, precept upon precept, here a little and there a little, for it seems sacrilegious, cold, atheistic, blasphemy, to call it in question, or advocate otherwise. Prophets and prophesying, tongues and their interpretations, inspiration and miracles, signs and wonders, healing and visions, and in fact divers gifts, manifestations and verifications of the Holy Ghost are inseparably connected with, enter into and form important factors in the great work of the Lord of hosts. To contend earnestly for the faith once delivered to the Saints is to insist and teach Christ—like that these signs shall follow them that believe, expurgate demons, speak in new tongues, proof against deadly poison taken by accident, as also the bite of reptiles, and power and authority to cure disease and heal the sick, all by the prayer of faith and through the Spirit. Amos says, "The Lord will do nothing but what he revealeth his secrets to the prophets." If there are sects that do not have faith in the prophetic office and hence have neither holy apostles nor prophets in their midst, of course, by the above unrepented law, God has nothing, simply nothing, to do with them, either collectively or individually. In the last days the good Lord's servants and handmaidens are to prophesy, as also the old are to dream and young men are to behold visions. See Acts 2. Popular orthodoxy says we do not live in an age of miracles. Signs do no more accompany believers. Manifestations of the Spirit are of the long, long ago, and spiritual gifts are obsolete. Inasmuch as the Bible says, "Quench not the Spirit, despise not prophecy, forbid not to speak in tongues." I

would that all the Lord's people were prophets, we know that the nominal churches are not in line with the will, work and gospel of the living God. The ancient worthies received the gospel by revelation, and could only proclaim it by the inspiration of the Spirit direct to them, and through them to the people. The word thus preached in demonstration of the Spirit and with power was as a two-edged sword, quick and glorious; and behold, it was a savor unto life, or condemned unto death. If man will not live by every word that proceedeth out of the mouth of God he dies.

In ancient times the wonder-working God directed his own by his inspired servants, even from the first families of man till the flood, after which holy men acted as patriarchs and prophets. The law giver, Moses, was succeeded by General Joshua. Hosea says: "By a prophet was Israel led out of the land of Egypt, and by a prophet was Israel preserved;" therefore, there must of necessity be a true prophet at the head of affairs, if so be that there is any such thing as the spiritual true Israel on all the wide earth. The receiver of the decalogue or Ten Commandment law and covenant, and author of the Pentateuch or the first five books, had Aaron and Her to hold up his hands or associates. Jesus did not need any to so aid him, but Peter, the chairman, had John and James as his confederates, or vice-presidents. In the great restoration of these latter and last days, Joseph Smith, the founder, under God, of this, "the dispensation of the fullness of times," was the first Elder in this church of Christ, as well as the visible presiding head of the Lamb's wife, but he, under the law, had two counsellors to hold up his official hands in the presidency. When the holy trio, Peter, James and John entered upon the charge to be "pillars in the church," and to care for sheep and lambs in an especial direct way, there was doubtless vacancies thus made in the "twelve." These positions were doubtless filled in the Lord's own due time by such men as Paul, Barnabas, "the Lord's brother," James, etc., who were all apostles. Jesus, as God manifested in the flesh, and as the great presiding prophet, chose first apostles in perfecting the organization of his church. He afterwards conferred the keys on Peter, but although called like the child David, neither, it seems, entered on their office and calling at once. If the rock-like trait of Peter did not appear at the trial of Jesus, he was to, and doubtless did, strengthen his brethren after his experience, and more thorough conversion. He grew firm, lived upright, and went from martyrdom to glory. Where there are no living holy apostles and prophets, as also the whole corps of inspired

ministers as set forth in the New Testament, there as a matter of course, the church is not, for these visible official members of the body of Christ, and an invisible church is non est. Where there are no "signs" there infidelity reigns supreme. If the holy priesthood or the representative ministry, the martyred seers to the last ordained, would teach erroneous in doctrine, organization, initiation, church government, the ordinances or any feature pertaining to the kingdom of God, then, and not till then, ostracise and wisely avoid them, but they are all sound every way. M. T. SUORT. Fulton Co. (Ill.) Register.

Letter from Elder C. Scott.

EDITOR ZION'S ENSIGN:—Your "little giant," and wide awake, pushing worker, Zion's Ensign, is a most welcome weekly visitor at our home. The cheering reports of the Lord's work from all over that it contains, gives us additional encouragement and renewed zeal, as we try to advance in the conflict while striving for the crown of life. Long may it live to evangelize in the high calling it has chosen to pursue. I never forget to present its claims to the consideration of Saints and friends along with our other church papers.

The good work is not moving so rapidly in this district as in some other portions of the Lord's vineyard, and we sometimes feel sad about it but try not to be discouraged. Some, however, are believing, many are noting and thinking of the work here, and a "few" unite with us, as time glides along.

Will not the readers of Zion's Ensign pray for us, that we faint not by the way. Pride and prejudice stalk abroad with a high head with the masses here and consequently but few heed the gospel call. But we, "Still achieving, still pursuing, learn to labor and to wait."

Our district conference held at Coldwater, Mich., the 7th and 8th insts. was moderately well attended, notwithstanding it rained most of the time. Brother H. Rathbun was sustained president of the district for another term. Elder J. B. Watson, of Saint Mary's, Ontario, Canada, who was with us over the Sunday, feels well in the work. He preached for us on Sunday evening and then went on to Angola, Indiana, to lecture before the Teacher's Institute.

The Saints at Knox, Clark county, Indiana, expect to dedicate their chapel the 28th and 29th insts. They have been placed at considerable sacrifice to obtain a place of worship and are deserving of praise for their efforts. Brother J. B. Prettyman and family have stood for the cause there almost alone, for years, watching and waiting like sentinels to be joined by stronger divisions of "the army of the Lord." I trust their hopes will be realized.

Elders passing over the Nickle Plate R. R. will be welcomed to stop off and preach in the Saint's chapel at Knox.

We trust that we will be able to keep pace with the grand march of events, and the quickened advancement of the Latter Day work in its hastening time and work. GATES, Mich., Nov. 23rd.

Letter from Bro. J. N. Perkins.

EDITOR ENSIGN:—I will endeavor to explain the way in which I became acquainted with what I believe to be the church of the true and living God.

When I first became deeply concerned about the salvation of my soul, I began reading the Bible, trying to prove a plan of salvation which I had fixed up, this was a very easy matter for me to do but when the plan was proven there was about nine tenths of the Bible I could not use. My first thought then was the world has nine tenths of the Bible to oppose me with and the result would be I could not make a struggle. I soon decided that would never do, and finding I had failed, the question was, what must I do next.

The next thing I thought was to try and find what plan the Bible taught, and thank God, the result was I became a Latter Day Saint; although at the time it was really against my will. To think of being called a Mormon was more than I could endure so I thought I would give them a fight and sent to the Herald office got a copy of the Herald and an assortment of tracts. I began comparing them with the Bible and some times would get vexed because I could not find any of their teachings which the Bible would not support, but I soon decided that would not do and fell on a plan after this wise, regardless of father, mother, sister, or brother, friend, name or popularity give me right.

When I fell onto this plan and set this resolution it relieved me of what seemed to be a grievous burden to my soul. The next with me was to get the Book of Mormon, Doctrine and Covenants and the Inspired Translation, which I gave very careful attention until they were read and re-read which seemed to remove the last lingering doubt from my mind, though time went on for months before I could decide to give up the ways of the world and try to become a Christian, until finally I met Bro. I. N. Roberts in Van Buren, Arkansas, while we were waiting for a train, he told me of Bro. E. M. Wildermuth who lived near Springdale in an adjoining county and telling me he would baptize me at any time I decided to call on him (which I did in a short time) and after a few visits was baptized. The time of my baptism being the 3d day of November, 1889, and was confirmed on the same day at his house and on the 22nd day of August, 1890, I was ordained to the office of a priest under the hands of Bro. E. M. Wildermuth and B. H. Cass.

ATTON, I. T., Nov., 23.

Letter from Cooks Point, Texas.

DEAR ENSIGN:—The long drought has at last broke up with a splendid rain and stock water is plentiful again. It has been just four months since we had a rain. Fall plowing will begin now in earnest. Farmers on the hill lands and prairies are done gathering, but those in the large bottoms will not get their cotton out before January. Renters and tenants have all come out about 25 per cent behind this year. A high rate of interest, high house and land rents and high prices for supplies, against low wages and low farm products has placed

the people where it will take five years of good times generally, to catch up again.

Elder A. J. Moore was through here about the 1st and preached two splendid sermons at our school house.

There is a little brar of Saints here but they do not seem to prosper. I think for the want of an active energetic and spiritual minded leader, who would put down back-biting and evil speaking one of another, etc. Since Bro. I. N. Roberts moved off and left us, the work has been dragging, he showed no partiality, but visited all alike, rich and poor, members or non-members. No cowardice in I. N., he taught and preached against evil doers without reservation among members or non-members at home or abroad.

My wife and two oldest children are members of the church, they take Autumn Leaves, The Hope, and Zion's Ensign.

I heard Elder T. W. Smith in the Masonic hall, Garland, Alabama, about 20 years ago, subject, "Lost sheep of Israel."

A. J. Cato and S. P. Sherrill opened up the work in these parts in 1879 and there has been an average of one member added per annum since they baptized the first sinner.

May the ENSIGN never become a "weakly" preacher is my wish,

J. J. PRESSLEY.

Letter from Elder A. H. Parsons.

EDITOR ENSIGN:—Sunday last this portion of the Sunflower state arose early and donned her white robe making it very difficult for earth's pilgrims to travel her high-ways. However the writer had the privilege of addressing some forty persons at the Union church last night with increasing interest and appointments are made for this week and over next Sunday (Providence permitting) and longer if wisdom directs.

HIGHLAND STATION, KRS., Nov. 23rd.

How a Man is Known.

A man is known by the company he keeps. A child of God will be seen in the company of God's children.

I am quite sure no one will look for a child of God within saloon doors or race-track gates; in theater seats or on ball room floors; at the gambling tables or in any place where sin abounds.

Our lives, our words, our deeds show whose children we are. Make lives, words, deeds pure—that will show that we are God's children.

There will come a time when with Christ on the throne of judgment, we anxiously wait for him to confess us before the Father; we shall be glad that we have tried to show that we were children of that Father.—Lutheran Observer.

Bro. D. C. White of Clinton, Mo., writes under date of the 26th, "Another noble soul has been baptized into the kingdom here-to-day." Much good work is being done in that part of the Lord's vineyard that is bearing fruit.

As the long winter evenings approach you will have much time for reading, send for the ENSIGN and get a good sermon and much other good reading every week.

Continued from third page.

the victim, and then passed on his way. Last, there came a Samaritan, a man who was neither recognized by Priest nor Levite. He asked the sufferer what ailed him. The sufferer said, "I fell among thieves, and they beat and stripped me, and took all I had and left me for dead." "My friend, I will help you." Dismounting from his beast, he lifted the wounded man on to it, having first washed his sores and bound up his wounds. He then took him to the first inn he reached. He had but two pence, about thirty cents in value of our money, but he said, "Inn-keeper, this is all I have, but take this man and take good care of him. He is a stranger to me, I never saw him before, but his needs appeals to my humanity, let it appeal to yours also; but in any event, care for him, attend to his wants and whatever thou spendest more, when I come again I will repay thee." Jesus then asked the pertinent question, "and it is a pertinent one for us too,—if we apply it rightly. "Which now of these three. think—est thou, was a neighbor to that man?"

The command given is not to love our brother merely, but to love our neighbor as ourselves." The answer given, was, of course, "the Samaritan." Neither the Priest nor the Levite was his brother or his neighbor, and the Master takes the hammer of truth and drives the nail right home there, "Go thou and do likewise." This is our heaven assigned duty, "Go thou and do likewise." It is an easy, and rather a pleasant thing to do, to take up the sacred record and read this episode and comment, "what a nice little story that is." But that does not take either our time or money. It is our duty to spend our time and our money, even if it takes away some of our influence. To spend for others, to help the distressed and the sorrowing, to do good is the commandment of Jesus. "Go thou and do likewise" makes it imperative on all to help wherever we can.

Here is the household of faith. I meet here my brethren and sisters who, in coming here, came to testify to the good providences of God and their differences in wealth and station, prosperity here, adversity there, give opportunity for Christ-like deeds. If I see my brother sorrowing and distressed while I am happy and prosperous shall I merely say to him, "I am sorry for you, my brother; but I am going down to the hotel." This Spirit of the Master would urge, "I hast thou taught there that would help this one? If so, bring it, give what thou hast to help him that hath not." He left His throne in glory; He came to earth to redeem and save fallen men and to make possible for us the highest life attainable and happiness forever more. What we can do in return, we should; and, like the Sa-

maritan, not wait the petition of sorrowing and suffering need.

In conclusion, let me urge upon my brethren and my sisters of every grade and station in the church that I have a right to urge it upon, we should never rest until we shall have secured to each of us the full approval of our own conscience, a noble and an enlightened conscience too, one enlightened by the strong and penetrating rays of truth from the revealed word of God, never until, when we appeal to it and it queries, "Hast thou done thy part?" We can answer, "I have done what I could." God help us to labor and never to cease until these natures of ours shall have become verified by the divine nature, self be subdued and God reign in us, the God of glory, as well as of grace. Love to God shall then prompt every service rendered; and love to man bring answering love in man. The foundation is laid, let us add to the spiritual superstructure to work not wrought in love, and thus pressing on through this life, may we meet and share the glory of our God hereafter, is my earnest prayer in Jesus' name. Amen.

THE KEY OF KNOWLEDGE.

"The fear of the Lord is the beginning of knowledge" as it is also the beginning of wisdom (Prov. 9:10), and the key of knowledge would seem to be a most fit term to describe that sacred word, in which God reveals his thoughts to men. There he, in whom are hid all the treasures of wisdom and knowledge, makes known the riches of his grace to the sons of men.

The scribes of old were reproved because they had taken away the key of knowledge. There are men who live to-day who justly merit the same reproval. They have closed the word of God, have concealed it, have forbidden it, have contradicted it by their traditions, have buried it beneath their decrees, and have left the people in their wickedness, darkness, and blindness, to stumble onward until they fall into the ditch. If the key of knowledge had been in their hands, they might have unlocked the rich treasures of divine truth, and having obtained the knowledge of God, they would then have attained to all other knowledge essential to their prosperity and well-being. For where the word of God and the Spirit of God illuminate the souls of men, the darkness vanishes, and the true light shines. But with this word comes freedom; and men who hate freedom, who desire to retain their fellow-men in captivity of body and mind, who seek to control and despoil their fellows, who live in luxury while those around them pine in poverty; who erect magnificent cathedrals from the hard earnings of men who live in hovels, and garrets, and cellars; who stock their vast libraries with books purchased by the toil of men who do not even know how to read; and who find their wealth and their prosperity in the ignorance and poverty and degradation of the people;—such persons may well ponder the solemn words which the Savior spake to those who of old professed to be the

authoritative expositors of the law of Moses: "Woe unto you, lawyers! for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered."—Luke 11:52.

Every man, who professing to teach, withhold the knowledge which the people need, every man who bars out the words of God that he may make his own words more authoritative and more acceptable; every man who makes void the commandments of God by human traditions and inventions, may well be-think himself, lest this fearful woe shall fall upon his head.—The Christian.

HOME.

"Home" the word has magic sweetness
To the heart that yearns for love;
See, on wings of arrowy feath'ness
Homeward flies the parted dove!
So would souls, by fate left lonely
Through life's wilderness to roam,
Gladly fly, if they could only
In some fond heart find a home.

Home, the dearest of all places,
Whither toll the little feet;
Fairy rings of happy faces
Round its pleasant table meet;
Where, round the sacred Tome,
Husband, wife, and children gather,
In the harmony of home.

Home, the habitation holy
Where an angel mother stood!
In our eyes, though poor and lowly,
Nobler of all womanhood;
Ah, how many hearts have panted,
Far across the ocean foam,
Just to dip in the enchanted
Haze of their long-lost home!

Home should be a type of heaven,
Sacred temple of sweet peace;
Where no strife can enter, even
Care within its walls should cease;
But if death, or wholesome sorrow
From the Father's hand should come,
Out of anguish, let us borrow
Greater love for heaven, our home.
—Sunday at Home.

The Wages of Sin is Death.

In the death of Balmaceda, Boulanger and Parnell, the world has seen the departure from it, within a few weeks, of three men who have recently filled most important parts. Yet the light of all three has gone out at midday, and when much night in reason have been still expected from them. But all three failed to maintain the positions they had reached, and in two at least the catastrophe of their fall appeared to be dependent upon their lack of moral principle. Too often men are indifferent to the morality of public leaders, but it might well be that the career and death of the three men above mentioned should lead the world to reflect.

That Balmaceda and Boulanger died by their own hands is a sad commentary on the sorrow of the world. The one was surrounded by bitter enemies, and knew that his life would be surely forfeited did he fall into their hands, and his death was the tragic ending to an eventful and ambitious career. The other would seem to have done the only thing which could give any tinge of earnestness to a farcical life. Both had failed. Both had nothing more to expect from this world. Neither feared to face the great Judge who will righteously decide upon the use they made of the lights and opportunities he had so generously bestowed upon them.

The lives of all three are full of lessons which might be taken to heart by the world at large. They show the difference between mere notoriety and fame. Neither of them will be long or favorably remembered, and he reads history to little profit who does not appreciate

the superior advantages belonging to the quiet life of a private citizen. Above all, men might well learn by the career of these three men, the attractions of a Christian life. Had either of them known the love of Christ, how different would their lives have been here, how different in the eternity upon which they have entered.—Episcopal Recorder.

THE TEMPLE LOT.

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The plat of ground which was set apart in the early days of the church as the spot on which a temple should be built in the due time of the Lord lies in the western part of the city and just across the street from the Saint's new stone church, which when completed will be the finest edifice in the city. The Temple Lot is said to be the highest point in the state and from the time of the exodus of the Saints until 1880 lay vacant, no one daring to attempt the creation of a building upon it. At that date it was enclosed, shade trees were set out and it was otherwise improved.

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Send in your orders early if you want the picture as we have arranged only for a limited number.

Read our splendid offer in another column. Sample copies sent free to those desiring to get up clubs.

FAULTFINDING.

Everybody knows that it is an easy matter to find fault with things and persons. But to remedy the defects pointed out is quite another matter. When a child or an adult makes a mistake, it is very easy to laugh at him, or to make some sharp, cutting remark on the shortcoming; but to wisely, tenderly correct him, requires no little skill and grace. "The good to be aimed at, we believe, is to impress clearly and distinctly on the mind of the short-comer the reason and extent of the error, without leaving any unkind or harsh feeling to rankle in his heart.

How heartily and sincerely we love those who, with patience and love, point out to us the better way! We may not at the time appreciate the extent of their kindness, but the loving word and kind action warm our heart at once, and make good ground for correction to grow in.

We know a young girl who, like many of her species, had many things to learn. She was a sincere Christian, and heartily desired to do everything in the best way possible. She had an elderly lady friend who felt called upon to severely criticize and comment on every little action of bad form, on her ignorance and idiosyncrasies. The young girl loved her elderly friend dearly, and was very anxious to improve, so she received all her criticisms with meekness; but the constant drawing of her attention to more trifling mistakes that time and observation would

have corrected made her so conscious of her errors that she lost all ease of manner, and though years have passed, the memory of those cutting comments still gives pain and embarrassment.

A child that is constantly nagged and snapped at, or laughed at, loses courage and confidence to even try. It is well when probing a wound not to make it any larger than need be, and not to lop off the whole member by way of cure. Knowledge of an error is the first step toward remedying it. Patient, persevering endeavor to change the habit of mind that leads to indulgence in error is necessary. Plants do not attain their full growth and maturity in a single day.

The best way to correct a person is to build up and encourage his love for the perfect and noble and true. Then all the rest will follow in time. Another good way of helping others to overcome their faults is to talk to God about them a great deal more than to the persons themselves. This method never fails of having good fruit.—Christian Advocate.

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ENSIGN PUBLISHING CO.

OUR YOUNG FOLKS DEPARTMENT.

EDITED BY MISS ANNA DOZANTH.

This page is devoted to our young people, with the hope that they will make it of interest and value to themselves.

What Is Life To You?

Life depends much upon what we ourselves are. The soul creates the world in which it lives. Milton speaks of the mind making a hell of heaven, or a heaven of hell. Nothing truer was ever written. The man is the measure of the life he lives. Some persons are so small in all soul qualities that they realize almost nothing of what there is to see and hear and feel and enjoy in the great universe. Others are so fully developed in these same qualities that everything about them whispers great thoughts and fills them with uplifting, inspiring inspiration. Reality is the same in each case, but the individuals being so widely different, compel different experiences. So it is in the realm of the dispositions: our mental moods spread their hue over everything. If we are despondent and gloomy, the fairest sky is dark; while if our hearts hold a song, the blackest clouds that ever rolled above us are tinged with shining gold. Thus the world is only the reflection of our inner life. What fact in human experience is clearer than that our lives bear a direct relation to our soul quality, to our moral, intellectual, and spiritual development?

This truth is fraught with deep significance to every young person. It furnishes one of the strongest motives for personal development. Since our enjoyments are to be measured by what we are, we have it in our power to make them just what we will. If we attain to that fullness of being, possible to us, we will change the color of all the universe, and add to life a hundred fold of brightest hopes and experiences. Let us not forget this. Let us make life large and noble and blessed by becoming ourselves large and noble and blessed.—Sel.

The Gospel Boat.

Editor Young Folks Department:—Feeling a deep interest in That plan for a "Gospel Boat," I come to our department for a little talk with you about it.

The time is fast coming when we will have to take up the responsibilities of this work; in fact we are responsible before God now for a certain part of it, and we must meet the responsibilities as they come so that we may grow strong and able as we grow in years.

Here is an excellent opportunity for us to do a good work, one that will make wonderful returns in the years to come in converting souls to Christ, the greatest of all works. We have the power to put this "Gospel Boat" money into the Bishop's hands, will we do it? We are the very ones to solicit this money and send it up to the Bishop. Let one or two in each branch call on each member to give as many cents as they are years old or as much

more as they will for a "Gospel Boat" fund, beginning now and finishing on Christmas day, then make a neat report and send with the money to the Bishop.

If Bro. Pitt is willing I think it would be well for each one who solicits to send in their names and address to be published in our department so that we can see who our ready workers are. I am sure the Lord will be pleased with the work and if we can get Bro. Pitt interested he will boom it until the boat sails off on its mission.

Let us get to work with a will and see what can be done.

E. A. PRATT.

DENVER, Col., Nov., 24, 1891.

Robbie's Thanksgiving.

Robbie was an amiable little fellow of about twelve years at the time of which we write. He lived in the country on a farm and like all little boys in the country he learned to work. He had already many little chores to do which no one else gave any thought to, for Robbie was very trustworthy and his mother could always depend on him when she told him to do anything for her.

In the spring his mother had said to him, "Robbie, I have so many things to attend that I can not look after the poultry and if you will attend to them carefully and raise all you can, I will give you all the turkeys for your share." This was a grand opportunity for Robbie, for he was sure he could, by careful attention, raise a fine lot of them and in the fall when he sold them he would be able to buy a gun, for as nearly all the boys in the neighborhood had a gun he wanted one too and had often teased his parents for one, and they had always told him that whenever he earned enough to buy a gun he could have one. He now felt sure of being able to have a gun in the fall.

Robbie went to work with a will. He told Fred Johnson of his fine opportunity and Fred advised him to raise nothing but turkeys, for by the terms of the contract all the turkeys he raised were to be his, and Fred could see nothing wrong in taking such an advantage, but Robbie said he knew that was not what his mother meant and the boy who would attempt to cheat any one and especially his mother was sure to come to grief.

Robbie worked faithfully and the chickens, ducks and geese all did well, but everything seemed to happen to the turkeys, first the eggs would not hatch well, then the storms killed the little chicks and finally when the few he had succeeded in saving were nearly grown something caught all but one of them and Robbie felt as though he never would be able to get a gun, but his mother told him he had worked so faithfully that she would let him try again the next year, and

in the meantime he might use his father's gun, but he found his father's gun so heavy he could not use it.

When it came near Thanksgiving day he took his one turkey to the village to sell it, and thinking he could dispose of it at a better price he went from house to house trying to dispose of it but met with poor success, some wanted it dressed, some had already engaged one and some were not ready to buy, and one woman threatened to have him arrested, saying, she believed he had stolen the turkey. He at last came to a neat but small cottage where some children were playing in the yard, one of them seeing the turkey exclaimed, Oh, what a fine turkey! I wish we had him, so Robbie thought here is my chance and stopped. The children came running out to admire the turkey and one of them ran to tell her mother. The mother came to the door to see what was wanted and Robbie offered to sell her the turkey. She said she would not buy and he started on but the children commenced begging the mother, saying, "Buy the turkey, mamma, please buy the turkey," that he stopped a moment and heard the mother say: "My children, your father has been sick so long that we have not a cent to buy even a loaf of bread with." Robbie's generous nature was touched at once, and he went back and offered to give the lady his turkey. She refused to take it but he insisted and finally gave it to one of the children and ran away.

When Robbie related this circumstance to his mother and how pleased the children were he said, "Mamma it did me more good than if I had sold the turkey for a good price, and his mother said he had done nobly and she was sure such deeds would receive their reward.

On the morning of Thanksgiving day his father said to him, "Robbie would you like to go hunting today my boy?" Robbie answered that he would like very much to go if he had a gun. His father then brought out a fine new gun and handing it to him said, "My son I was in the barn and heard your conversation with Fred Johnson, and I happened to be talking with Mr. Brown, who is so sick, when you gave his wife the turkey, and I bought you this gun as a reward for your goodness and honesty.

Do you think Robbie enjoyed his thanksgiving day?

UNCLE E.

A Problem

Can any mathematician of the Young Folks Department solve this problem for me? I made a frame of six inch pieces, which were exactly one inch thick at each end. I nailed them together, putting two of the pieces between the other two which gave me a frame 4 x 6, or 24 square inches on the inside. I then put them together, lapping one inch on each piece all the way around,

which left me a frame 5 x 5, or 25 square inches inside. Can you tell where the one square inch is gained or lost?

E. T. ATWELL.

HILL CITY, S. Dak., Nov. 12, 1891.

PROHIBITION.

The great demand of the age is Prohibition. Every principle of Christianity and every feeling which subserves the elements of morality and decency demand the law of Prohibition and its enforcement. The degradation of a great part of the human race and its consequent deterioration, both mentally and physically demand it, while the rapid increase of crime, lunacy and idiosyncrasy aloud to heaven for a respite from the slavery of King Alcohol. From year to year the chains of Satan's forging have held his victims with an iron grasp till their wholesale slaughter has become appalling in its extremity. The cause lies in the ignorance of the few, the selfish indifference of the many, and the lethargy of conscience of the great majority of voters on the subject. If he who causes his brother to offend is alike guilty of the offense, then those who make drunkards are responsible for all the dreadful crimes and tragedies the drunkard commits, and even more so, as the drunkard crazed by the fire within him is rendered incompetent of self-government. Rivers of blood have been shed by this monster of iniquity, and enough human beings have been sacrificed by the universal cause to people a world. Rivers of tears have fallen on the ruin, the destruction of families and their desolated homes, while prayers and groans continually rise to God for help, "Spare, oh! spare my beloved." The gilded saloon with its fye enchantment, continues to flourish. It continues to entice the youth and men in their prime (the hope and flower of the nation) to certain destruction. It grinds and crushes out all manliness from their natures, then flings them aside worse than dead, mental, moral and physical wrecks. Christians vote to license this traffic with Satan. There is no other name for it. But as the voice of Abel's blood cried from the ground unto his brother murderer, so the day will come when the blood of the millions sacrificed by King Alcohol shall be demanded of those who made him King of the nation and kept him in office. Why wait longer to do your plann duty? "Now is the accepted time" for the salvation of our loved ones, "For God and home and native land." Join the ranks, come up to the help of the just and worthy cause against a cruel and destructive foe and generations now unborn will bless you as the deliverers of a race in bondage. Blessed be those who shall sever the gordian knot of the worst thralldom that ever crushed a republic.—Sol.

We would like to receive articles especially from the young. Don't be afraid that you cannot write good enough. Give us your thoughts we will do the rest.

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ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 2.

INDEPENDENCE, MO., SATURDAY, DECEMBER 5, 1891.

NUMBER 20.

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.

ENSIGN PUBLISHING COMPANY.

FREDERICK G. PITT, EDITOR.
E. EITZENHOUSER, MANAGER.

THE LIGHT IS SPREADING.

One thing most encouraging to the servant of Christ who may have been for years battling for the truth without seeing any immediate fruits of his labors, is to see the principles which he has been so diligently teaching amid fierce opposition being gradually adopted by the so-called Christian world.

Sixty years ago when this latter day work began, the ministry were opposed, persecuted and laughed to scorn for teaching the principles of the gospel as they were revealed to them. Many of which to-day are being adopted as true and taught by the leading minds of the age.

For example, When this work first started it did so with the proclamation that the coming of Christ was nigh at hand, and the time to gather and favor Israel had come, that Palestine, which had lain desolate for years, would soon be visited with the "former and latter rains," that the Jews who had been scattered in fulfillment of Christ's words would be gathered home to their own land, which should again be made to yield its increase, and that the fulfillment of the prophecy was at hand that "Jerusalem should be inhabited as towns without walls." In connection with this came the proclamation of the gospel as taught 1800 years ago, which men were not only required to believe but their salvation depended upon obedience to each and every principle of the same, which would secure for man the same spiritual blessings and recognition from God as was enjoyed by the apostles of old. Not only was the Holy Spirit promised, but the manifestations of the Spirit as enjoyed anciently, such as prophecy, tongues, interpretation of tongues, miracles, healings, etc.

God was presented as a God of love, and the Father of the race, who not only cared for his more fortunate children, those who were permitted to be born under Christian influences and therefore could hardly help being Christians, so far at least as a belief in the divinity of

of Christ is concerned, but that God's love extended to those who were born in heathen lands, who have never heard of the name of Christ, that provision was made for those also, so that they should not be left destitute because of surroundings, that they were in no way responsible for, but that those who were denied the privilege of the gospel in this life should have it presented to them in the life to come. Thus proving God to be "without partiality" and "no respecter of persons," as all men were placed upon equal footing, and little children and those without understanding would in no wise suffer because of failure on the part of others who were required to act for them in certain religious rights.

These principles when first announced came upon the people of this age almost like a clap of thunder from a clear sky. The religious world had long been traditioned in a faith directly the opposite of all this. It was supposed that the little innocent babe who died without the rite of baptism being performed for it, perished and had to suffer the torments of the damned, and in many instances, was not allowed a Christian burial, and its little body refused a resting place with those who claimed to be Christians.

The idea obtained that the heathen were going to hell by thousands, there to suffer throughout the endless ages of eternity with no hope of escape, for no other cause than that they were born heathens, and without the power of being anything else. While the Bible was held up as the word of God, much of its teachings it was claimed were not applicable to this age, hence some of its most plain and precious teachings were ignored, and in their place were taught theories and doctrines of men, such as sprinkling instead of baptism, prayer for remission of sins instead of baptism for remission of sins; beseeching God to convert the soul by his Spirit instead of yielding obedience to the law of the Lord, which the Psalmist says converts the soul. The general tendency was to ignore nearly all the principles of the gospel, so far as their saving power is concerned, except the principle of faith, which was made the all-important principle; that repentance, while taught was not considered absolutely necessary so far as its reformatory power was concerned, if proper faith was exercised.

The principle of baptism, though taught, was not considered of sav-

ing power. The principle of the laying on of hands was nearly entirely done away, excepting in a few instances, such as in ordination, but mostly ignored for the healing of the sick, for the gift of the Holy Ghost, the blessing of children, etc. The resurrection from the dead was generally taught to mean that the spirit would be resurrected to God, instead of the body and spirit being resurrected again. Eternal judgment was generally thought to mean eternal punishment in hell fire.

Thus, nearly all the principles of the gospel were either ignored or grossly perverted. The idea that God would again speak from heaven was considered too foolish for any one to entertain for a moment, also that the manifestations of the Spirit, as enumerated in the 12th chapter of 1st Corinthians, were for our day, or that the Jews would ever receive any recognition from the Almighty again, or their land be restored to them. All these prophecies pointing to that end were spiritualized to mean something entirely different. The second coming of Christ meant the coming of Christ every time a person died.

But how remarkable is the change that has taken place in the short space of sixty years, brought about so gradually too that we who live to-day can scarcely realize its importance. Very much that was then but a principle of faith, and bitterly opposed, is now a reality. The former and latter rains have been restored and the land of Palestine is again rejoicing in its former fertility. The Jews are gathering back, and Jerusalem is to-day inhabited as towns without walls. A belief in the literal second coming of Christ now permeates the whole Christian world, and many of the principles of the gospel that were so bitterly opposed by the Christian are to-day adopted by them. The power of prayer and faith in healing the sick, is acknowledged by people of all denominations. Hardly a minister can be found that will question the salvation of those who die in infancy. Some of the brightest minds now teach the possibility of probation after death. A belief in the principle of the resurrection as the reuniting of the spirit and body is becoming general. Thus gradually, and apparently without realizing the great change that is being wrought the religious world is adopting the very principles they once so strenuously opposed.

Only last Sunday the writer witnessed another advance step in this direction. In Rev. Mr. Moody's church, the most popular one in the city of Chicago, four were baptized by immersion, and as each one was raised from the water the minister laid his hands upon their heads and prayed for them that they might receive the Holy Ghost. This, no doubt, will be a surprise to many, as it was to us, but we rejoiced to see these divine ordinances actually forced upon these teachers of the people, and the question suggested itself to our mind, How long will it be until a few more steps shall bring them to just where the servants of Christ invited them over sixty years ago? Another step will bring them to the belief in the manifestations of this Spirit which they now pray for. Then they will have to remodel their creeds again concerning the canon of Scripture being full, and this barrier to light removed, they may hope to be guided into all truth; this will bring about the adoption of the divine order of church government, resulting in the answer of our Savior's prayer, "That they may all be one, as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

Whether these steps will be taken we do not know, but let us, who have been appointed to this glorious truth be encouraged to "preach the word," keeping the truth constantly before the people, sow the seeds of truth broad-cast, and in due season "we shall reap if we faint not."

We often hear the statement "Inasmuch as we are faithful God will bless us." While the statement is undoubtedly true, it is however very unwise to measure any one's faithfulness by the extent of their earthly prosperity. If that were a sure evidence of man's acceptance with God, Christ himself could be proved deficient, for he was poor, despised, forsaken; there were times when he had no abiding place and was led to exclaim, "The Son of Man hath not where to lay his head," and believed himself forsaken not only by his fellow men but by God himself, and cried out, "My God, my God, why hast thou forsaken me?"

There are times when that which we deem adversity proves to be blessings in disguise. We are not promised a reward for our labor until the end of the race, but if faithful we are promised strength to endure, which is among the greatest of blessings.

EDITORIAL ITEMS.

Physical power moves the arm of man; intellectual power moves the arm of nations; moral power moves the arm of God.

Bro. A. H. Parsons writes from Panning, Ka., "Am having quite large audiences at Highland station, some are near the kingdom."

Bro. M. T. Short writing from Canton, Ill., says: "I am sowing with right good will and hope the reaping time will come soon."

A BROTHER writing us to change the address of his *ESSAY* says in concluding: "The *ENSIGN* was sent by my wife as a birthday present and I assure you there is nothing ten times its cost that could have given me as much satisfaction."

The editor returned from Chicago Tuesday, where he was called on account of the illness of Sr. Pitt, who is still quite poorly. He had the pleasure of addressing the Saints Sunday afternoon at their commodious hall, 211 West Madison St. A very pleasant time was enjoyed.

The epistle to the church by the Bishopric in the Saints' Herald of the 28th ult., should receive the careful consideration of the Saints. The Bible says, "He that provideth not for his own household is worse than an infidel," and there are many worthy poor and needy ones in the household of faith who could be greatly benefited by the plan suggested in the epistle. Don't fail to read it.

Mr. Thomas Vernon of Newstraitsville, O., in remitting says:

"I must add that your paper is a source of comfort to me, for I do believe, to say the least, that its pages do shine with heaven borrowed truth, and it seems that I am ready to receive the true light when it is spoken or written by the servants of God, notwithstanding I have not as yet connected myself to your body or any other church. I trust that the *ESSAY* may live long to help to dethrone error and establish truth."

NOW READY!

The sermon by Elder Joseph Luff "A Marvelous Work and a Wonder," is now in tract form, and can be had at the following prices, single copies 5 cents, one dozen 30 cents or \$2.00 per hundred, post paid. It makes a 20 page tract, neatly put together and trimmed, and is a very convenient size. Those desiring these tracts should order at once as we only printed a small edition and 700 copies are already disposed of.

As we go to press we learn that Sister Helen P. Smith, wife of Bro. T. W. Smith, who for a considerable time has been a sufferer from pulmonary consumption, passed peacefully away at 2:30 a. m. on the morning of the 3d. Funeral services next Sunday at 11 a. m. from the Saints church on West Lexington St. Full particulars next week.

ZION'S ENSIGN.

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

Sermon by Elder R. M. Elvin.

Delivered at Logan (La.) Reunion, Thursday evening, Oct. 8th, 1891.

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

"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 shall be hid."—Isaiah 29:14.

Those who have carefully read this chapter will have tried to find an answer to what the prophet had been writing about. As a church we believe that we can furnish a solution to at least a part of that which is written in this chapter, and it shall be our business to-night to present at least a portion of what we believe to be a fulfillment of that predicted by this writer; that the marvelous work should be done at some time and among a certain people, no one who has read even the verse that we have read in your hearing, will call into question, but the character, and the extent, and the object of that marvelous work is of vital importance, at least to those who are desirous to know when and where, and among what people this strange and marvelous work is to be performed.

In the examination of the history of the church, we turn to the New Testament, there we find the works of Christ and his apostles and his co-laborers under the commission that he received from his Father, "That he should do nothing of himself but that which the Father had commanded him," and Jesus bears testimony concerning this that he knew the Father's commandments were life everlasting. The history of the church as found in the New Testament we believe to be that which is the nearest perfect of anything that is presented in sacred writing, and we further believe that that church organized by Christ and his apostles has ceased to exist upon the earth. The reformers all bear evidence of this by reason of their efforts to make a reformation, or reform that which they believed to have fallen in apostasy or heresy.

While the Catholic church, the mother church, as she is called, claims to be the legal, the lawful and the rightful representative of the original church, holding authority from Christ directly down through the successors of the Apostle Peter as they present him, the Protestant brethren each and all protest against the claim of the mother church because she had departed from the way of the Lord, had changed the ordinances, transgressed the law and broken the everlasting covenant, we find, for this reason, first one and then another rising in protestation of the Catholic power, and these crystallizing into denomina-

tions as we now have them in the world.

We do not intend to-night, to detain you with a talk upon the apostasy, only so far as it will make plain that which we desire to present to you, which is, that an apostasy has taken place. With almost all religionists both from the Catholic and the Protestant side of the church, we confess that the apostasy has been injurious to religion. All men must acknowledge, that it has weakened faith, has increased infidelity, has destroyed the potential power of the kings, and has increased the divisions and sub-divisions which separate men to that degree that they cannot associate together in church fellowship. Now the Lord by the voice of the prophet Isaiah has sounded the warning voice that in the world, at some time and under certain peculiar circumstances, God himself will perform a work, a strange and marvelous work. It will be accounted strange among the people, it will be marvelous in the sight of the people, it will be contra-distinguished from all other religious efforts, by reason of the peculiarity attached to it, and this is what we want to call your attention to to-night.

It must be acknowledged that if we start out in search of the Church of Christ, taking the New Testament as that which shall describe it and seek to find the organic body as left by the Master when he took his departure, that there is no denomination—and if there are those here who are members of other churches, they will pardon the expression—but we present it as mildly as possible for us to do. It is possible that in the congregation are ministers of some other organization than that which is represented from the stand, and they will acknowledge that we are presenting, from a consistent stand-point, the faith that we represent and with no desire to find fault, but to present that which we believe to be true. There cannot be found in the religious world to-day with the New Testament in your hand as a guide any church which will fill the presentation of the Christian church as left by Christ in its organic form, nor if you collect all the denominations, both Protestant and Catholic, will they fill the requirement presented in the New Testament as the church of Christ in its organic form. That being true, these churches must have gone outside of the New Testament for their organization; and having gone outside of it, those who will be obedient to the voice of Jesus Christ and search the scriptures, believing the promise that they should find eternal life therein; those who are under the conviction that they should be obedient to the word of God that liveth and abideth forever, cannot be blamed if they turn away from those denominations or associations of men in

search of the church that is builded in harmony with that which is laid down in the New Testament.

We turn our attention now for a moment to the men who were the reformers, and we are glad that they labored. We would not throw one blot upon their course if we could but we are glad for the work that they have done. Many of them, we believe, were divinely helped in the efforts which they put forth to shake off the shackles from the hands of men, and to drive back the clouds of darkness and unbelief which were fast enveloping the souls of men that they might not serve God. We believe that under the providence of Him that doeth all things well, these men received divine aid in the accomplishment of the work they performed. But in the examination of these various reformers, if we shall turn to King Henry the eighth, of England, we fail to find in his life and character, work or profession with his co-adjutors, anything that is prescribed in the New Testament as should attach to the servants of Christ. If we turn to Martin Luther, who perhaps is one of the greatest of those who have labored for the reformation and redemption of man, we fail to find in the call and qualification and the work that Mr. Luther has done, anything that will compare with that which is laid down in the New Testament as the peculiar characteristics of him who is called of God to represent Christ, as the one who should bring about this peculiar, this marvelous, this strange work prophesied of by Isaiah.

If we shall turn to Mr. Wesley, who in my estimation is one of the peculiar reformers and in fact perhaps might be said to be the only man that is entitled to the name of reformer,—and what I mean by that is this: that while other men have attempted to reform the religion, Mr. Wesley alone remained a member and a communicant in the church of England from the time he commenced his religious efforts until his death. He was not a member of what is commonly known as the Methodist Church but lived and died a priest in the Church of England, and for that reason he is entitled to the name of reformer, because he attempted to reform while he retained his membership in the church he attempted to reform it. Others who withdrew from their churches might be called rebels, while he retained his membership in that church and attempted to reform while holding that membership. But he failed to present to us the church on the basis of the New Testament, and to show to us that he had a Divine call to so perform this marvelous work and wonder.

Alexander Campbell is another prominent character among the reformers. He was a member of a church and concluding it was wrong he associated with Martin W. Stone

and Mr. Black and they succeeded in bringing to life another prominent religious body of the present day, but these men made no claim that they were performing this marvelous work to which we have referred, in fact when they came together and counseled as to what they should do, and how they should proceed in their work, they spent about a week's time and concluded that men should be baptized for the remission of their sins, and then they cast about and wondered who it was that had the authority to administer baptism for the remission of sins, for the cancellation of sins carries with it the idea of authority that the sin may be remitted. These men after agitating the question for some time finally reached a strange conclusion, that conclusion was this, "If we have authority to preach, we have authority to baptize," and upon the little word "if" the Christian church was organized. That is its foundation. Now this again fails to represent the New Testament.

The next reformer to whom I call your attention was a young man who was born in the Green Mountains of Vermont. This young man came forward, he had no qualifications as far as the world recognized it. He was not a graduate from any college, he had not translated the Scriptures from one language to another as his predecessors in the line of reformers had done. He could not come forward and boast of his spiritual education, nor his experience as a religious teacher in the world. He had held membership in no church; he was not a professor in the sense of being a church member or a minister. The first thing that he presents which attracts the attention of religious people, is this, "I have had a vision, I have seen, I have heard things that are divine. An angel has come and held communion with me, he has directed me in certain things and I have inquired of that angel because I am anxious to know which one of these churches I shall unite myself with." It had never entered the boy's brain but that some of the churches, or perhaps all of them, were in a certain sense acknowledged by the Father and that by uniting with one of these, he might obtain salvation. But when he asked of the angel which shall I join, the angel gave the answer, "None of them for they are all wrong." Right there our friends make a very sad mistake, that mistake is that they wish to make this statement of the angel of so much force that it would convey the idea that there was not any good in all these churches. Now that is not the idea, the idea is that they are all wrong, that is, that there are none of them that have built upon the foundation and in harmony with the New Testament as it has described the Church of Christ. That is the idea which we

wish to convey to your minds to-night and this young man falling now to unite with any one of these, he is directed that in due process of time, the mighty God of heaven had a work for him to do.

We now draw the contrast, these other men, Luther and the wise men that were employed by King Henry the Eighth of England, Wesley and Campbell, to whom we have referred, were all educated men; they were ministers; men of large experience, men that could take the Scriptures and read them in several languages, translate them and give the proper meaning to that which they found. Is it not marvelous, is it not strange, is it not wonderful that these wise men with the Scriptures in their hands and read in several languages, that they in organizing a church failed to give to the world a church built upon the pattern of that which is laid down in the New Testament, and is it not very strange that a "cold-hopper" coming from the Green Mountains of Vermont, without respectability or without money, as he is represented to us by Mr. Arthur in his history of Illinois, page 114, that this boy without education, without respectability, without money and hardly able to read the English language, should come forward, that he should build a church which is in exact harmony with the New Testament? Now that is just what he has done. The Latter Day Saint Church as it is presented is irrefragably built upon that very foundation. It is in harmony with that which is laid down here in the New Testament, and when we read this verse that I have just read in your hearing, that God will proceed to do a marvelous work and a wonder, that the wisdom of their wise men shall perish. Why, it seems so strange that that would be one of the signs that God would give, as held in contrast with this same work that this individual should bring about. For more than sixty-one years the work established by that boy has been assailed all along the line, it has never been brought to shame: wherever it has been assailed it has been successful in winning friends and the latest opponent that we know of refused to meet the issue, the Bible being the standard of evidence. Let the Bible decide the question as to whether we are orthodox or fanatical, according to that which is laid down in the Scriptures.

I remember several years ago in preaching out in Nebraska, and it was just after one of these religious flurries that we had there, a minister called to labor with one of his members and took him to task because he was attending the meetings of the Latter Day Saints to closely, and explained to him that it was very dangerous. I don't know why it is, but the people of the world conceive the idea that if you will put yourself in association with these

Latter Day Saints they have some mysterious hidden power which they will throw over you and you are drawn into its meshes and are thus convinced of the faith whether you want to or not. This minister to save one of his flock had gone to labor with him and the brother asked,

"Why, do they not preach the Bible?"

"Oh, yes, they preach the Bible, Samuel."

"Well, is that not right?"

"Yes, but they are preaching too much Bible."

We plead guilty to that, but if that Bible is true, if we are in harmony with that Bible which is truth, I ask the question, "Is it reasonable that we should thus be charged with preaching too much of the truth?"

Several years ago I preached not far from here and I heard the report that a good brother of the M. E. church was going to annihilate me in a discussion. I heard it over and again for several years. I paid no attention to it at first—these things do not bother us a great deal—but when finally I heard the time was set on which the discourse was to take place, I thought I had one-half the right in writing up the propositions and arguments of the debate, and I took myself to the house of my good brother who was going to do the debating. I told him I had come to help him write up the propositions, so we would have all things in order and properly arranged. Well he commenced talking about doctrine and he pleaded that doctrine was the bane of the Christian. Said he, "There is too much doctrine and I hope I may live to see the day that the word 'doctrine' will never be heard from the pulpit." While he was getting ready to say that, I took his Bible down upon my lap and while he was talking, I was watching and by the time he had finished his sentence I commenced reading out of his family Bible, "The time will come when they will not endure sound doctrine, but will heap to themselves teachers having itching ears." Well, I didn't paint him, but his face was red. "Bro. Elvin," said he, "Will you have some dinner?" "Yes sir, I never refuse anything good." And I told him that I was just as willing to accommodate him with an investigation of the Scriptures upon the question of the doctrine that we were preaching as I was to help eat up his yel, low legged chicken, and I don't know that it would have troubled me any more.

When I first started out to preach I was like a great many others, I thought if I could get about five or six folks off into a little house some place that I could preach them a splendid sermon, but I have learned that it is not to brethren we are to account, there is but one whom we should seek to have the association and companionship of while we are

preaching and if He is on our side we are in the majority, and he that shall dread to represent that Father to the children of men when they are seeking to know the right way of the Lord, fails to represent Christ who came to the world on a mission of righteousness seeking everywhere to do good, so we do not hesitate now to accommodate men even when they deny the doctrine that we preach. We believe that instead of doctrine being the bane of the church, the want of doctrine has been what has sown the confusion that we find in the religious world, and had they who had itching ears, remained in the doctrine of Christ instead of following these teachers they would have been in the way of the right.

There is one more passage that I wish to read in your hearing to-night. We trust you will observe it carefully and see whether or not in the examination of the churches you will find that we are following this scripture or whether we are going contrary to it. "For 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. 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 should glory in his presence." Now this was the Apostle Paul's statement as to what God had done. I have read this for the reason that the objection is urged against the Latter Day Saints, that if this marvelous work and a wonder which was prophesied of by Isaiah was to be performed, why did not God select such men as Talmadge, Beecher or Spurgeon, some wonderful men, men of mighty power, men of great ability, men of wide experience, men profound in the understanding of these divine things as written in the record? Well, Paul said that God did not work that way. Has he gone out of his regular course? Has he been unlike himself in the selecting of a poor boy from the farm to be his representative in bringing about an organization that is now attracting the attention of the entire religious world? Has he gone contrary to his actions of the past? If we can contrast the present with the past and discover that God is like himself now as he ever has been, we believe that the weight of evidence is upon our side. Do you remember away back in Israel that Samuel was sent to Jesse's house that he should anoint the future king of Israel? And when he reached there he called for Jesse's sons, he told the father what he had come for. The first son came in, the oldest son, who by the way had the right to whatever honor and glory there was to receive, and was presented before the prophet. He was a tall noble looking soldier and the proph-

et admired him, but when he looked at him he shook his head and said, "Have you not yet another son?" and he brought another and another, and the prophet when he had looked at them all said, "Have you not yet another son?" "Why yes, it is David, the little shepherd." And when the little shepherd-boy who had been forgotten by the rest of the family in their exaltation over that family should come the king of Israel, and those noble men who had been presented had been rejected, when that boy came in, God selected him. Strange that he should choose, instead of these noble men, a child, a boy that knew nothing of law or government, as the one who was selected to be the king by the Almighty. Israel would not have done that. We examine the prophets and find that God acted in that same way all the way through. And it seems a strange thing that in America any one would urge against the prophet of the nineteenth century, that he was of low birth, came from the farm, had but little education. It is a strange thing that among Americans such an objection should be urged, where every son may aspire to the highest place in the gift of the people. Our statesmen never tire of telling us that Abraham Lincoln was a rail-splitter, and we find orators upon the stage that boast how wonderfully the nation was preserved by that wonderful tanner, Ulysses S. Grant, and later still presided over by that Ohio canal boat mule driver, James A. Garfield. Americans never tire of pointing to the men of humble birth and poor education, and of straightened circumstances who have out-riden all this and climbing up by their own exertion have written their name high upon the monument of fame and honor in our nation, yet the same men who admire that which has in the destiny of these men exalted their names, will turn and say, "It is impossible that this poor farm boy could become a prophet of the Lord and bring about this great work." Can we lay claim that he was despised, weak, can we lay claim to the very fact that he might be called, that he should bring to naught that which was mighty. Compare the wisdom of the wise men of the present time with the works that Mr. Smith had done, I will call in question just one thing. The preacher this afternoon read from a book called the Book of Mormon. That is a marvelous thing. I have tried in two places to find out how many editions have been published of it; I have inquired of the Presidency of the Reorganization, I inquired out in Utah while there, and I have failed to find out how many editions of the Book of Mormon have been printed. They are in constant demand and have been for the last sixty-one or more years, and of this book we are told, that

it is a miserable thing to read as a grammatical production. It is not very entertaining, and yet this book which has passed through so many editions; has been printed in seven or eight different languages, is in constant demand, and we are told that he who brought it to the world had no education and had no money, had no influence, had no experience in the religious world, yet the book that he furnished to the world is constantly read, is constantly sold and is constantly in demand.

Now put in juxtaposition with that, the Revised Edition of the Bible. You remember a few years ago that wise men in America and Europe held a meeting and they were going to give us a Bible that was to be free from the mistakes which the old Bible had contained. In their efforts they gave us the new revision, it was supposed that just as soon as it would make its appearance it would sweep the entire world and that this revised edition would be the overthrow of the Bible. I saw a newspaper item a short time ago which stated that there were three million dollars worth of this Revised Edition rotting on the shelves of the book-stores in the city of New York.

I ask where is the wisdom of their wise men, is it not perishing? These books are not found upon the pulpits of any of the churches, so they are not as a rule used, but when reference is made, instead of referring to them we find men going back to King James' translation of the Bible; only here and there will you come across one of these and it is an evidence that the wisdom and the learning of the wise is perishing and the wisdom that brought that little book forth, the Book of Mormon, is not perishing, but the book is in constant demand.

One other idea, and that is this, before the church that is represented here, was organized, Joseph Smith received a revelation, that revelation goes on to say that the men who would represent this church should be called from among the weak, the unlearned, the poor and common people of the world, from among them their ministers should be called. How did Mr. Smith know that? That revelation was given before he organized the church. How did he know that he would have a church? How did he know that he was going to get any following? But he prophesied that he would have a following and that this following would be ministers, that these ministers would be from among the lowly class of men, from the unlearned, from the professions of life instead of from the college.

Sixty-one years have now come and gone. What is the result? Here are a number of ministers upon the stand, I don't believe that there is one of them who has graduated from college to preach this gospel; I don't believe that there is a

single elder of this church present here to-night that graduated from college with a view to becoming a minister for this church. They have graduated, some of them, from the carpenter's bench, some of them from the blacksmith shop, some from one labor some from another. I myself was on the farm until I was about fifteen years of age; I worked hard for my parents and cared for their family in various manual labors. I accepted of the work when less than twenty-one years of age. I would have been afraid to attempt to read one chapter of the book or to have attempted to have stood up, and strange as it may appear when I was eighteen years of age, I could hardly write my name. Eleven months cover my entire schooldays, but just as soon as I accepted of this work, I sought for knowledge day and night, as I still seek for it. Day and night I set to acquainting myself with the truths that attach themselves or shall cluster around that marvelous work and a wonder, and to me it is a marvelous thing that God has selected a boy who could hardly read, that he is able now to take these Scriptures and defend the organization and the spiritual blessings that would attach to this church.

We will bring our remarks to a close with this statement: I heard the doctrine of this people preached, I saw no miracles, I saw no spiritual manifestation, I was offered no inducement to unite myself with the church, there was no difference between the preaching of the word and that which I found written in the New Testament, and on the basis of the promise that was made in that New Testament, that if any one do the Father's will he should know of the doctrine. I went into the water, I received no particular change that I know of there. I cannot remember of any experience in my baptism. I came from the water; and at the appointed time received the laying on of hands in confirmation. I remember of no change there. For a number of days I experienced perhaps bitter disappointment, I passed through the Gethsemane of my trial in wondering whether or not I had been deceived, but when on Wednesday evening I came to the little company of those that were gathered together and the Spirit rested upon me it gave me witness of my acceptance with God, and for nearly twenty-six years I have gone wherever sent and I have borne evidence of the fact and without fear, in the name of Jesus Christ, I am prepared to testify that he that will do of the Master's will shall receive the evidence from the Father.

The test is between you and your God. We but testify the truth and leave the matter with God who confirms that of which we testify.

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

ZION'S ENSIGN.

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

INDEPENDENCE ITEMS.

Bro. and Sr. A. L. Newton are rejoicing over the advent of a daughter.

Sunday School workers are busy preparing for a Christmas entertainment.

Sister T. E. Lloyd who has been quite sick with pneumonia is slowly recovering.

Bro. T. W. Smith preached at Lee's Summit on last Sunday assisted by Bro. J. W. Brackenburg.

Bro. J. J. Harvey of the Armstrong Branch, Kansas City, Kas., gave us a pleasant call on last Saturday.

Bro. Charles H. Williamson has returned from Columbus, Kas., where he has been for some time attending to business.

Sisters Tessie Williamson and Emma Mills returned Monday from Pittsfield, Ill., after an extended visit with relatives and friends there.

Business meeting of the Independence branch will be held next Monday night, at which delegates will be elected to the district conference.

The quarterly conference of the Independence District meets at Holden on December, 12th, and the Sunday School Convention the day previous.

The best Christian work is a building up, and not of tearing down; a work of elevating, instructing, persuading, and not of fault-finding and criticism.

Bro. Roderick May preached to the Saints Sunday morning upon the law of tithing. The afternoon prayer and testimony meeting was presided over by Bro. A. Cox and Geo. Hayward. At 7 p. m. Bro. J. A. Robinson occupied the stand with excellent poetry.

The following delegates were elected Tuesday evening by the Mount Zion Sunday School to the convention which meets at Holden Mo., December, 11th, Bro. Wm. Clow, J. W. Brackenburg, F. G. Pitt, W. N. Robinson and wife, Srs. Belle Robinson, Grace Flower.

The Hawthorne society whose notice of a Bazaar is given elsewhere, was organized for the purpose of raising a fund for the purchase of an organ for the new church. A considerable sum has already been raised by them for this purpose but finding that the finishing of the church required consideration they have arranged to contribute to that fund for the present. They deserve great credit for what they have done and should be encouraged and patronized.

Bro. T. W. Smith in company with Bro. J. W. Brackenburg, visited Lees Summit on last Sunday. Bro. Smith spoke in the morning, and in the afternoon measures were taken toward the organizing of a branch of the church there. The Spirit clearly indicating that such a step would be approved of the Lord and be productive of much good. All present favored the movement. The prayer and testimony meeting in the afternoon was an enjoyable season.

LAMONI ITEMS.

The Lamon Thanksgiving sermon of this year was preached by Bro. R. M. Elvin. There was a fair attendance by our people, also a number present who were not members, among them three traveling men, as they are called, gentlemen in town upon business. They have also attended the Sunday services since then and have become acquainted with many of the brethren during the time of their sojourn.

Bro. W. W. Blair and R. M. Elvin left here on the Thursday train, the former for Parnell, Missouri, and the latter for various places in the same state, chiefly on business for the Herald office. I believe that he is to visit Independence during the trip.

On Saturday Bro. John Parrish of St. Louis came in for a few days stay. He is seeking needed relief and rest from close confinement at office labor.

Bro. O. L. Ferguson of Corydon, Iowa, was also here over Sunday.

Bro. William Nichols died at Centerville, seventy-five miles east of here on Friday the 27th. The cause of his death was cancer in the breast, and having its hold upon lungs and heart, so decided last August by a leading physician of the state. He examined Bro. Nichols in the presence of the writer of this. There is reason to believe that tobacco smoking had something to do with the dread disease and with its effects upon him; in fact he had a dream during his illness in which he was so informed. As other cases are coming to light constantly it is (or should be) a warning to users of the weed, which includes the poisons both inherent and those that are placed with it by the manufacturers of its various forms for chewing and smoking.

The wife of Bro. Nichols and his sister Susan, accompanied by various friends, came on Saturday to lay him away where the people await the resurrection morning. In spirit and heart, life and act, he has always shown his faith in God and in the gospel of our Lord, as well as aided the church financially, at different times. By the ordinance of anointing and the laying on of hands he received permanent relief from pain and therefore suffered little, except increasing shortness of breath, and so passed quietly away, with little trial or struggle.

The Sunday morning sermon was preached by Bro. Joseph Smith. He is somewhat better now, not suffering so much from the neuralgia in his face. At two o'clock the funeral sermon of Bro. Nichols was preached by Bro. H. A. Stebbins, Bro. A. S. Cochran in charge of the services and Bro. E. L. Page assisting. The evening discourse was by Bro. R. S. Salyards.

On Monday sisters Hattie and Susie Nichols, Mrs. Foster and Mrs. Hollen, also Bro. Samuel Shakespear, David Archibald and Matthew Taylor returned to Centerville.

ALFRED.

LOWRY CITY ITEMS.

Saints are having an enjoyable time attending a protracted meeting commenced by Bro. A. White last Saturday evening and is announced to continue over next Sunday. Bro.

"I. N." put in an appearance last night and gave us some timely points on "practical religion." Thought too many of the elders confined themselves to preaching doctrine when among the Saints and left out more weightier matter. Our religion is worthless if not making us better citizens. Latter Day Saints are the best people in the world simply because they put their religion into practice more than any other class of people. Paul when writing exclusively to the Saints said, "Pure and undefiled religion is to visit the fatherless, the widow and the orphan"—in a word, to do unto others as you would have them to do unto you. If Saints failed to be able to feel for those in distress they were like the arm that had been stricken with paralysis, it was too dead to be able to sympathize with any other part of the body to which it clung for assistance. Live Saints could always find some place where they could bestow kindness. He urged the Saints to look around that they might find the nooks and corners that were darkened with distress and though they have nothing more to give than a kind word, it might bring peace and sunshine to some poor troubled soul. He referred to the many almsgivers of our day who gave to get their name into the papers, and thought it savored of the class that the Saviour would meet when he called all nations before him who were loud in praising themselves, saying, "Lord have we not done this and that," etc., but the Lord said they did not know him,—simply because their would-be benevolent deeds were done to be seen of men. The other class made no boast although they had visited the fatherless and clothed the naked, etc. But they were the ones who received the welcome plaudit, "Enter thou in," etc. Bro. I. N. will go to Vernon county in the morning and Bro. Alfred continues the meetings.

Quite a good deal of sickness around just now.

Mr. J. D. Smith of Edenville, Iowa, brother-in-law of White Bros. is here and hunting for a location with intent to make it a home. He is well known among the Iowa Saints and will be a welcome neighbor as he will bring one more family of Saints to our "town of the southwest." Come on we have just the country for both the rich and the poor.

REX.

CLINTON ITEMS.

Bro. J. S. Harding has moved his family to town.

It has been quite cold for the last week, with almost an inch of snow and sleet, then to mud, from that it froze up hard making the roads rough. A number of the apples, potatoes, cabbages and turnips were frost bitten. It is not often this part of Missouri is visited with such a "cold snap" so early as this. Today (Monday) the weather is warm and pleasant.

James D. Smith of Rhodes, Iowa, is stopping with the White Bros. Mr. Smith is looking to buy a farm intending to locate somewhere in this part of the country. The invitation is extended to others wanting homes here, come right along.

Bro. A. White preached for us last Thursday evening and the effort was an excellent one. Bro. I. N.

White continued the meetings Friday, Saturday and Sunday evenings with very good interest.

The Saints were made to rejoice on Thanksgiving day in seeing another noble soul, Mr. T. B. Rice, accept the gospel. Bro. Rice has been a constant reader of the Autumn Leaves for the last three years, also read a number of the Heralds and Ensigns. The light reflected through these means and hearing the word preached, made him see the need of obedience to the fullness of the gospel. He had been a member of the Baptist church for years, but feeling satisfied that they did not teach or receive the promised blessings as mentioned in the gospel, he felt to go where they were, though he must sacrifice his good name. Well did Jesus say "Blessed are ye when men shall hate you and when they shall separate you from their company and shall reproach you and cast out your name as evil for the Son of man's sake." May God comfort and help his child, to be patient and wait, for the end is life everlasting.

Sister J. C. Bradley has been quite sick but is some better now.

Bro. D. C. White spoke at Deepwater Sunday evening with good liberty. Saints there are feeling well in the work. One brother who just lately accepted the work said "he never felt so well in his life," his wife felt the same though she had been a Baptist for years and thought she was enjoying all that could be received, but now she thanks God that she ever heard and obeyed this glorious work. The light to them grows brighter and brighter every day. Another sister said the gospel had brought peace to their house, heretofore they had strife and contention, now joy and peace reigned.

At our branch business meeting held this week, Bro. A. I. N. and D. C. White were chosen delegates to the District Conference to meet at Holden, Dec 12th. The following officers were chosen for the Clinton Sunday School, Sr. A. White superintendent, Ammon White assistant superintendent, Alma White secretary. Teachers to be appointed by the superintendent. The Sunday school is to meet each Sunday at 10:30 a. m.

Next Sunday Saints meeting will be held at the house of D. C. White at 2:30 p. m. and preaching at Bro. Hoard's at night.

It is quite a disappointment to the ENSIGN readers because of its late arrival, we hope to see it "on time" soon.

DAVID.

RICH HILL ITEMS.

Sister Gee, of Schell City, Mo., went home yesterday, after having visited with the saints about a week. She is firm in the faith, and remarked on our testimony meeting, last Sunday afternoon, that she was glad of having a name and standing in this glorious latter day work, and to have a chance to meet with the Saints. If our meeting together here gives us joy and happiness, what will be the result when we shall meet at the great beyond, where there shall be no parting.

Sister Ferrell, who was in our last correspondence reported very sick, is now up and about her household duties.

The church is now being plastered. We hope Jack frost may have business elsewhere a few days.

A good spirit was felt and made manifest in our prayer and testimony services last Sunday afternoon.

Bro. S. S. Black has bought property on Maple street, between eighth and ninth.

Our Sunday School has received their new supplies and lesson helps, and after January 1st, will be conducted in accordance with the rules of the Sunday School Association.

J. C. C.

Dec. 1st, 1891.

ARMSTRONG ITEMS.

Bro. J. H. Stratton occupied the pulpit in the Saints church Sunday morning assisted by Bro. Joseph Emmett, and in the evening Elder George Hicklin occupied.

The afternoon prayer and testimony meeting was good, an excellent spirit prevailed.

The Young People's Literary Society have elected officers for the ensuing three months, as follows: J. C. Hitchcock, president; M. Raganstine, vice president; Bessie Johnston, secretary; Ada Cleveland, treasurer; Bird Cook, janitor.

Sister Gertie Heppworth has returned from Knop Noster and is staying with Sister Hattie Hicklin, who is sick and also her two children.

Sister Ellen Burch and her daughter Maggie spent Sunday with the Saints here.

Bro. Charles Cook has been unable to work a few days past on account of sickness, but is improving.

Elder James Caffal is expected to preach here Tuesday evening.

Bro. George Sloem has recently fallen heir to nine thousand dollars and is expecting to start on Wednesday for New York on important business.

J. J. H.

PLAINVILLE ITEMS.

A Gospel Temperance meeting was held in the chapel here last Sunday evening. A Prohibition song was rendered by the children of the Sunday School. Opening remarks were made by Elder C. A. Coombs. Bro. A. B. Pierce spoke on the question of prohibition. Bro. C. L. Mumroe made the closing speech and it was about the best of the evening. These meetings will be held the last Sunday evening of each month.

Elder F. M. Sheehy spoke at Providence, R. I., again last Sunday and Elder J. F. McDowell at Fall River.

Elder and Sr. C. A. Coombs spent Thanksgiving at Providence, R. I.

Elders F. M. Sheehy and U. W. Green, of Maine, will be added to the missionary force of the Massachusetts District. Elder M. H. Bond, of Ohio is also expected.

Elder W. H. Kelley has returned home.

A. B. PIERCE.

Plainville, Mass.

BAZAAR.

The Hawthorne Society will hold a bazaar at the Saints church on Tuesday, December 15th, at which they will sell numerous articles made by members of the society and will also serve refreshments. A cordial invitation is extended to all.

MISS FANNIE WILLIAMSON, President.

KANSAS CITY ITEMS.

We are holding our own here.

The Sabbath School children are preparing an entertainment for Christmas. It will be given the night before Christmas eve.

Our organist left this week for a three weeks visit to Macon City which will eventually terminate in a marriage. We hope it will be a happy reunion. This leaves us without a competent musician.

Bro. Geo. Edwards was our speaker for Sunday morning and Bro. Thomas Hatty assisted by Bro. A. Allen at night.

The prayer meeting was a spiritual feast. The gift of prophecy was manifested and good testimonies were borne.

F. K.

Letter from Pleasant Grove, Utah.

DEAR ENSIGN:—I take great pleasure in reading your pages as they come to me loaded with spiritual food. I love to hear of the good work rolling on in every land where the laborers in the Master's vineyard are at work, and I feel impressed to tell you how we are trying to serve the Master in this part of the great field.

I left my home and family on the 7th of October last for Utah, arrived in Pleasant Grove on the 9th but found the people so busily engaged gathering in their crops and doing other fall work, that I thought it useless to try to hold night meetings as the most of the people were working until late at night.

I found the Saints of the Pleasant Grove branch in good spirits, met with them on the following Lord's day and had the privilege of addressing them on the principles of life everlasting at 11 a. m., also in the evening. On the following Thursday I was called to Salt Lake to assist Bro. E. A. Smith and family in their affliction. I remained in Salt Lake City three weeks assisting the brethren of the branch there what little I was able, then I took a trip to Tooele, obtained a house in which to hold meetings through the winter and remained ten days distributing tracts and held three services. Returned to Salt Lake November 14th and on the 15th attended services in the Mission chapel and had the happy privilege of hearing Bro. Joseph Luff at 11 a. m. also in the evening. I arrived here on the 17th obtained the City Hall and held service in the evening assisted by Bro. H. Sterrett, on the 19th held service again assisted by Bro. R. J. Anthony, on the 20th held service assisted by Bro. Sterrett, on the 22nd attended branch meeting, on the 23rd held service in the third ward school house, and on the 24th held service in a school house six miles distant at a place called Lakeview and was assisted by Bro. J. Jensen and left an appointment for this evening at that place.

There has not been much of a turnout at our services as yet, but we cannot complain. We have a hard battle to fight here, in a measure we are treated with silent contempt, but hope for a change and that soon. Our prayer is for the welfare of Zion and the gathering of God's people.

THE HUNTER.

Nov. 26th, 1891.

Letter from Bro. A. J. Keek.

ZION'S ENSIGN:—After the meeting at Lowry City sickness detained Bro. Curtis at home for some time, so the "little boat" had to anchor by the shore; that is to say, I stayed at home.

Saturday the 31st ult. Bro. C. F. Belcham met us in Nevada and conveyed us to his home near Deerfield and thence to Durham school house where the Saints of the Nevada branch were glad to meet Bro. Curtis, he being, as it were, father of the branch having baptized twenty-one of the thirty-four members comprising it.

We held forth there until Sunday last, which was a day of events long to be remembered in the branch. At the eleven o'clock service the holy band that links together the destinies of Bro. Chas. H. Belcham and Sr. Nina E. Crews "till death does them part," was bound by Bro. Curtis, and when the words, "And may God add his blessings to you," fell from his lips, I am sure that all who know these two young Saints responded, Amen, from the bottom of their heart. After the ceremony the friends repaired to the residence of the bride's mother, Sr. Mary Crews, where about sixty persons partook of the bounteous repast prepared in honor of the occasion. May the sunshine of God's love and the rich dews of divine grace be and abide with brother and sister Belcham, that the fruits of the seed already sown in their hearts may abound in their lives.

Sunday afternoon we repaired to the Mamaton river, where in the presence of fully a hundred people, five converts followed their Lord through the waters of baptism for remission of their sins henceforth to "walk in the light as he is in the light." Later Elders Curtis and God attended to confirmation, after which we had a season of prayer and testimony with a good degree of the Spirit present. One of the new converts, a young sister whose relatives had opposed her baptism, bore testimony to the Spirit she received, and asked her would-be protectors this unanswerable question, "If it was foolishness as you say, for me to be baptized, why has God given me so much of his Spirit today? Echo answers "Why?"

On Monday we came with Bro. John Bruce to his home, near Totten school house, five miles east of Garland, Kansas. We commenced services here last (Tuesday) night. About a year ago Bro. Curtis was preaching here with excellent prospects, and was called away and has not been able to return until now. Garland, Ks., Nov. 11.

Letter from Wood County, Ohio.

DEAR ENSIGN:—It is a great joy for me to read of the glorious gospel being spread and that there are so many honest hearted, believing and obeying the gospel in its purity. It cheers me and strengthens me as I read your pages o'er and learn how the work is going on and that there is much good being done.

It will not be a year until January 18th, since I was baptized into the church of Jesus Christ or Latter Day Saints by Bro. F. C. Smith and confirmed by Elder J. J. Cornish, and I can truthfully say the happiest hours of all my life have been since

I have enlisted to work for the Lord, but I feel that I am one of the weakest, of myself I can do nothing. My prayer is that God will give me more of the Holy Spirit that will enable me to follow in the footsteps of my blessed Savior and do all I can toward spreading his truth abroad.

I cannot express my feelings by words as I read the different sermons in the ENSIGN, it is a feast to me. I am now in Wood County, Ohio, visiting some relatives but oh! I feel that I am among strangers for they are, in regard to the faith, the doctrine being strange to them. Most of them belong to the Brethren church and they are disputing among themselves the same as at all other places. After reading my ENSIGN I shall give them to them to read as some seem to have a desire to read them, which I know will enable them to see where they are being deceived. My prayer to God is that they may be able to see the gospel in its light and purity. I ask all the faithful to pray for me that my faith may be increased, that my life may be after the pattern of my blessed Savior, so that I may set an example to those around me that will be pleasing in the sight of God and when this life is over that I may reign with Jesus and all those who have been faithful in his service.

Your sister in Christ,
ETHEL McCOMBS.
Nov. 26th, 1891.

The following letter was received by us some time ago, but as the writer failed to give his name we could not publish it. Having since received the name of the writer with a repeated request to publish we give it below:

EDITOR ENSIGN:—I can truly say that the ENSIGN is a welcome companion of mine and I would indeed be very lonesome without it. The information it brings concerning other branches is very encouraging and the sermons and exhortations are truly edifying, but your honor, Mr. Editor, concerning the Saints in this city and vicinity, they are onward marching. Within the last week there have been six more born of the water, a little more encouraging than the letter written by one sister two weeks ago. Now, Mr. Editor, with all due respect to the sister, I wish to correct some mistakes in her letter of October 9th, concerning the gospel being preached in this city. Now, your honor, our Elders have taken great pains, and the gospel is grandly preached here now by Elders DeLong and Watterman, but it is unappreciated by a great many, I will admit. Now I am pleased of her prayerful desire for this city yet I must say that it is very judicious for us to be steady attendants at church, then we can better encourage the brothers and sisters.

May we all do all we can to speed this glorious work is the prayer of your brother in the one faith.

J. W. S.

We trust our friends in sending in items will be very careful to give nothing but facts, as that is what we want. If you are in doubt about anything or if it is in any way disparaging or injurious to others, better not send it in. Always remem-

ber in writing for any paper, that the editor presumes that you know what you are writing about, and that you will not use the columns of the paper to injure any one.

Letter from P. W. Premo.

EDITOR ENSIGN:—Thinking the Saints would like to hear from this part of the vineyard, I write. I left Lowry City Friday, Oct. 30th, spent the evening with Bro. I. N. White's family. Saturday went to Holden, arrived at Bro. Searelliff's went to the house and heard his pleasant voice from the top of a haystack saying: "This is the place you are looking for." We had a good time while there. Sunday morning we repaired to the Saints Sabbath School and after enjoying a pleasant time with them, your humble servant was called upon to fill the hour that was to have been filled by our young and noble brother, Fred Searelliff and felt blest while doing so. In the afternoon took charge of Saints prayer and sacrament meeting, after which the president of the branch insisted that I should speak to them in the evening, though suffering from a bad cold and could hardly speak, yet that would not answer for an excuse, so I did the best I could. Monday morning drove to town and stopped in front of Bro. John Johnson's place of business to bid him farewell and the first thing he said was take those ponies off and let me shoe them, which I did, as they needed it. When I went to settle for it, it was only the grasp of the hand, for the noble hearted brother said not any thing, and sent me on my way rejoicing, and as I shook hands with the Saints a good brother left a coin in my hand. May God bless the Saints at Holden.

I would not forget to mention about the surprise the kind hearted Saints at Lowry City gave us before we started. About twenty-five or thirty came in (it was a surprise indeed) and the table was spread with the bounties of this world, which we partook of and after enjoying a pleasant time, they presented the writer with a very nice purse which was acceptable indeed, (may God bless them), after which we bade them good bye, and it was a sad parting on our part at least, for we love the Saints dearly.

On our way we had the pleasure of stopping with a family by the name of Salts, who live five miles south-east of Beatrice, Neb. I had a pleasant talk with Mr. Salts, he says he is ready to go with us. I believe they would if some elder would look after them, I intend to do all I can in the field. May God open the way for me. Remember me in your prayers.

RESHVILLE, Neb., Nov. 28, 1891.

NOTICE.

The Quarterly Conference of the Independence District will convene at Holden on Saturday, December, 12th.

E. ETZENHOUSER, Dist. Sec'y.

Autumn Leaves Wanted.

I will give 25c per copy for one of each of the following numbers of Autumn Leaves for 1888, January, April, May, June and July.

A. L. NEWTON.

Independence, Mo.

W. W. MORGAN



We ask the readers of Zion's Ensign for a share of their patronage from purely honest and straightforward motives, believing that we can furnish you whatever you may need, in Men's and Boys' Clothes, Men's and Boys' Hats or Furnishings cheaper and better than you can buy them elsewhere. Every article in our store is marked in plain figures, and we never deviate from our one price system. A child can trade at our store as cheap as a man, for we are strictly one price.

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Rocks and Wrecks.

The history of the world is a history of wrecks. From the first entrance of sin, which shipwrecked the hopes of a race, down to the last experience of human transgression and human misery, the world's history is a tale of wreck and ruin.

There are certain rocks on our coasts that have been famed for disaster, and that have for generations been strewn with the wrecks of noble ships. So on the coast of life there are rocks that have been the ruin of myriads of souls; and pre-eminently among the desolations which sin has caused may be named the wrecks wrought by intemperance.

The history of the ages is strewn with the records of these wrecks. The antediluvian world "ate and drank" till the flood came and took them all away, and the one man who, with his household, escaped the deluge, yet was not unspotted by this plague. The souls who fled from the eternal fire that destroyed Sodom and Gomorrah carried with them the wine-drinking habits of those abominable places. Babylon fell in a drunken debauch. Ninevah was destroyed in a bacchanalian revel. The great American civil war was brought about and inaugurated by whisky-drinking politicians, whose natural sense was benumbed and dulled by the poison of drink. So nations, communities, corporations, families, statesmen, ministers, men and women of genius and power, with all their hopes and prospects, have been wrecked, ruined, and swallowed up by this engulfing vice.

What signals of distress have been heard and seen upon those surf-fringed rocks! What awful cries of despair have wrung out above the wail of those waves! What noble ships have been lured to destruction by the false lights of conviviality which wreckers have displayed! What myriads have been swept, unsuspecting and unresisting, to their doom, by the counter currents that ebb and flow and swirl about those dangerous sands! What costly cargoes have been sucked down into this awful whirlpool! How many a noble vessel is to-day drifting and eddying in the outer circle of that dark abyss, and is soon to plunge into those engulfing depths, and never to reach its destined port! "There is no danger," says the unwary man; but the hidden rocks, the treacherous sands, the dangerous lee shore, the sudden gust of passion, the strong tyranny of appetite, the madness of an hour which wrecks the hopes of a lifetime,—all these contradict the deceptive cry of peace. How many, strong in self-confident courage, have gone on, heedless of admonition, and have—

"Stood the storm when winds were rough, But in a sunny hour fell off, Like ships which have gone down at sea When skies were all tranquilly."

Strong hands and brave hearts may hasten to rescue the perishing and ease for the dying, and bring one and another of the victims to the shore, but the wreck which in temporance causes never is repaired. The sting, the shame, the madness, the anguish, the death cannot be undone.

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without a cause? who hath redness

of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."—The Christian.

BE NOT HASTY.

"Don't be too hasty with Charley," said Mary Thomas to her husband, as she heard him sharply order him not to be late home from school.

"But I mean to let him know I will be obeyed," was her husband's reply, as he added, "Now, then, be off to school, and come straight home, or I'll know why."

Charley started off with the tears stealing down his cheek. He was a bright, manly little fellow of some nine years of age, full of health and vigor, and therefore naturally disposed to be on the move. His father, however, was rather disposed to forget that "boys will be boys," or that it would be unnatural in such a lad not to be buoyant whenever an occasion presented itself for the display of his youthful vigor.

He had, however, to learn it to his cost. During the afternoon business matters had been somewhat trying, and he went home with a vexed spirit. He was by no means unkind, but easily annoyed if things did not go exactly to suit him, especially little ones. Prompt and exact himself, he could not put up with the absence of such qualities in others.

Sitting by the fire in rather an unhappy mood of mind, it was made worse by his wife coming in and saying in rather an excited manner:—

"I do declare, Charley has just come home in a perfect mess. He is covered from head to foot with mud, and drenched to the skin."

"Where is he?" asked the father, sternly.

"In the kitchen, shivering over the fire. He is afraid to come in because the servant has told him you are at home."

"I don't wonder at his being afraid. Why, it was only yesterday I told him to keep away from the river, and that he was on no account to get near the edge on his way home from school. So tell him to come in this instant."

A moment after Charley entered, perishing with cold and fright. One glance at his father's face was enough to tell him what to expect, from past experience.

"Did I not tell you never to go near the river? It serves you right, and in the morning I'll let you know what I think of your conduct in such a way you won't forget."

"But, father," said the little fellow, "do let me explain and tell you—"

"Not one word—go to bed at once."

"I only want to tell you, father, that—"

"I tell you, not a word," said the father, and with a wave of his hand he added, "Go to bed, or you'll regret it."

Slowly the boy obeyed and crept suppleless to bed. When he had left the room, his mother said, gently:—

"I think, father, you ought to have heard what Charley had to tell you. My heart ached when he

turned away. You know he is generally obedient, and if he does sometimes do wrong, it is more from want of thought than willfulness of heart."

"Still he ought to do what I told him, as I did so plainly about not going near the river."

Somewhat a cloud seemed to come over the home that night, and a restraint crept between them and their usual method when alone. When at length they retired to rest, as they passed the bedroom of the little fellow, something prompted his father to look in.

Creeping in and sheltering the candle, he gazed upon his boy's face as he calmly and sweetly slept. A feeling of regret at his own harshness sprang up in his mind, which he tried in vain to suppress by saying that "a sense of duty" required him to be firm. On talking over the matter, however, with the mother, he promised before proceeding to extreme measures in the morning, he would listen to what the boy had to say, and if it was a reasonable excuse, make amends to his wounded spirit.

Alas! that opportunity never came, for when they awoke in the morning, it was to discover the lad tossing with brain fever, from which he never recovered, and in a few days, although they watched and waited in speechless agony and the most intense desire for recognition, he passed away.

When the news reached the school, one of Charley's most intimate companions called, and after a while said:—

"I was with Charley when he got in the water."

"Indeed," said the father; "then you can tell me how it happened."

"Yes. Two other boys were fishing, and somehow one slipped in and raised a cry for help. Charley threw off his cap and jumped in and after a deal of trouble got the boy to the side of the river and waded through the mud, where I helped them both ashore. Charley told me not to say anything about it, for you had warned him not to go to the water, and all the way home he kept saying, 'whatever will my father say when he sees me? But I felt I must try and save 'Tom.'"

"My poor, brave boy!" exclaimed the father. "That was what he wanted to tell me, and I cruelly refused to hear him, owing to my hasty temper. God forgive me."

Hot and bitter tears rolled down his cheeks, and for years the sight of Charley's toys, schoolbooks, and other things sent many a pang to his heart, which might have been saved if he had been willing to listen before he condemned his poor boy.—Christian Commonwealth.

LIFE.

The mere lapse of years is not life. To eat and drink and sleep, to pace round in the mill of habit, and turn thought into an implement of trade, this is not life. Knowledge, truth, love, beauty, goodness, faith, hope, alone can give vitality to existence. The laugh of mirth that vibrates through the heart—the tears that freshen the dry wastes within—the music that brings childhood back—the prayer that calls the future near—the hardship which forces us to struggle—the anxiety which ends in trust, are the vital nourishment of our intellectual being.—Life Crystals.

THE BRAIN.

It is not intellectual work that injures the brain, says the London Hospital, but emotional excitement. Most men can stand the severest thought and study of which their brains are capable and be none the worse for it; for neither thought nor study interferes with the recuperative influence of sleep. It is ambition, anxiety, and disappointment, the hopes and fears, the loves and hates, of our lives that wear out our nervous system and endanger the balance of the brain.

A MODERATE drinker became very angry with a friend who argued that safety was only to be found in total abstinence. "What, sir," said he, "do you think I have lost control over myself?" I do not know," was the reply; "but let us put it to the proof. For the next six months do not touch a drop." The proposal was accepted. He kept to his promise, and at the close of the time he said to his friend, with tears in his eyes: "I believe you have saved me from a drunkard's grave. I never knew before that I was in any sense a slave to drink, but during the last month I have fought the fiercest battle of my life. Had the test been tried later on, it might have been too late."

THE SCIENTIFIC AMERICAN.—We note with pleasure the addition of the Scientific American to our exchange list. This paper has stood for the last forty years at the head of its class of publications, it has no superior. As a scientific and mechanical journal it can not be excelled. The patent agency of Munn & Co., connected with it is one of the few strictly reliable agencies in the U. S. Those of our readers who desire to obtain a patent, and wish to have their interests well attended to, can not do better than to address Munn & Co., Solicitors of Patents, No. 361 Broadway, N. Y., for their pamphlet containing full information about patents, caveats, etc.

Do you want a picture of the Temple Lot and the Saints new \$40,000 church recently erected? If so, read our offer headed "Temple Lot" in another column. This is an excellent picture and sells at 50 cents.

SPECIAL NOTICE.

During the past year we have sent the ENSIGN to all desiring it whether accompanied with the cash or not and as the year is drawing to a close we trust that all who have not paid up will do so AT ONCE, as we need the money. The price of the ENSIGN is only \$1 per year, payable in advance. We have been willing to accommodate all who requested it and now we hope you will accommodate us.

Do not fail to read our special offer in this week's issue of the ENSIGN. Remember the premiums will be given to those sending in the greatest number of subscribers.

As the long winter evenings approach you will have much time for reading, send for the ENSIGN and get a good sermon and much other good reading every week.

A SPLENDID OFFER.

We are desirous of increasing our already large subscription list by January 1st, 1892, and in order to partially remunerate some of our many friends who are assisting us in this direction we make the following splendid offer:

The person sending in the largest list of paid yearly subscriptions before January 1st, 1892, will receive an elegantly finished, six drawer, antique-oak Domestic or Standard Sewing Machine, direct from the factory, value \$70.

Second Prize.—A \$40 paid up scholarship in one of the best commercial schools in Kansas City, good for a six months term in a Commercial course or Shorthand.

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Fourth Prize.—A Double Door Basel Mirror Album, Moire Antique Plush, holds 62 cabinets and 16 card photos, when open shows six pictures at once, value \$10.

Fifth Prize.—Banneroff's History of Utah, just out, an elegant work.

Sixth Prize.—A year's subscription of Saints Herald, \$2.

Seventh Prize.—A year's subscription of Autumn Leaves, \$1.50

Eighth Prize.—Presidency and Priesthood, by Elder W. H. Kelley, \$1.25.

Ninth Prize.—Bible Synopsis by Elder J. J. Cornish, \$1.25.

Tenth Prize.—A year's subscription to Zion's Ensign, \$1.00.

Eleventh Prize.—Spiritual Gifts and Seal of Palmyra by Elder M. H. Bond, 60 cents.

Twelfth Prize.—A Manual of the Priesthood by Elder Charles Derry, 25 cents.

These prizes are offered for new subscribers, those who are not now taking the ENSIGN. Two six month or four three month subscriptions will be counted as one yearly subscription. Begin getting up your list at once and send them in as fast as you get them. We will keep an account of all lists sent in.

ENSIGN PUBLISHING CO.

THE TEMPLE LOT.

This Offer Good only until January 1st

The plat of ground which was set apart in the early days of the church as the spot on which a temple should be built in the due time of the Lord lies in the western part of the city and just across the street from the Saint's new stone church, which when completed will be the finest edifice in the city. The Temple Lot is said to be the highest point in the state and from the time of the exodus of the Saints until 1880 lay vacant, no one daring to attempt the erection of a building upon it. At that date it was enclosed, shade trees were set out and it was otherwise improved.

We have a few photos of the lot which also show the church. Regularly they cost 50 cents each. We will give them to ENSIGN readers on the following conditions: To any one, whether old or new subscribers who will send us \$2.00 for two years subscription or for two yearly subscribers we will send the picture free, or for \$1.10 we will send the ENSIGN for one year and the picture.

Send in your orders early if you want the picture as we have arranged only for a limited number.

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Finding that some of the sermons published in the ENSIGN are in great demand and not considering it expedient to reproduce them in the ENSIGN we have concluded to start a tract fund for the purpose of reproducing them in pamphlet form...

We now have "Evidences of the Divinity of the Book of Mormon," by E. L. Kelley, "The Resurrection," by J. J. Cornish, "A Marvelous Work and a Wonder," by Joseph Luff...

We will commence the publication of these tracts as soon as we receive a sufficient amount to begin with.

A rare opportunity to do good in three ways is offered the workers for the ENSIGN: First, By securing one of the twelve prizes offered to make some one happy with a New Year's gift. Second, By helping to spread the light and sow broadcast the seeds of gospel truth.

"A Yard of Roses"

One of the popular paintings at the New York Academy of Design was a yard-long panel of Roses. A crowd was always before it. One art critic exclaimed, "Such a bit of nature should belong to all the people, it is too beautiful for one man to hide away."

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For 1892. With January 1st, 1892, our Magazine will enter upon its fifth volume, and we may safely say that never at any previous time have the prospects for furnishing our patrons the full worth of money invested been so good as they now are for the forthcoming volume.

Autobiography of Elder Joseph Luff, of the Quorum of the Twelve, together with an excellent likeness of Bro. Luff.

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Each issue of the Magazine will contain one choice selection of MUSIC from the SAINTS' HARMONY, or other available source; every other issue the likeness of someone prominently connected with the work.

PLEASE TAKE NOTICE that we are still offering the splendid Steel Engraving of Pres. JOSEPH SMITH, also an excellent likeness of Elder W. W. Blair (the same size as the steel engraving) to all subscribers who send us their names, accompanied with price of subscription and amount to cover cost of mailing, before April 1st, 1892.

Regular subscription price of magazine \$1.50 Magazine with steel engraving of Bro. Joseph Smith \$1.65 Magazine with likeness of Bro. W. W. Blair \$1.65 Magazine with both pictures \$1.75

We thank our friends for their generous, untiring support in the past, and shall try by earnest, faithful endeavor to merit it in the future. The ministry will please remember that it gives us pleasure to send a copy of the Magazine to the family at home while they are in the field. Do not fail to send us the address.

Send all remittances and letters pertaining to business to DAVID DANCER, box 82, LAMONI, Iowa. Send all literary matter to M. WALKER, Editor.

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R. R. TIME TABLES.

K. C., & IND. RAPID TRANSIT RY. In Effect on and After October 18th, 1891.

Table with columns: WEEK DAYS, Leave KC, Arrive Ind, Leave KC, Arrive Ind. Lists train schedules for various routes.

Kansas City, Mo. Vernon Junction, Westminter, West Ridgeway, Sheffield, Hillside River, Washington, Ft. Clay, Washington Park, Excelsior Park, Maywood, Englewood, Union Station, Pacific, Clark Street, 4th Street, Independence. Tuesdays, Thursdays and Saturdays only. Trains stop on signals only. Tickets on sale at company's office, West Lexington street. H. L. Peck, Agt.

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Table with columns: TRAINS WEST, TRAINS EAST. Lists Liberty Street Depot train schedules.

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The National Business College,

of Kansas City, sets forth its claims for its share of the public patronage in a neat catalogue, which has reached our table. The National is a first class institution, deserving of success. ADDRESSES. E. L. Kelley, Lamoni, Decatur Co., Iowa. E. F. Shupe, Valverde, Denver, Colo. John E. Roth, Bristol, Iowa. G. H. Luthar, Box 183, Independence, Mo. L. H. Devore, Popple, Oceana, W. Va. C. H. Luthar, Honolulu, Hawaiian Islands.

OUR YOUNG FOLKS DEPARTMENT.

EDITED BY MISS ANNA BOZARTII.

This page is devoted to our young people, with the hope that they will make it of interest and value to themselves.

EXCLUDED.

"Why did you and the little Brown girls go off by yourselves this morning, and leave Susie Smith crying on the corner?" asked a young girl of her little sister sharply the other day. "She wanted to go with you, and was almost heartbroken when you laughed at her and wouldn't let her come. She leaned her head against the fence post and sobbed for nearly half an hour after you were out of sight. What made you treat her so? What has she done?"

"She hasn't done anything," answered the little sister, half-sulkily and half-apologetically, "only we had a secret, and she wasn't in it, and we didn't want her tagging round."

"Tagging round!" echoed the elder, hotly. "I should like to know what harm it would do if she did tag you round, poor child! I don't believe your precious secret was anything she couldn't have known just as well as the Brown children. Something about that Christmas fair, I suppose. It was cruel to shut poor little Susie out of the good time, and make her miserable."

A silence followed this reproof, broken by the girls' mother speaking from the next room to ask how the new Charade Club was coming on, and who had been elected at the last meeting. The answer to these questions turned the conversation in another direction, and the elder girl chattered gaily about the new scheme for some minutes before her mother asked if the Jones sisters had been invited to join.

"The Jones girls? Why, no. Nobody knows them very well, and there are enough without them."

"But perhaps they would like to belong."

"I dare say they would; and they'er pleasant enough, and well-bred and clever and all that sort of thing, but they never have been exactly in our set, and the Club is a little bit exclusive; they really have no claim to be asked. It isn't ever very easy to explain that sort of thing, but you understand, don't you, mother? You see how it is?"

"I see exactly how it is," was the quiet reply. "They haven't done anything to deserve exclusion, and are particularly fitted to belong; but you have a club, and they shan't be in it, and you don't want them tagging round. It is perfectly safe, my dear; they are too old 'to enlist sympathy by crying on the corner."

Big sister and little sister exchanged startled glances, and the elder opened her mouth to speak, but changed her mind, and shut it again in silence; but little Susie

Smith was initiated into the Christmas secret next day, and before the month was out the Jones girls were elected to the too-exclusive Charade Club, at the suggestion of that member who had been assisted to imagine their feelings by the sight of Susie's tears bedewing the front fence.—Youth's Companion.

Saints Should Always Pray.

In the Doctrine and Covenants, section 90, the Lord said to Joseph Smith, "What I say unto one I say unto all, pray always lest that wicked one have power in you and remove you out of your place."

We see it is a command of God, and there is trouble awaiting those who neglect the admonition to pray always. Paul, our brother in the gospel, said men should pray and not faint. I believe it is when the evil one gets power in them that they faint. To faint, as we understand it, is to be overpowered, and that we faint not in this race for eternal life, let us heed the voice of the Spirit and remember to pray.

We read in the Scriptures, that to fear God and keep his commandments is the whole duty of man. Moroni tells us the evil one persuadeth no man to do good.

If we are impressed to pray to God, we should pray, and if it leadeth us as we should walk, we will do good, be just, walk humbly, judge righteously, and thus the Lord has said, is my spirit. See Doc. & Cov., Sec. 10.

The way to judge is plain, and by heeding all the written word and remembering to pray, we shall not be moved out of our place. To heed truly is to obey, obedience and a willing mind if what the Lord requires of Latter Day Saints.

While we talk of God's love, we should not forget that He has fixed a standard of righteousness to which all are required to come, and while we can always expect kindness from Him, we cannot expect to be blessed as those who reach the righteousness required, when we have failed. "Those who fail may be rebuked or have stern Justice meted out to them yet it is no less in love unto them who fail than those who succeed, but the justice of Him who doeth all things well.

Let us say in our hearts, surely the Judge of all the earth will do right. While our confidence is toward God we are not astray, and if we hold fast the confidence obtained we will not become as those who forget their Maker and wander into darkness, thereby denying they ever knew Him.

JONAS H. DREARY.

The Weak Things.

God can make small men great. He can use feeble instruments for his glory. His mightiest instruments have been from the lowliest ranks of men.

Joseph was an Egyptian slave; Moses was the son of a poor Levite

bondsman; Gideon was a threshor; David was a shepherd boy; Amos was a herdsman; Daniel was a captive in Babylon; several of the apostles were fishermen; Paul was a tent maker; Zwingli was a shepherd; Melancthon the great theologian of the Reformation, was an armorer; Luther was the child of a poor miner, and sung in the streets for bread when a boy, and turned wooden bowls for a living, when his words were shaking the world; Christopher Columbus was a wool-comber; Fuller was a farm servant; Carey, the originator of the plan of translating the Bible into the language of the millions of Hindostan, was a shoemaker; Morrison, who translated the Bible into the Chinese language was a last-maker; Docter Milne was a herd boy; Adam Clarke was the son of Irish cotters; John Foster was a weaver; Wm. Jay of Bath, was a herdsman; George Whitefield was a servant in a public house; John B. Gough was a drunken book-binder; and scores of others, useful, eminent, and famous, have been taken from the lowest places to fill important stations and do important work, O, if men and women and boys and girls will be true to God and faithful over a few things, the Lord will exalt them and make them chosen vessels to bear his name to all the nations of the earth!—The Christian.

CLEVELAND, NOV. 9th, 1891.

DEAR FRIEND A.:—I have not heard from you since I last wrote you and hope you have not been offended. I wrote you as a friend and trust you received it as such, and also will, what I shall now write for your thought and consideration. As I said before, I have been greatly cast down and discouraged, by not finding that which will build up and give assurance. I have come to think on some things now that give me an anchor to the soul, as I have been looking into some things that have been brought to my notice and I see that the gospel to-day should be the same that Jesus and his apostles preached in days of old but is so little preached or practiced now by the masses.

I have been through some trials for which I did not look in days gone by, but thank God I can say I am enjoying a measure of his grace and peace which is leading me into the truth as never before.

I have a friend who has been dissatisfied with much that has been given out for truth, and has been from place to place as I myself have, and we came to the same end, that of being dissatisfied. Some time ago he met with an old friend of his who belonged to the Reorganized Church of Jesus Christ, who gave him a chance to look up the claims and teachings of this church for himself, and he found to his satisfaction that they preach the same gospel and have the same order as set forth in Eph. 4:11-13, "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, [what were these ministers given for] for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, till we all come into 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 the fullness of Christ." Now where do we find among the different churches

one that has the foregoing ministry. This ministry was given for just what it says above, "For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ." For how long "Until we all come into 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 the fullness of Christ." Also to prevent that which most truth seekers have been through more or less, that of "being tossed to and fro by doubts and fears," but this ministry was given "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."

We can easily see the great mass of professing churches are not the Church of Christ as built by him and his apostles, but we learn in the word that though it was established and kept up for a time by a ministry that was appointed and ordained of God yet a falling away would take place and so it did, for the church of Christ came to an end in the dark ages. The Apostle Paul, after calling the eleven unto him, warned them to take heed, for said he, "I know this that after my departing shall grievous wolves enter in, not sparing the flock, also of your own selves shall men arise speaking perverse things to draw away disciples after them," and also in another place he says, "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 their ears from the truth and shall be turned unto fables." That such was the case we see, for the reformers were not satisfied with what they found in their day as compared with the word of God and they set to work to bring about a change, a better order of things, yet they did not claim to have any special divine appointment but did the best they could by the light they had. They formed creeds by what they believed, which came far short of restoring the true gospel.

You possibly remember reading in Revelations of "an angel flying in the midst of heaven having the everlasting gospel to preach to them that dwell upon the earth and to every nation, kindred, tongue, and people." Well if this angel was to bring this gospel, it surely could not have been here for some time, and if we come to look at the different teachings of to-day, we find they all claim to have the gospel, but how different it is from that which the apostles preached. Well I want to say, as far as I have learned the angel has appeared and brought the gospel, and men have been authorized to preach it as in days of old.

This church has a ministry ordained of God and sent forth as saith Romans 10:15, "How shall they preach except they be sent." God must be the sender and they do not shun to declare the whole counsel of God.

In Heb. 6:1, 2, are set forth the principles of the doctrine of Christ in their order, and where will you find them preached now? They are 1st, faith; 2nd, repentance; 3rd, baptisms, two, one of water and followed by the Holy Spirit; 4th, lay-

ing on of hands; just the truth that Jesus preached unto Nicodemus; "Except a man be born of water and of the Spirit he cannot enter the kingdom of God." 5th, resurrection from the dead; 6th, eternal judgement. Well, after looking into this work and comparing it with others, I found it corresponded with the teaching of Jesus and his apostles when teaching the way of life and salvation and as I surely want to be saved I could not but accept it, being discouraged with every other plan or means used by men now. So now I am a member of the Reorganized Church of Jesus Christ entering in by the door according to the principles of the doctrine of Christ, faith, repentance, baptism and the laying on of hands by one ordained to this ministry. Well I do not know that I can say much more now, but trusting you may consider somewhat and see where we all stand in relation to God, by obeying or disobeying his work, and look to ourselves that we loose not those things which we have wrought but that we receive a full reward for, "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God, but he that abideth in the doctrine of Christ 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." Such is the word of God and as a tester we need the word of God in its purity and fullness and not in part, and if we would be saved we will be saved according to God's way of saving.

Well I have been well repaid for my searching into these things and feel like going right along as never before. I find we need to come into a real faith in God's word that will build us up and give us assurance that none of the theories or devices of men will do. I hope you will not close your eyes or your ears to any thing that is sound doctrine, but prove all things and hold fast that which is good.

I am as ever your true friend and well wisher.

F. T. HAYNES.

WHAT NEXT?

The Bible Synopsis, by Elder J. J. Cornish, and the Ensign for our Year for \$1.60.

The Bible Synopsis by Elder J. J. Cornish is a book of 564 pages, neatly bound, and printed in large clear type. It contains besides the synopsis, which is arranged for ready reference, notes and comments, a remarkable vision and a number of testimonies of healing by the power of faith and the laying on of hands, and other matter of interest and profit to the searcher after "all truth."

Bro. W. R. Calhoun of Courtland, Ill., writes us, renewing his subscription, also sends a new name and says:

"Should I fail to renew again before my time is out do not stop the paper. I am not the only one in our branch who speaks in praise of the little giant for good, (Zion's Ensign), and not so little either if we measure the quality with the quantity.

Zion's Ensign, long may it wave O'er the home of the Saints God is willing to save. Long may it show the true pathway of life Through this world of error of darkness and strife."

Note.—Bro. Calhoun also requests us to publish the poem on the death of Joseph and Hyrum composed by Eliza R. Snow, we regret to say we have not got it.—Ed.

ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 2.

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ZION'S ENSIGN.

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"LIFT UP THE ENSIGN."

ALICE E. COBB.

Lift high your ENSIGN! splice its staff!
Its ample folds outspread;
Such rascal banners, when unfurled
And streaming over head,
Inspire the eye with quicker sight,
The hand with aim more true,
The feet with steady martial tread,
The soul with impulse new.

Then raise your flag and let it float!
Set standard firm, you must,
For men and demons have conspired
"To trail it in the dust."
But many gallant soldiers stand,
With musket, at their post,
And our bravo Captain is, you know,
"Within himself a host."

Then throw your banner to the breeze!
And let it proudly flout
Its blessings or a malediction,
Like sun beams fall abundant
Throughout the throng beats every heart
In unity with thine.
And many thousand voices shout,
"Long wave our fair ENSIGN!"
LITTLE SIOW, Iowa.

EDITORIAL.

OUR REDEMPTION.

A beautiful thought was presented in a sermon last Sunday evening, delivered at the Saints' church. The subject was the resurrection, and the idea presented was, that we as individuals were forming characters which in the resurrection would be manifest in the perfection of the body which we would then receive. That God would give to every spirit a body in proportion as the spirit was perfect, produced by development of character, and imperfect in proportion as the spirit was imperfect, resulting from a failure to develop character. Thus, we are in a sense, by our every act in this life, moulding our forms for the future life. That the law of harmony would restore to the pure spirit an undefiled and perfect body, while those who failed in purifying their spirits must be content with a less perfect body.

This strikes us as being both reasonable and in harmony with God's word. The commandment to God's people is not to live as good as you can, and God will make up the deficiency, but "Be ye perfect even as your Father in heaven is perfect." Also that God "Cannot look upon sin with the least degree of allowance."

The Apostle Paul informs us that there are different glories in the resurrection. He says: "There is one

glory of the sun, another glory of the moon, another glory of the stars." Those who inherit these glories, it seems, are to have bodies in harmony with their surroundings, for he says, "There are also celestial bodies and bodies terrestrial and bodies testelial." Later revelations inform us that "They who are quickened by a portion of the celestial glory shall then receive of the same even a fullness, and they who are quickened by a portion of the terrestrial glory shall then receive of the same even a fullness, and also they who are quickened by a portion of the testelial glory shall then receive of the same even a fullness." We are also informed as to who will enjoy these different degrees of glory. Those who are to enjoy the glory of the sun, the highest of all, 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." Those who shall enjoy the second glory, "are those who die without law" also they who receive the gospel in the spirit world, and they who are honorable men of the earth who are blinded by the craftiness of men, also those who are not valient in the testimony of Jesus, wherefore they obtain not the crown over the kingdom." Those who enjoy the least glory, called the glory of the stars are those who have had to suffer the torments of hell for their wickedness and are not redeemed from the devil until the last resurrection, until the Lord even Christ the Lamb shall have finished his work.—Doc. and Cov. Sec. 76. Thus while Christ is the Savior of all men yet every man, as Paul says, must be saved "in his own order," and the law that he obeys must determine to which "order" he belongs, for we are also informed that "They who are not sanctified through the law which I have given unto you even the law of Christ must inherit another kingdom even that of a terrestrial kingdom, or that of a testelial kingdom, for he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory, and he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory; and he who cannot abide a testelial kingdom cannot abide a testelial glory; therefore he must abide a kingdom which is not a kingdom of glory.—Doc. and Cov. Sec. 85

How true it is therefore that we by our actions, rather than by our faith or desire, are fashioning our

bodies of the future world. This is certainly reasonable. If it is true that our present condition of suffering and death was brought about through a transgression of law, then it is certainly reasonable to believe that obedience to law is the only means which can save us from our fallen condition.

If sin is the cause of death then man must first be saved from sin and sinning, before he can be saved from death. Just as long as man continues to partake of the elements of death he must continue to die, for the wages of sin is (not shall be) death. And just in proportion as we partake of the elements of life we shall live, "For the Spirit is life because of righteousness."

Paul conveys a beautiful thought in his statement "As in Adam all die even so in Christ shall all be made alive." It is certainly true that just as literally as we inherit sin from our forefathers, i. e., sinful dispositions called the works of the flesh, which are to a large extent, transmitted from parent to child, as much so as the color of hair or eyes, because of the laws pertaining to the flesh; even so by the laws pertaining to the spirit we partake of the nature of Christ, when we are born of the Spirit; and we have the ability given us to grow into him a perfect being; then comes the necessity for the desolation of this sinful body, that our purified spirit may inhabit a body in harmony with the spirit instead of having to contend with a body as we do now, born out of harmony with the divine nature begotten in us by the Spirit of Christ. Let us then utilize the means God has placed within our reach to purify ourselves and develop characters that shall be worthy of divine recognition, and thus show our appreciation of the price paid for our redemption.

The worst fear of Russia's neighbors as to the result of famine among her peasants seem to be realized. German physicians are confident that the plague caused by the famine is about to cross the boundary line into Austria and Germany. Warning telegrams were received Friday from Dr. Michnavitch of Kazan, that a disease exactly resembling Asiatic typhus has broke out in the government and is carrying off its scores of victims daily. The few physicians in the government are powerless to stay the progress of the plague, which has already begun to creep over the boundaries of adjoining governments. The whole region which will be in two weeks

at the mercy of the plague, Dr. Michnavitch estimates, includes some 18,000,000 inhabitants. German and Austrian medical men advise in public meeting and the dailies that the two empires establish a strict quarantine on these eastern boundaries at once to prevent as far as possible the progress of the disease westward.

There is about as much difference between the methods of those employed in a righteous cause and those employed in unrighteousness as there is between light and darkness, so there is no need of any one being deceived. Those who work righteousness are not afraid of the light, they are not afraid to meet men or measure squarely, face to face, and their actions are generally open and above board. While the mischief maker generally chooses some dark corner to work out his plans in secret and his councils are held in whispers. Remember the admonition given of the Lord, "Woe unto them that seek deep to hide their councils from the Lord and their works are in the dark, and they say, who seeth us? Who knoweth us? Surely your turning of things up side down shall be esteemed as the potter's clay." These words are just as true to-day as when they were first spoken. The wise should understand.

EDITORIAL ITEMS.

Elder I. N. Roberts sends us a list of subscribers from Lake Crystal, Minn., also a word of cheer.

Bro. C. G. Lewis of East Jordan, Mich., sends in a list of subscribers and adds: "Just been reading Ensign, all work has to stop until it is finished."

Bro. T. W. Chaburn sends in two more new subscribers from St. Joseph, Missouri, and adds: "District conference just over, had an excellent session."

One of the chief essentials for the children of God is patience. Without it we will become weary in well doing, and will fail of being numbered among those who "endure unto the end."

Bro. Wm. Hart of Plano, Ill., writes: "Dear Ensign, you have cheered my heart for some time, and now here is a post office order for \$1.00. Long may you live to tell the good news."

Bro. James Baillie writes from Scranton, Kansas, ordering extra copies of Ensign, also orders a copy sent to Scotland. In conclusion he adds: "Conference convenes at Scranton Dec. 12th and 13th, would like to see some from Independence in attendance."

In this issue we publish an excellent sermon by President W. W. Blair, delivered at the Logan Reunion. Don't fail to read it.

Elder E. C. Briggs writes from West Bay City, Michigan, ordering 100 tracts "A Marvelous Work and a Wonder," by Elder Joseph Luff, also extra copies of the Ensign for free distribution.

Sr. W. W. Hodge writes from Bridgewater, Pa.: "Many not-Saints say they like the Ensign. * * * All who read it are amply repaid, for it contains rich food for the mind and causes the soul to rejoice."

The Ensign thanks its friends for keeping a close watch upon it. Even the criticisms received show the high estimate with which it is regarded. A mistake that would generally be overlooked in another sheet is not to be tolerated in the Ensign.

A large number of orders are in for pictures of the "Temple Lot" which will be filled as soon as possible. Our second order has been placed with our photographer but the pictures have not reached us yet. Send in your orders and we will see that you get the pictures.

Bro. G. W. Shute writing from Randall, Kansas, says: "I have found another subscriber for your paper and hope it will do good in his hands in preaching to others who are too prejudiced to come out to hear us. The cause here is growing notwithstanding the heathen rage and the people imagine vain things."

We are glad to note that the Herald promises an improvement next year, both as to form and general make up. We are living in a progressive age and in order to do the good required of us we must all keep up with the times. There seems to be a general advance all along the line. With the means at the disposal of the Herald it should be second to none in the world, and should be, as itself states, in every family of the Saints.

The Resurrection.

There is a story told of a workman of the great chemist Faraday. One day he knocked into a jar of acid a little silver cup. It disappeared—was eaten up by the acid and could not be found. The question came up whether it could ever be found. One said he could find it; another said it was held in solution and there was no possibility of finding it. The great chemist came in and put some chemicals into the jar, and in a moment every particle of silver was precipitated to the bottom. He lifted it out in a shapeless mass, sent it to the silversmith, and the cup was restored. If Faraday could precipitate that silver, and restore his cup, we believe that God can restore the sleeping dust of his saints. Who will say he cannot? The infidel.—Advocate.

Sermon by President W. W. Blair.

Delivered at Logan (In.) Reunion, Tuesday afternoon, Oct. 6th, 1891.

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

I read, introductory to the remarks I may offer this afternoon, the 20th chapter of the Acts of the Apostles. It is a very comprehensive chapter, abounding with a great deal that is calculated to please the heart and inspire the hope of the sons of men in the government and guidance of God in this life, and in the blessings of the life that is to come. It will be remembered that Paul, who is the principle character brought to light here, was placed in very trying circumstances at the time that he makes the statement here recorded.

You will notice in the 16th verse the words of Jesus are to Saul, "But rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee," and it is manifest to all who will carefully read the Holy Scriptures that the work of God from the very earliest period of time clear down to the time of John upon the isle of Patmos, has been based very largely upon the testimony of God's servants. That seems to be the history of God and the work of God in every dispensation so far as we have it, and therefore you discover that in respect to the calling of Saul of Tarsus, it is in harmony with what had gone before and what has followed since. I sometimes think that our ministers are often remiss in duty, in that whilst they minister the word and do it with great acceptance, they do not bear their testimony to the experience through which they have passed, and the knowledge that has come to them by immediate contact with the work of God in which they are engaged. I feel at times that myself am remiss in this respect, I feel a deficiency lest it should be accounted as boasting by some, lest it should give occasion to some not understanding our position, to say that we were preaching ourselves instead of Jesus Christ.

Now whoever will read the history of Paul, and of all the prominent ministers of God in any dispensation of the world, will find that they had more or less to do with this as ministers for God. They had, for instance, to tell how they had become acquainted with the work of God, how they were brought into immediate contact with that work, how they had progressed in that work, and how the Lord has sustained and upheld and confirmed them in the midst of their labors. They have had to do this, and you and I rejoice when we turn to the Holy Scriptures, the Bible, Book of Mormon and the Doctrine and Covenants and read what the

Lord has done; how he has manifested himself in the history of the various dispensations to which these records relate.

Again we find, for instance, that St. Luke, understanding matters in this light, makes the statement in the opening of his testimony of the rendering of the account which he gives us, that many had taken hand to make to the people of God a statement of those things that were confidently believed and known, and that having a very good understanding in regard to these matters he felt that it was his place to say something, that he had some important facts to present to the people, and though he might go over the same general ground with others of the ministry, yet it was essential, as he comprehended it, that he add his testimony in regard to what were the important facts that follow in his observation, both from the statement of men and what he was eye-witness to, as touching the wonderful and marvelous work which God had planted in that age of the world.

You and I rejoice in these things; we learn of the founding of the work of God in the days of John the Baptist, in the beginning of the work, and we trace all along the handiwork of the Almighty in the fulfillment of prophecy clear down until the closing of the Book of God. Luke presents this matter in his own way, very attractive indeed, and in some respects I believe, superior to what the other Apostles testify, that is as to the manner and style of it. Each one had his own style and manner in presenting what he knew. We glean jewels of truth, important facts, from these testimonies that comfort and cheer us and build us up in the way of life everlasting, gladdening our hearts and making us to feel that our work is founded on the Infinite God and not in the wisdom of men.

Notice others of these men of God, take for instance, St. Peter and you find him on the day of Pentecost, filled by the power of God, the endowment of the Holy Spirit, bearing testimony there to the jeering Jews as well as to those that followed after Christ, bearing testimony to the important facts touching the Messiahship of Jesus Christ, and especially his resurrection from the dead, and then quoting the Scriptures in order to sustain the claims made by these early Christians and Christian ministers.

So again when it came that God would have the gospel presented to the Gentile world, one of the first things that was done was to present what they know in regard to the matter; make statements from the Scriptures with which the Gentile world was somewhat acquainted; make statements from the Scriptures and then tell the Gentiles in regard to Jesus Christ, how he came in fulfillment of prophecy, how he car-

ried on his work in fulfillment of prophecy, how he was slain in accordance with prophecy, and how in accordance with prophecy in the Holy Scriptures he was raised from the dead. Peter tells them upon that occasion that he knew that Christ was raised from the dead, because "we saw him and we heard him" and not only that, but he says: "We ate and drank with him after he arose from the dead," and then bore testimony to the manner in which God has blessed his people, confirming the testimony to his ministry.

Stephen too, a promising minister of this kind, bore witness concerning God as you will find recorded in the 5th chapter of the Acts of the Apostles. He was there in the midst of the Jews, a witness for Jesus Christ and he wanted to convince them that Jesus was their Messiah, the one who had been foreshown by prophecy, and therefore he went back clear almost to the morning of time, then touched the days of Moses, and from Moses to Samuel the prophet, and from that on down to the days of David and down to the days of Christ, when he comes there he introduces Jesus Christ as "the Messiah that our fathers had been looking for," as the one presented in Holy Scriptures, and then presents his personal testimony to what he knew with regard to the Divinity of Christ and his Messiahship; and so it goes all the way through the Scriptures, the ministers of God hearing testimony, reasoning out of the Scriptures and then bearing testimony how God has confirmed the work with signs following and divers miracles and wondrous manifestations, to cheer, comfort and gladden the hearts of God's people.

There is a passage in the 15th chapter of Romans where Paul in his instruction to them recounts what God has done and declares to these early Christians the wonderful manner in which God has planted his work and had sustained it wherever it had gone in all parts of the world. He calls their attention briefly to the manner in which God had sustained it, viz., by the outpouring and witness of the Holy Spirit, so that this manner seemed universal among God's people, and it seems a strange thing to me that any person who has attained to the absolute knowledge of God, that is, having obtained testimony from God as to the truth of the gospel of Jesus Christ, that they should fail to bear testimony to the sons of men of that important fact when the times are propitious, when the opportunities are proper and the surroundings are favorable. It would seem that the love of truth, that the love of God and of humanity and a sense of honor to our God, would prompt them to bear this testimony in meekness and for the good of those who should hear.

I think there has been too much remissness on the part of our ministry in this respect, at times, and on the other hand I believe that sometimes there has been too much bearing of testimony, they have actually cast their pearls before swine and given that which is holy to the dogs; we ought to beware of this of course and judge of the times and of the surrounding conditions. None should be ashamed of Jesus Christ and his gospel, or of bearing their testimony where that testimony is likely to do good, where there is any chance of it doing good toward the salvation of men, and the glory of God and the name of Jesus.

Now you may contend, that is a good idea as sustained by Bible facts, how does it apply to us? We believe that God has, in this nineteenth century planted one of the most important works that has ever been founded since the morning stars sung together and the sons of God shouted for joy. We believe this is that dispensation which will extend out into the millennial age, that dispensation which will witness the second advent of Jesus Christ, and the winding-up scene as related to the government of the world and the ushering in that period which will bring Christ as Lord of lords and King of kings. We preach that, and bring the Bible to prove that we are living in such a time as that work should be done. As I remarked, we believe that God has already done it in this nineteenth century, and when we read the history of the church from 1827 down to 1844, we find it was one continuous presentation of testimony as to what God had done, and what he was doing for the sons of men, and that this was one of the most powerful weapons, mark you, that was ever used by the ministry among inquiring people by which to attract their attention, engage them in the examination of the work, and encourage them in going forward in that blessed work.

I heard the ministry preach in 1851, for the first time I believe, and I liked the philosophy, I thought the gospel of Jesus Christ as they presented it was a good idea. What little I had thought about religion prior to that, was to think it was a great mistake. I began to reason about this philosophy which they presented, and could not tell whether it was true or not; it was something that was just adapted to my wants, I could feel it in my nature, but the question came home to me after all, "Is this work true, is it the work of the living God?" The minister said, "You try it and prove it, take this philosophy and live after it and God, the Infinite One will give you evidence to know that it is true." Now that seemed the most encouraging thing about the whole matter; the idea that I could have knowledge from God

and that I could stand independent and alone upon that knowledge and know that the work was divine.

I studied it; was led up to it step by step and recognized the hand of the Father in it after all, and when the supreme moment came when I had to decide as to whether I would receive that gospel or not, I said, "Give me the truth." "If this is the work of the Almighty I want to be engaged in it," and I went forward without consulting flesh and blood, not even those that were nearest and dearest to me. I received the gospel by baptism and it was with the understanding that I should know for myself that the work was divine. I entered into the church through the ordinances of the Lord's house; but received no evidence when I was baptized. I received none when confirmed and I was in doubt and despair. For four days this thing continued and was very distressing and trying to me; hoping that it was really of God, but fearing lest I had been imposed upon. I attended a little prayer meeting, the number there might have been about eight or ten, I took a seat away back by the door right where I went into the room, for I went there almost mechanically, the little body of worshipers were in the other end of the room engaged in their exercises. Their service continued for a little season, praying and singing and presently some rose to speak and among them was a young man who had worked for me that year, and a man whom I believed to be honest and upright, after he had been talking a little while, he burst out in another tongue. I had no power by which to find out what it meant, it sounded a little like a language, that is all I could say about it, but I could not tell what it signified. Presently he sat down and another brother rose up, a man of greater experience in the world and of riper years and he went on to say that he used to belong to another church, had been very devoted to that church and had hoped he had found salvation there, and continued there until he found the Latter Day Saints and he saw there was greater light and truth there than he had ever experienced before and he embraced this gospel, and said he: "I know it is of God," and immediately he burst out in the gift of tongues. Well I was compassed about with mystery, I could not tell anything about it, it was all darkness to me, and only heightened my heart more and more with fear and doubt. I believed those men were honest, but I could not tell what this was, whether it was from God or what it was I could not tell. Finally I felt something right here in my soul that I had never felt there before; I felt to lift up all my heart to God, I felt communion with the heavens and I felt to ask in the sincerity of my soul, not, in

audible words, "O, God, if this be true, give me to know it," and do you know," that instant the Holy Spirit was poured out from on high and my entire nature was baptized by the Highest, through the Holy Spirit and I knew it was divine. There was that communication to the brain and to the affectional nature and to my whole being that enabled me to say that I knew the work was of God and my soul was satisfied in respect to it.

Well now, that is the way I received the work, and I have borne this testimony a good many times, so many times that some of you think it is kind of old fashioned, but I tell you it is just like everything else that God has manifested, it is always new; new to me when I think about it and it always brings gladness and joy and enables me to feel that so far as I had then builded, I had placed my feet upon the Eternal Rock and that I could never be moved so long as I retained my integrity in Christ Jesus, that is the way I feel now and I hope to feel so until the opening heavens shall reveal the Son of God.

I passed through this experience. I know it just as well as I know that the sun ever shone, just as well as that I ever drew the breath of life, as well as I could know anything by my conscious nature in very fact, that I have ever experienced in my life time; and almost better than I know anything else. It will go with me to my grave and to the judgment seat of Christ and I trust throughout the endless ages of eternity. I mention this as in harmony with experiences of men of God in the past. God has given such testimonies to the sons of men to bless and gladden them and confirm them and build them up, encourage them and hold them fast in the hour of trials and tribulations and lead them onward and forward in the way of life everlasting. He has given it for that purpose, and not for that alone but He has given it that the men and women of God in meekness and gentleness may in a timely way bear testimony to the fact and encourage those who are battling in the way of life everlasting.

We have others bearing this testimony from 1827; it came down to my days in 1851, it encouraged me and I embraced the gospel in the darkest days the church has ever known. I claim no honor or glory for it for I recognized the hand of God ordering my steps in those days and moving upon my heart and convictions so as to bring me into the Gospel of Jesus Christ, the Son. I had my peculiar trials, and if I had not had the testimony from God, I could not have endured; for the storms came and the winds blew and beat upon my house and the rains descended and there were times if I had not known from God that the work was divine I should

have felt like abandoning it and having nothing to do with it hereafter, but whenever my heart referred to the experiences in the work of God it was like an anchor to my soul and held me steady with my face toward the Most High.

We pass on through these trying experiences. You have had your trials I have had mine; mine may be very different from what yours were, but you that are experienced in this Latter Day Work, know that you have had them to that degree that it has brought you down to the very depths, as it were, and made you feel that there was no God, and no honor in man, and there was nothing in the way of life and salvation. At times you have felt that way, all hope seemed to be gone,—now while I speak about this, it is well to remind you that such has been the experience in God's work in all ages of time. Good old Job, a man who testified that he knew in regard to the things of God. That man was tried to the deepest depths. I need not recount it here to you to-day, you have heard sermon upon sermon about it, but there was this about Job, however; he understood what these trials would bring forth if he would continue faithful and he says, "I know that after He has tried me he will deliver me," and so it was that when he passed out from under the trial, the sunlight of God's favor seemed to beam in upon him and made his last days the best days he had ever enjoyed. We all have to be tried more or less.

And so it was that John the Baptist, one of the greatest and brightest ever born of woman, we are told of him when he was thrust into prison that he actually doubted his former testimony. He baptized the Lord of glory and he saw the Holy Spirit descending upon him in the form of a dove and heard a voice from heaven saying, "This is my beloved Son in whom I am well pleased." He had seen all this, but the dark hour had come to John and he was cast into prison and was doomed to death and he sent some of his disciples out to ask of Jesus if he was the one who was to come. How terrible must have been the trials of that hour! How deep the bitterness! He had his former testimonies to remind him, but still he says, "Go and ask Jesus whether he is the Son of God, or shall we look for another?" and the Master knowing just what he needed, when he sent the disciple back, said, "Go tell John that the sick are healed, the leper is cleansed, the dead are raised and the poor have the gospel preached unto them, and blessed is he that has not iniquity in him." That seemed to satisfy John and I suppose when the final hour came, that his spirit passed away in the raptures of hope and in the blessings of God's Spirit. Trials are for our

good. David said in his day that it was a good thing to be tried; there is nothing that will so purify and develop character and purge away the dross, as trials if we will only be obedient in the midst of them. They come as a refiner's fire and as a fullers soap and are calculated and qualified to elevate and enoble, and to lift the individual in private life nearer and nearer to God.

Again in regard to this matter of bearing testimony, I read in the history of Joseph the Seer wonderful testimonies. The records tell the circumstances connected with his first becoming acquainted with the work of the Lord, and he has taught us some of the most profound lessons. He tells us that when he was troubled in regard to matters of religion that he turned to the Book of God and he read, "If any of you lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him." He says: When he read that, a consciousness of its truth seemed to pervade his entire being so that he had a lively faith that it was true and he went aside by himself and laid the matter before the Lord and the Lord answered him. There was the very initial point, we might say, of this great latter day work. It was right there in the power and wisdom of God in confirming his word; right there at that time when he went to the Lord in humble prayer, and the Lord revealed and manifested himself. And it is a great matter for us to bear in mind that in every time of need we should go to the Lord our God, and cast our burden upon him, realizing that if it is for our good he will give us it, he will sustain and uphold us.

That is the kind of religion the world needs to-day; they have always needed it and they need it now as much as they ever did before, and when mankind have it, as a matter of course, they will not be tossed about by every wind of doctrine, but speaking the truth in love they will constantly look unto Jesus Christ and trust in him, and move in harmony with the Divine mind. And so we find in the history of Joseph the Seer, that when the people went out to preach the gospel, humble instruments that they were, some of them could not even read, but they could tell how they found the Lord. I am reminded just now of a statement I heard when I was in the city of Philadelphia. There was a man there and he was one of those unfortunate ones in some respects. He had started out in life without any education of any consequence, and when he heard the gospel he embraced it in due process of time and he received the divine evidences and his soul was confirmed in the truth of it. Finally, Hyrum and Joseph passed through that region

when they were down at Washington in 1840, I believe, and they happened to meet with this brother in Philadelphia. They said to this man, "You ought to be ordained to the ministry."

"Why," he says, "I cannot read, I have never had any experience." He was then a poor shoemaker and he never had any opportunities in life and the idea of preaching the gospel to men was too great a responsibility, and in his soul he felt that he was not competent for such a work and therefore he said he was not qualified for that work at all. Hyrum said, "You certainly are called of God, my brother, and if you will trust in God he will make you a blessing to others." "Ah," but he says, "I have no experience as a minister, as a speaker, and I have no language suitable to speak to the people. I have no education." "My brother," said Hyrum, "you say you have no language that you can speak to the people, but you know that you have found Jesus Christ and found his gospel. You know that you have found the kingdom of God." "Yes," he says, "I do." "Well, now, can you not go to work and tell the people just how you found Christ and how you found his church? Can't you do it in your own manner?" "Yes," said he, "I can do that but that would not be preaching." "My brother," said Hyrum, "If you know that you have entered in saving conditions with Christ, go and tell the people just the manner in which you found the Lord, what you have learned of Christ," and said he, "That is the grandest kind of preaching, and when you preach and teach in that way God will confirm it and you will be the instrument in his hands of bringing many to the knowledge of the truth." That was Wm. Small. Well, the result was that Bro. Small applied himself. He told me afterwards how he applied himself in learning to read and otherwise in gaining competency, and became a mighty man in the gospel in those days. He was finally taken to Pittsburg to preside over that branch and became one of the most faithful men there were in the work in those times; and mind you, one of the mightiest means that man had, was to tell the people how he found Christ and how he obtained membership in the church of Christ, and tell them how God had borne witness to his soul of the divinity of the gospel.

That is just what we want to-day. I know we sometimes get upon the stand feeling that we should be qualified like angels to tell the people the wonderful story of redemption in Christ Jesus, that we are so weak that we are utterly unqualified for the work. My brethren tell me that when they enter the pulpit, their hearts tremble within them, they fear they shall not be able for the work required of them. I know

what that is myself, and when I see the nature of the marvellous work entrusted to me and the value of souls, I feel to tremble in the presence of God many times like a child, and that I am a child and I have no power, but we have the promise of God that when Ephraim trembles in the presence of God then the Lord will bless him. My brethren tell me the same story, the most competent, the most capable we have, and say, "I don't like to go to such a place to preach for there they know all about it, and will criticise me and I feel my incompetency," and yet they are among the ablest, and brightest, and best, and most competent men that the church has ever had.

We believe that God has founded the Latter Day Work and has done it in accordance with the divine promise as it is recorded in Holy Scripture. We quote text after text in order to substantiate this. We teach the people that God has commenced this work and that signs have followed the believer from the very start and that the Lord has confirmed his work with signs and testimonies and marvelous manifestations of his power in all lands and climes wherever this work has gone. We teach that. Now there is another part of the work that we teach, as a religious organization which most of the other bodies don't teach, at least in the sense in which we do. We teach that there has been an apostasy in these latter days, not an entire one, not a sweeping out of the foundations of the work; no, but there has been a partial apostasy that resulted in breaking up the church and scattering it abroad so that it existed only in a fragmentary condition from 1844 until its reorganization. We bring the texts from the Book of Mormon, the Book of Covenants and from the New Testament to substantiate this position and you cannot explain the Bible, the Book of Mormon or the Book of Covenants except it is upon this theory, that there has been a partial apostasy. Now there having been an apostasy, of course that demands—inasmuch as God's work is to move on until its final triumph, it demands a reorganization, a reassertion of its original foundation, and a re-organization of the elements that entered into the first organization. There was a necessity for that, and the books abound with prophecies, especially the Book of Covenants in regard to it.

In 1850 it came to me. As I told you I entered the church on the 7th of September, 1851. In the latter part of November, 1856, a couple of young travelers came to my store in Paw Paw, Illinois. In those days we saw no Latter Day Saint preachers except it was old Father Landers, John E. Page or John Gaylord. These were young men, one of them about twenty years of age and the

Continued on sixth page

ZION'S ENSIGN.

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

THE ASSASSINATION OF JOSEPH AND HYRUM SMITH.

FIRST PRESIDENTS OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, WHO WERE MASSACRED BY A MOB IN CARTRIDGE, HANCOCK COUNTY, ILLINOIS, JUNE 27TH, 1844.

BY MISS E. H. SNOW.

Ye heavens attend! Let all the earth give ear! Let Gods and Seraphs, men and Angels hear-- The words on high-- the universe shall know What awful scenes are acting here below!

Oh! Illinois! thy soil has drank the blood Of Prophets, martyred for the truth of God, Once loved America! What can atone For the pure blood of Innocence thus shed?

Oh! wretched and Ferg's! (born for human blood! You've slain the Prophets of the Living God, Who've born oppression from their early youth, To plant on earth the principles of truth.

Shades of our patriotic fathers! Can I be? Beneath your blood-stained flag of liberty? The firm supporters of our country's cause, Are but a herd, while submitive to her laws!

That oppress the captive of a brutish yoke, 'Tis has defied the laws of God and man! 'Tis not for crime of guilt or theirs they fell: Against the laws they never did rebel.

True to their country, yet their plighted faith Has proved an instrument of cruel death! Where are thy far famed laws, Columbia, where Thy boasted freedom thy protecting care?

When the brave fallen and mighty men have died! Nations have mourned their virtues and their pride! But thou, awake, so virtuous, great, and good, Before on earth at once have never stood.

To punish truth, while error long had reigned, Of which the world itself unworthily proved. I know them not, but men who had no end, And with infernal spirits have combined Against the best, the noblest of mankind.

Oh! persecution! shall thy purple hand Spread over destruction through the land? Shall freedom's banner be no more unfurled? Its pines, indeed, have fallen from the world!

The work of Jehovah, in this trying hour! Help us to trust in His Almighty power! Support the saints beneath this awful stroke, Make here their arm to break oppression's yoke, We mourn thy Prophet, from whose lips have flowed

The words of life thy Spirit has bestowed! A depth of anguish no language could express, From flow to rise, called in solemn speech, From the oak-still fountain, through his mind, To purify and elevate mankind.

The rich intelligence by him brought forth, He like the sun-beam spreading o'er the earth. Now Zion mourns, she mourns an earthly head; The Prophet and the Patriarch are dead! The blindest deed that man or devil knew Since Adam's crime, has bid the brothers bow, One in their life, and one in death. They proved How strong their friendship how they truly loved!

True to their mission, until death they stood, They sealed their testimony with their blood. Published by request.

INDEPENDENCE ITEMS.

Mr. Jane Mooney is quite poorly.

Bro. and Sr. George Frick are rejoicing over the advent of a little boy.

Bro. F. J. Gerber is quite ill with a carbuncle on the back of his head.

Saints at Lees Summit, Mo., are arranging to organize a branch there.

The general health is good for this season of the year, very few are sick.

Bro. T. J. Franklin is still confined to the house on account of sickness.

Bro. W. T. Bozarth and several members of his family are on the sick list.

Bro. F. G. Pitt was called to Camden, Mo., to administer to a daughter of Bro. E. E. Williams last week. Bro. Williams writes that she is much improved.

Bro. Wm. Newton of Wyandotte, Kas., attended the services here at 11 a. m. on last Sunday.

Sister F. Milotte and Bro. and Sr. A. Berg of Armstrong branch spent Sunday in Independence.

Bro. Henry Edwards, Sen. of Kansas City branch attended services in Independence on Sunday.

Bro. J. W. Layton and C. Deputy of Lees Summit were in attendance at the services here on Sunday.

On Saturday night about an inch of snow fell, the weather since has been mild and the snow is nearly all gone. Farmers are plowing.

At the prayer and testimony meeting in the afternoon an excellent time was had. In the evening Elder J. A. Robinson addressed the Saints.

Sr. Pitt is still quite poorly in health, though better and able to sit up part of the time. She will doubtless spend the winter in Chicago with her children.

Elder Emsley Curtis of Harrisonville, Mo., was among the callers at our sanctuary Thursday. He is looking well and reports the interest good and the work advancing in his field of labor. He goes from here to the Holden Conference.

In giving the names of delegates to the Sunday School convention to be held at Holden, December, 11th, we omitted the names of Bro. J. A. Robinson, Carl Corthell and Sr. A. A. Horton from the Independence delegation by mistake.

At eleven o'clock Sunday morning the Saints' and friends met at the Saints house of worship to pay their last tribute of respect to our departed sister, Helen P. Smith. The services were in charge of Elder F. G. Pitt, assisted by Elder J. A. Robinson, and the sermon was delivered by Elder W. T. Bozarth.

The following delegates were chosen Monday night to represent the Independence branch at the district conference next Saturday at Holden, Mo.: Bro. T. W. Smith, J. W. Brackenburg, F. G. Pitt, R. May, E. Etzenhouser, W. N. Robinson, W. S. Loar, Wm. Clow, W. T. Bozarth, and sisters A. A. Horton and Belle Robinson.

We call attention to W. W. Morgan's add in this issue. We have the pleasure of the acquaintance of Mr. Morgan and find him to be a straight forward business man. Mr. Morgan reads the Essex and if our friends wish to secure his special attention they should mention the paper.

"Merry Workers," is the name of another society composed of the intermediate classes of the Sunday School. The object is for mutual improvement and to help in raising means to finish our new church. Go ahead little workers, there is nothing like activity to produce happiness and promote life. Fault-finders, busy bodies and mischief makers cannot thrive among the workers. Success then to this little band.

At our young people's prayer meeting last Friday night the topic for thought was, "What do I most sincerely desire." The answers given were various, yet all tending in the same direction. Some desired the greatest gift of all, eternal life, others wanted the salvation of their friends secured, others desired the prosperity of God's work, others

had no many desires that it was difficult for them to tell which was the strongest. A profitable time was enjoyed. Topic for next meeting: "What is the strongest evidence I have received as to the truth of the latter day work."

CLINTON ITEMS.

Most all that were reported on the sick list last week are up again and everything is moving along smoothly.

Elder I. N. White and Mr. J. D. Smith returned on Sunday from an extended trip through St. Clair, Cedar and Vernon counties. Mr. Smith is an Iowa man and is looking for a location, he thinks well of this part of the country.

Bro. Thomas M. Walters from Pennsylvania called on us last week. He is out here looking at the country, wanting to select a location for himself and mother, both desiring to be associated with the Saints. He went from here to Deepwater, and if work can be obtained will remain through the winter.

Bro. Ammon White, a student of Clinton Academy and son of Elder I. N. White, won the prize (full set of Charles Dickens works) at the contest held last week at Osceola, Mo. Bro. Ammon is a faithful worker both in the schoolroom and church work.

The following parties will attend the Holden conference from Clinton: Misses Corn and Viola White, Bro. A. I. N. and D. C. White.

Bro. D. C. White preached at Clinton Sunday evening with fair liberty.

The Saints meeting held last Sunday was an hour of spiritual food to the Saints. Oh how good it is to be among the people of God.

We feel all "broke up" this week and almost lost, you may wonder why! The trouble is last week's Ensign has not come yet, and every time the mail train comes in we are soon at the office to see if the Ensign has arrived.

DAVID.

DENVER ITEMS.

The heaviest snow of the season came the night of the 27th, but is melting fast.

We have been having very windy weather for nearly a week.

At the business meeting the 23rd, Bro Joseph Schmutz was called and ordained to the office of priest. At the same meeting Bro. Westland offered his resignation as branch priest, which was accepted, so the branch has no acting priest at present.

Elders Duncan and Kemp left the 24th for missionary work in the eastern part of the state.

Elder Duncan and Elder Admire of the Advent church will enter into a nine nights discussion on January 4th. Elder Duncan affirms, "The immortality of the soul," and "The Reorganized Church of Latter Day Saints is the true church of Christ." Mr. Admire affirms, "The seventh day Sabbath," and "The Advent church the true church." The discussion will be held in the Saints church at Hutchinson. I guess they think Bro. Duncan has never debated and they will have a "walk over." We have abundant confidence in our missionary assisted by truth and the Spirit of God.

Sr. Edward's mother-in-law passed away the morning of the 26th and was taken to Kearny, Neb., for burial.

Bro. and Sr. Robert Cleveland have a young son about two weeks old.

The Sunday preaching was by Elder Shupe in the morning and Elder Williams in the evening.

The winter has set in in earnest, snowed all day Saturday; Sunday and Sunday night were very cold.

Sunday at 11 a. m. a goodly number of the Saints met together for prayer and sacrament, a good degree of the Spirit present.

Owing to the cold weather there was a small attendance at the evening service. Preaching by Bro. Schmutz; two children were blessed.

Brethren Graham and Seel of Hutchinson were in attendance at Sunday service.

Sr. Brannon has returned from Independence.

Dec. 7th, 1891.

WEBB CITY ITEMS.

Another was added by baptism on Sunday, Nov. 29th, a bright young man, Albert Richardson, 18 years of age. The Spirit bore testimony of the truth to him. There are many more in this locality seemingly near the kingdom.

Bro. and Sr. G. W. Hobert are caused to mourn over the loss of their youngest child, a sweet little girl nearly four years old. Just a little over one year ago they lost a child by death. (Though 'tis hard to part with our little ones we should not mourn as those without hope for we know those little children shall be restored to us again in the resurrection, for this is according to the law of the restoration of all things if we live so as to be worthy to meet them.) The funeral services were held at the Saints church on Sunday, Dec. 5th, by Bro. Evan A. Davis. The house was crowded, many grand thoughts were presented on the resurrection of the dead by Bro. Davis.

The stand at the Saints church was occupied on Sunday evening by Bro. Evan A. Davis, but on account of the sudden change of the weather (we presume) there were not so many out as usual.

Fire broke out on west side of Allen street, between Main and Church streets, at 1:30 Sunday morning, but was checked before it got a good headway. Bro. O. P. Sutherland was one of the losers, his loss was about \$500, fully covered by insurance.

A. P. F.

Dec. 9th, 1891.

RICH HILL ITEMS.

Our branch had no meetings last Sunday on account of the condition of the plastering in the church.

At our business meeting last night letters of removal were granted to Bro. J. A. Wedlock, Phebe E. Wedlock, Eliza B. Higgins and Nannie G. Higgins.

Elder J. O. Christenson was chosen as a delegate to conference at Holden in behalf of the Rich Hill branch and also the Sunday School.

The plasterers say they will have the first two coats of plaster on the church to-day, but will they—we hope so.

Bro. John Ferrey has rented a house here. Particulars in our next.

Bro. E. Curtis was seen yesterday on the 3:16 train on his way home from the Sunflower state. He reported a good ingathering and a glorious time and stated that he would go from home to the Holden conference. He is looking well.

The Rich Hill Sunday School have decided to have a Christmas tree Christmas Eve.

Mr. Taylor and family, of Leonard, Mo., have arrived and will keep house for Bro. F. M. Sharrock. Mrs Taylor is a sister to Sr. Sharrock—deceased.

Bro. C. C. Christenson went over to the Coff neighborhood near Nevada for a few days recreation.

The weather is very fair for this season of the year. No snow and but light frosts.

J. C. C.

Dec. 8th, 1891.

PLAINVILLE ITEMS.

Sr. Carrie Coombs has been re-elected president of the Womens Relief Corps of this place.

Bro. and Sr. C. L. Munroe of this place was made happy again last week in the advent of another son, born on Tuesday evening.

Elder C. A. Coombs preached in the chapel here last Sunday evening from Heb. 6: 1, 2. Quite a number of Attleboro Saints attended.

A. B. Prance.

ARMSTRONG ITEMS.

There is considerable sickness in Armstrong at present.

Bro. George Hiekin, Sr. has been unable to work for several days on account of sickness.

Sr. Ellen Cook is suffering with erysipelas.

Sr. Hawkins fell and hurt her hand quite badly.

Bro. George Hopworth met with us in prayer meeting Sunday afternoon.

Bro. Robert Parker and Sr. Dora Berg are learning Shorthand and Type writing at the National Business College in Kansas City, Mo.

Elder Joseph Emmett occupied the stand in the Saints church Sunday morning and evening.

J. J. H.

KANSAS CITY ITEMS.

This city has done its robes of white and makes the poor Saints want for the necessities of life.

A few of the Saints are not well but are improving at present writing.

The Sunday School chose Bro. Allen to represent them at the convention to be held at Holden Dec. 11th.

Bro. James Tankard addressed the Saints Sunday morning and Bro. Thomas Hatty at night, assisted by Bro. Allen.

Our prayer meeting was well attended, a peaceful spirit prevailed, we partook of the sacrament and went away strengthened.

Monday night was business meeting. Bro. A. Allen was elected delegate to district conference to convene at Holden, Mo. Realizing our need of an elder, the branch has unanimously chosen Bro. Arthur Allen to be ordained an elder and petitioned conference to grant their request.

F. K.

LOWBY CITY ITEMS.

Bro. Alfred White is still holding meetings here, he is preaching some excellent sermons to a seemingly interested congregation, although there have been none baptized, it may be like bread cast upon the water, gathered many days hence.

Bro. Otto Hempel came down Friday and stayed over Sunday, he is always a welcome visitor.

An enjoyable time was had at the prayer and testimony meeting Sunday afternoon. We have some intelligent young men in this branch which is a great help in the meetings and if they continue as faithful as they are now they will do a great work for the church.

Bro. Otto Hempel, Frank Manning and B. Frel were chosen delegates to the District Conference to meet at Holden Dec. 12th.

Rex.

Letter from Cleveland, Ohio.

DEAR ENSIGN:—I have been a reader of your valuable paper for the past few months and am feeling more interested in the work of the church than I was before, as it contains much that helps and strengthens those who are not yet strong in the faith as well as those who have been longer in the church, and I feel much encouraged though young in the faith. I was at Kirtland last April and in one of the meetings there was given a prophecy and the part I noticed most was the words exhorting the church to faithfulness and that the Lord would hasten on the work. Well I was reminded of those words again as I read last week's ENSIGN and thought, it is even now being hastened on, as we see from the encouraging letters from different ones in the field, how the work is progressing and that many are being saved and others blessed. I have been watching and waiting since I joined the church, having been somewhat in darkness before and having passed through trials since, and am just beginning to realize how grand and harmonious the work is. I was very much helped by the letter you published, written by a brother who at one time joined the Methodist church with two others. I would like to ask if you think of putting any such testimonies as that in tract form, I thought there are some of our friends in the different churches that such would just fit, as a testimony like that may start them to thinking. It shows so plainly the difference between what so many are calling love for Christ, which is so different from the proof given in the words of Jesus as our love for him.

I have been writing letters to my friends whom I used to meet with and thought I would send one that I wrote to you, for publication if you thought it worthy. I am a friend of Bro. F. M. Cowell, who first sent me the ENSIGN. We used to belong to the same church and I am glad to see him active in the Lord's service. He has been a great help to me, having been the only one I knew and could write to about this work, through his patience and faithfulness he has helped me into the church.

Yours in gospel bonds,
F. T. HAYNES.

Address all business letters direct to Zion's Ensign, box 175, in order to insure prompt attention.

Letter from Jonesport, Maine.

DEAR ENSIGN:—I have just returned from the western Maine District, visiting Saints and friends before I leave for Independence, Missouri. I could not see them all, I found the dear ones struggling on in hopes to reach the harbor. I preached four times on Little Deer Isle to a full house, three times on Bray's Mountain, had a full house; twice at Reach school house, about twenty out to hear. I shall visit a few of the Saints in eastern Maine and hold a conference at Jonesport, December 12th, and get ready to leave for my home in Independence, Missouri, either December 21st or 24th. I'll be governed by the weather, as we have to travel some distance by water on a steam boat. I find very many in my travels who say the ENSIGN is a spicy little paper and they like it very much. Our heavenly Father is confirming his gospel to his children in Maine. Sister Addie Calor, of Jonesport, was taken very ill at midnight a few days ago, they called in the doctor as soon as possible, he stayed with her till four in the morning and as he left he told the women present that she could not live. At six they sent for me, when I reached her bedside I did not know but what the doctor was right, but after I anointed her with oil and offered prayer, I told her she would be all right in a little while, only be patient. In ten minutes after administering to her she commenced to pass out of danger. When the doctor returned he was very much surprised, and told her she was doing nicely. In a few hours she was up and at work once more. While preaching on Beal's Isle, N. M. Crawley and myself were called on to administer to a boy who was nigh unto death, with what the doctor called, "lung fever, typhoid and brain fever." The mother wept as we administered; I told her not to cry, her son would live, but take good care of him, for he would soon want something to eat, and she must be very careful about what he ate until he had time to regain his strength. I saw the little fellow out at my last meeting held on the Isle. Other cases we might make mention of, but I will close by saying God works by faith through his servants in our day as in all the ages of the past, and our gospel is shining in darkness, and the darkness perceiveth it not. I spoke twice yesterday at Jonesport.

Yours ever,
J. C. FOSS.

Nov. 30th, 1891.

Letter from Nevada, Mo.

DEAR ENSIGN:—I will endeavor to write a few words for your precious columns. I have felt impressed many times to write, but would think it better for some one else to do so who could write more instructive letters, but the Lord will bless even the weakest effort, and I am trying to do my duty. The ENSIGN is a great help to us as we have no preaching here. The sermons are grand. We would be glad if some of the elders would come here and preach, as we think much good could be done in this part of the vineyard. We will try and get a suitable place to hold services in any time they will let us know they can come. There are only four Saints here beside my husband and

myself. May the Lord bless and strengthen his children, and may his good work move on till we all come to a unity of the faith in Christ Jesus is my prayer.

For the benefit of elders and Saints who may be passing through Nevada I would say, that they can find us at 422 North Washington street, where they will always be welcome.

Your sister in Christian bonds,
IDA EVANS.

Letter from St. Joseph, Mo.

EDITORS ENSIGN:—At last writing I was on the historical ground of Far West, since that time I have been sick and remained with Bro. Seeley and Bryant for several days until I could again move onward, then went to Stewartville and preached for a week to good sized and interesting congregations. While there we were the guest of Bro. J. D. Flanders and were also made the recipient of kindnesses from Bro. Dice, Householder, York and others, for which we return our thanks to them and to the giver of all good. Next went out to the Frost school house, preached there to a very fair audience. There we were very comfortably provided for at the home of Bro. Lewis, whose kindness, together with that of his family, we shall not soon forget. May God in his kindness abundantly reward them.

I next went to Cameron and stopped with our genial Bro. and Sr. Simmons, preached in the Saints church there. I also preached in the German branch near Stewartville, this branch and the Cameron branch have neat church edifices well finished and painted, which are a credit to our people and are monuments of their faithfulness and prosperity. We came to this city to attend the district conference held on Nov. 28th and 29th in the Saints new church, which is an imposing edifice, situated on 17th and Faron streets, the building is 15x66 feet, built on the basement style with all the modern improvements, found under the altar. The building committee are Bro. Burlington, Soul and Brown, the trustees who have it directly in charge are Bro. Winning, Lewis and Forscutt. This building when completed will cost fully \$15,000, and with such men as named above to finance the undertaking, its ultimate completion is fully assured.

Here we found our respected and indefatigable brother, "Uncle Mark," as the presiding elder, who commands the love and respect of his numerous flock, and whose earnest efforts are telling for good to the cause we love so well.

Our district conference was well attended. Bro. J. T. Kinneman was again chosen president, Bro. Somerfield vice president, and Bro. Charles P. Paul secretary.

Saturday evening we preached to the conference as best we could. Sunday-morning Bro. Mark gave us one of his inimitable sermons. Prayer and sacrament meeting at 2:30 p. m. in which a marked degree of the Spirit was enjoyed and the gifts of the gospel manifested. At 7:30 p. m. we preached again to a crowded house, conclusively showing that a 45 by 66 foot building will not long accommodate the Saints of St. Joseph.

Bro. Mark announced meetings each evening during the week, Bro.

J. T. Kinneman preached an excellent sermon on Monday evening, the writer occupying the stand each night since. On Thursday night after the services we troubled the new found, one of the parties being Andrew Inman, who worked for J. W. Chatburn & Son of Harlan, Iowa in the sixties. Many Iowa Saints will remember this noble brother.

We go from here to Pleasant Grove, will preach there on Sunday next and from there to Clarksdale, where we shall hold a series of meetings. From there, God willing, we expect to go to Cameron and then back to Kingston and Bonanza, where there are some believers, the fruits of our first preaching in the district.

Allow me to say, by the way of encouragement to the editors, that there are those who have been baptized in this district who never heard a sermon only as it was read from the pages of the ENSIGN. Onward, is the motto, and may God steady the shaft that bears the ENSIGN of truth.

Calls for preaching on every hand more laborers are need-1, the harvest is fully ripe for the sickle, may God speed the gathering in is the prayer of

Yours in bonds,
T. W. CHATBURN.

Letter from Elder Wm. Dowker.

DEAR ENSIGN:—We are trying to do what we can to enlighten our friends and neighbors by giving them the ENSIGN to read, and we can enlighten ourselves also by reading it.

I will write you in regard to a case of healing: About a month ago I was sent for to go to Osceola, Mich., about one hundred miles from here to administer to a little girl of St. Manuell who was very sick with pneumonia. She was attended by two doctors and they thought she could not live and cut her side open under her lung to let the phlegm out, but the little girl prevailed on her parents to send for an elder, and I being the nearest they knew of, they sent for me. I went and administered to her and she is getting well and says the Lord healed her and we feel to say the same and thank God for his goodness and mercy.

RAY PORT, Mich., Dec. 5th, 1891.

Letter from Henderson, Iowa.

DEAR ENSIGN:—I find my time almost out and would feel very lone some without you so I will send one dollar for the coming year. I prize your visits very highly. The sermons are splendid and the other reading is good and cheering to one who loves the Latter Day Work, or gospel of Christ.

May you live long and send forth light and wisdom to cheer all who are willing to read the truth is my prayer.

L. A. BEEBE.

Dec. 6th, 1891.

Letter from Stockton, Cal.

EDITOR ENSIGN:—I write to tell you how much I appreciate our valuable paper. I wish I could send it out broadcast for it will do much good because it can reach many who never hear a gospel sermon. Enclosed is one dollar to pay for three months to four different persons.

I do hope you will boom that "Gospel Boat," I think if it is kept before the Saints the more they can be raised, as it is needed so badly in that hard mission. I do pray that God will speed the work.

Yours in gospel bonds,
SISTER S. M. NIGHTINGALE.
Dec. 3, 1891.

OBITUARY.

SUITH.—Sister Helen P. Smith was born August 16th, 1810, at Newport, Cumberland county, New Jersey, and was the youngest child of Jonas and Rachel Floré, and was married to Elder T. W. Smith on December 31st, 1829, in the city of Philadelphia. She was a member of the M. E. Church but soon after marriage united with the "First Independent Christian Church" of Philadelphia. In 1832 she with her husband joined the "Church of God" or "Brethren of the One Faith" or "Believers of the Age to Come," as they were variously called. In 1834 she was baptized and confirmed near Alden, Iowa, into the Reorganized Church of Jesus Christ by Elder Jason W. Briggs, to whom on the 18th of March it was revealed that she should receive the gifts of the gospel, particularly the gift of prophecy and the gift of other tongues and interpretation thereof, which was her experience for twenty-five years. She was for a number of years blessed with faith to be healed, and was often instantly healed through the laying on of hands of the elders. In 1863 after a year's stay at home she went with her little boy to the Eastern Mission, and remained with her husband something over a year in that field. In 1871 after fourteen months stay at home, she with her babe traveled alone to meet her husband in the Florida and Alabama field, where she buried her only remaining child, and watched with unremitting care at the bedside of her husband for about three months, who came close to death's door with the same affliction that carried away her son. In 1873 she went east again and did her part of the missionary work in the Eastern Mission, and accompanied her husband through Virginia and Ohio, and in 1875 accompanied him to a mission among the Caterines in northern Minnesota. And in 1878 went east again after remaining home alone over a year. In July, 1884, she forsook her newly erected home in Independence, Missouri, and started on her journey to the South Sea Islands and Australia. In the Islands through exposure, hard work, and many inconveniences, she contracted a fever causing disease. Bro. Joseph Smith informed her before she left America, that she would lose her life through that infection only if she bravely and fearlessly went forward upon the mission.

She died at her home in Vernon Place at 2:30 a. m., December 3d, 1891, peacefully and anxious to depart. She undoubtedly would have died in the Islands and also on ship board, while on the journey home, had it not been for prayers in her behalf; but she had the assurance of retaining her native land, and she has been permitted to see all her relatives in the flesh before the time of her departure came. Many assurances of the Spirit have been given that her salvation was secured and her reward assured.

Lasting Words.

A company of friends of Robert Browning observed the anniversary of his death a little while ago in London, by listening to his voice from a phonograph into which he had spoken some months before he died. It is said that all present were deeply moved as they heard the tones that so vividly recalled the dead poet. Are we not, every one of us, speaking constantly into phonographs that preserve a true, even though not a literal, record of our words and of the spirit they breathed? Thoughtlessly, recklessly, we are printing upon the memories of those we live with and meet that which again and again they will hear repeating itself in after years whenever they think of us. The vitality of words, their power to last, is an awful or lovely thing, according to what kind of words they are and the manner in which they are used.—Our Young Folks.

Sister Milton Bailey has returned from a visit with relatives at Blue Springs, Mo.

Continued from third page.

other perhaps twenty-four or twenty-five, and just as soon as my eyes fell upon them I felt strangely impressed that they were Mormon preachers. I discovered presently that they were paying a great deal of attention to me, one of them in particular watching every movement, and when I had a leisure moment in my store I stepped down to give them an opportunity of speaking to me, and this young stripling of a fellow stood up and extending his hand said, "How do you do, Mr. Blair?" and I greeted him. "I guess you don't know me," said he, "My name is Edmund Briggs." Well, I remembered of having known him years before but he had grown out of my knowledge. I recognized him as being Edmund Briggs, a poor sickly boy, as I knew him. He introduced me to the other young man, who was Samuel Gurley. They had come out to see me. Well, then the testimony again, the impression strong and clear, that they were Elders. I took them home and by this time I had got all stirred up and my impressions and their answers to my queries had aroused my feelings considerably, so on my way down to my home I inquired of them what it was that brought them into this country. They said they had come out on a mission to the old Latter Day Saints. They said that the time was near at hand when God would call young Joseph Smith to stand in his father's place at the head of the church. Well, it sounded like idle tales to me; I did not believe a word of it. I was shy, you know, for in the one direction was the Strangites, in another the Brighamites, and the Hedrickites. I had been deceived to some degree by men who called themselves ministers, and I, perhaps, was too shy, I don't know, but I did not believe what they had to say, but was glad to see them and took them to my home, introduced them to my family and had some supper prepared for them. I concluded we would go by ourselves where we would not be disturbed, so after supper we went aside and had a season of prayer and entered into an examination of the books and continued talking until the next morning about three o'clock. It was now Sunday and after our breakfast we went into a private room, and there began to talk again, they were bound they should convert me and I was bound they should not, but I finally told them that if it was the truth of God and they knew they had it, to "go ahead."

Bro. Briggs then rose up and took the Book of Mormon off the stand, he leafed it over as though he was seeking to find some place in it and failed to find, tears coursed down his face and he trembled like a leaf. I was watching him, all at once he raised his hand and began speaking in prophecy. With that came the

power of the Holy Spirit and I could not doubt it. The Holy Spirit, we read, filled the room where the one hundred and twenty disciples were on the day of Pentecost, and I bear you witness to-day that that was my experience on that occasion. It seemed that the room was filled with the Spirit of God. He told me what my sentiments were and a great many things which no mortal knew except myself, and then he proceeded concerning the coming of Joseph and the further organization of the church, its building up and final triumph. A great many things that he prophesied have come to pass, some yet remain. Now you discover that it was upon the testimony that these young men bore to me of what they knew, and whenever they bore their testimony I could sit and listen and wonder whether that was true or not. Their arguments had not the weight of a snow-flake with me, but when they came to hearing their testimony I had to say, "Well this is either true or else you are badly mistaken." But when I had listened and the Lord took the matter into his hand, it was but a moment before my whole nature was changed, my convictions were changed, I had the evidence that God was the author of the work that these two inexperienced young men were bearing abroad to those of the church.

Now from that time right on to this, it has been a work of bearing testimony; we have had a good deal of it to do, but it is one that has strengthened the hearts of the people of God wherever it has been our lot to go. I know when we first started out in 1859, coming down from the state of Wisconsin to Illinois, we would leave tracts here and there and then we would bear our testimony and leave it with the people and pass on. And now right along in that region of country God has wrought a wonderful work. Coming on here to western Iowa, the first place we came to where there were any Latter Day Saints of any moment was right down here in Decatur county. We reasoned with the people but they were afraid, very much so, for they had been deceived by Rigdonism as well as by some others. We preached among them and bore our testimony and left them and passed on, and now a great work is established upon that region of the country as a result.

We passed on to Wheeler's Grove and to Farm Creek and there bore our testimony and reasoned with the people, and wherever the people accepted the work, the Lord bore witness to it. You see in those times we were young, I was but a young man, thirty years ago this last July. We came among some of the old Latter Day Saints and told them the nature of our mission and that we were to say to the people that the time was at hand when God would re-organize the church

more perfectly and call Joseph the son of Joseph the Seer to the presidency of the church and we maintained that the law of the Lord was contained in the Bible, the Book of Mormon and Doctrine and Covenants, exhorting them to seek the Lord in order that they might obtain evidence of it themselves.

The first place we came to was Father Beebe's, an old man who had had a great deal of experience with Joseph the Seer. I remember his looks; he looked with wonder and astonishment and a little degree of doubt. In the early morning I was conscious that that day we would be called upon to present our mission work. I said to Bro. Briggs, who had been afflicted for some days very peculiarly, "Bro. Briggs, we will be called upon to-day to present our mission work," and we went back into the field and had a season of prayer, the poor boy was in a bad condition. I administered to him three times and the last time God sent his Spirit and healed him instantly and he broke out weeping for joy, and said, "Thank God, that difficulty is all gone, I feel all right," and so he was all right. We went on over to a private house and there was a large body of people assembled, not only professed Latter Day Saints but there were more or less of the outside world there. After the meeting was opened by prayer and song, Father Beebe standing up said: In the days of Joseph the Seer he instructed us that if there was anything of importance came before us that it was essential we should know about and we had no other means of learning it, we should take the matter to our heavenly Father in the name of Jesus Christ for light and truth and we should have it. And I remembered this and when these brethren came yesterday, I had no means of knowing whether their mission was true or not so I took it to the Lord and God has witnessed to me that these are his servants and I deliver these meetings into their hands. In my broken way I presented what I understood to be the apostasy, and the truths touching the apostasy and the promises touching the fact of the re-organization, and when I got through with my sermon I felt strongly impressed that Bro. Briggs wanted to speak. I said to him, "Bro. Briggs, do you wish to speak?" He replied, "I do." I said speak on then. He bore his testimony and talked a few minutes and then burst out in prophecy touching the matter and immediately when he concluded his prophecy, a young man over in the audience by the name of James R. Badham had been baptized a short time before, sprang to his feet in the gift of tongues. Immediately in another quarter of the congregation a man, John Smith, rose to his feet

and gave the interpretation of that tongue, when he had done that he broke out in prophecy himself and said, "These are the servants of the Most High and they will lay the foundation for a great work in all this upper country." There were others who spoke there in prophecy and tongues and it was like a little Pentecost, though the numbers were not many. That was the way the work came into this Western Iowa.

Now we go back for a few moments to the time when the work first started in this Reorganization. Jason W. Briggs, a young man at that time, with others had been driven to the wall and the Lord revealed himself and told them that God had not changed concerning Zion, that his law was given and that he would hold his people responsible for their conduct in reference to that law; that Zion should be rebuilt, and revealed the fact that the seed of Joseph should be called to the presidency of the church in the due time of the Lord. Father Gurley and members of his family, Reuben Newkirk and various other ones there, also received knowledge from God through the manifestations of the Holy Spirit in regard to those important facts that lie at the very foundation of the Reorganized Church. The church was wondrously blessed in those days. It was the dark day of the church, and was, you discover, five years after I first heard of it, viz., in 1856, and I can bear you witness now that from that time onward until this blessed day, that in all parts of the world where this gospel has gone by faithful men, and faithful hearts have received it and lived in harmony with it, God has confirmed the word with signs following them that believe. God has done it. I could call upon two or three hundred or more before me to-day who would rise up and bear testimony that they know that the gospel is true for God has borne witness to their souls, has manifested it by his divine power and has cheered and comforted and encouraged them and has manifested his power with signs and otherwise in confirmation of the blessed work. And so in conclusion we can say that this work stands not in the wisdom of men nor in the power of man, but as Paul said to the Thessalonian Saints, so we can say to-day to many churches abroad in the world that our gospel came not in excellency of language but in the power and in the Holy Ghost and in much assurance.

There are some old men whom I see on these seats who were acquainted with the work away back in the days when we used to come out in the woods. Bro. John McIntosh, and Bro. Chaburn, and Bro. Lewis Jackson, and Bro. Ballantyne,—we could call them out by the dozens and scores, and women, too, thank God, they have had to battle and

contend and strive and they all will tell you in meekness and in love that they know this gospel restored in these days is divine, for God has graciously borne witness to their souls in regard to it.

Right here before me is a sister, Sr. Conyers, who was an invalid for many years. I witnessed the time when that woman was healed in an instant from a malady of chronic diseases that had been upon her and rendered her life miserable and now she bids fair to live to be a hundred years old, a living witness of these things, and so there are scores and hundreds who could bear similar testimony.

Now may God bless you—don't be afraid to bear your testimony, but first of all get your testimonies, and then be wise about bearing them and standing as ministers for Jesus Christ; I ask you not to be ashamed of Jesus and his gospel, for he has said, "Of him that is ashamed of me before men, of him will I be ashamed before my Father which is in heaven."

May God in his infinite mercy bless you and be your peace, your wisdom your sanctification and your redemption, your sun and shield, is my prayer in Jesus name. Amen.

A TRACT FUND.

Finding that some of the sermons published in the ENSIGN are in great demand and not considering it expedient to reproduce them in the ENSIGN we have concluded to start a tract fund for the purpose of reproducing them in pamphlet form, for the use of those who desire to distribute them among enquirers after the truth. The tracts will be in pages about 5 by 8 inches, a very convenient size, and will cost about 5 cents for each eight pages and proportionally less for large ones and will be printed on good paper in good readable type such as is used on the ENSIGN. Parties desiring to help spread the truth can send in such amounts as they desire which will be placed in the tract fund and credited to their account, and as tracts are printed they can order the tract desired which will be charged against their account at the cost price of the tract.

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We will commence the publication of these tracts as soon as we receive a sufficient amount to begin with.

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We thank our friends for their generous, untiring support in the past, and shall try by earnest, faithful endeavor to merit it in the future. The ministry will please remember that it gives us pleasure to send a copy of the Magazine to the family at home while they are in the field. Do not fail to send us the address.

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OUR YOUNG FOLKS DEPARTMENT.

EDITED BY MISS ANNA BOZANTH.

This page is devoted to our young people, with the hope that they will make it of interest and value to themselves.

SOQUEM, Cal.,

November, 29th.

EDITOR ENSIGN:—I will endeavor to write a few lines from the sunny land of California for the young people's page. I take the ENSIGN and do not see how I could do with out it. I am glad when it comes to our home with the glad tidings from Zion.

I do not have the privilege of meeting with the Saints as I would like, but long for the day when I shall be permitted to meet them in Zion.

Bro. and Sr. Burton from San Benito, Cal., made us a call recently. Bro. Burton preached in Watsonville while here and on the following Sunday November 29d he preached at Highs Mills and baptized three persons, we had a splendid time, a good spirit prevailed. I was administered to and Bro. Burton spoke in tongues over my head and I was filled with the Spirit. A number of good promises were made to me if I would be faithful therefore I ask an interest in all the prayers of the Saints, that I may always be found faithful and doing the Master's will. I have a desire to do much good in this glorious work in which I have enlisted. God has said in his word, "He that knows his Master's will and does it not shall be beaten with many stripes." I want to do his will to the best of my ability.

I suppose few of the readers of the ENSIGN have ever been in the "golden state," this lovely state is noted for its climate. It is said that California has a better climate than any other state in the Union and it seems to me that it would have been a lovely place for Zion, but the Master knows best. A large portion of the state is mountainous with lovely valleys between the mountains, and the valleys will produce anything that will grow in a semi tropical climate.

I wish the ENSIGN God's speed.
Your brother in Christ.

IRA LYELL.

Temple, Missouri.

DEAR ENSIGN:—Four years ago last August I was led into the waters of regeneration by Bro. J. W. Wight (now of Australia) and thank God, I have never regretted the step I have taken, although I have been lead astray many times by the glittering wiles of the adversary.

I have sometimes felt in days past, that I would quit trying to serve the dear Father of comfort and love and go back to the world as I once was; but God in his loving mercy has spared my life to rejoice in this glorious gospel of the Son of God. I have felt down cast and heavy hearted for the past three days, I feel as though there is a dark cloud before me but I pray God the Eternal Father that it may soon pass away. God knows all my trials, but the words of Christ are, "Take my yoke upon you and learn of me for my yoke is easy and my burden is light."

I have had many testimonies of this latter day work. I feel so un-

worthy at times of receiving his dear blessings.

One Wednesday evening we as a little band of Saints were assembled at our house for prayer and testimony meeting. Bro. A. Lloyd led the meeting and it was a pleasant one too. When the time had come to close the meeting, while Bro Lloyd was speaking I looked out of the window and two lights appeared in the orchard, which was west of the house, I watched them and they came closer to the house and finally moved up close to the window. I became frightened at first and was going to turn my head but the thought came, may be it is a vision, so I continued watching them when a white hand appeared with a book in it with gold leaves, it was closed but it seemed to be lovely, it passed before the window three or four times, I cannot say which. Then Bro. Lloyd sat down and I saw no more of the book or hand, the lights then moved slowly away in the direction they came.

Dear Saints, I never can doubt this work. I love it and desire to be a good girl and serve my Lord and Master the remainder of my days, whether they be few or many. I would not be out of the church for anything for we have nothing here to live for, we must leave all when we leave this earth. I know and realize that the day will come when we must lay our bodies in the silent tomb there to await the resurrection day, then if we were not prepared—O what shall the ending be!

Brother Emsley Curtis has been here holding meetings, he baptized five more into our branch, from here he went to Marmaton, Kansas, and baptized five. We have a branch of thirty members in a prosperous condition, although the evil one is raging as he always does when Christ's truth is preached so plainly.

Pray for us as a band of God's people in this part of his moral vineyard.

"Never forget that life is short
To us awhile 'tis given,
Then watch and pray,
'Till called away
To dwell with Christ in heaven."

Your sister in the hope of eternal life.

DUTIE JORDAN.

DEERFIELD, Mo.

Dec. 4, 1891.

DEAR ENSIGN:—Our branch is in its infancy, we have been organized a little over a year. We number 34 members.

Bro. Curtis and Keck have been preaching here lately and baptized five. The honest in heart are being gathered out, and on the other hand, the devil is indeed "going about as a roaring lion seeking whom he may devour." Those who once disputed among themselves have now looked arms and point the finger of scorn at the Saints, but they can not taro down this standard.

Sister Goff has been very sick, Bro. Curtis was called and administered to her and she was promised through the Spirit that she would get well, she is slowly recovering.

Sister Green's little girl has been very sick but is recovering.

We ask the prayers of all the Saints.

Your brother in the one faith.

O. H. BRIDGMAN.

BLUE RAPIDS, Kas.,

Nov. 28th, 1891.

DEAR ENSIGN:—I have thought for some time of writing to the Young People's Department.

We have a large branch of the church here, but very few young members as the Saints children seem to be very backward in obeying the gospel for which I am very sorry. I asked one of them some time ago why he did not obey, his reply was that he wanted to see more fun. Thus proving the apostle's prophecy that "In the latter days men would be lovers of pleasure more than lovers of God." My experience has been that there is but little pleasure in serving the "adversary of all righteousness." What strengthens us more in the work is to go and hear ministers of other denominations preach what they please to call the gospel. There was a minister here a short time ago lecturing from a Rev. Adam's chart on the Book of Revelations. He said in his opening address that if any one had any questions to ask on any thing treated upon in his discourse, they were at liberty to do so as no man who was not prepared to answer all questions asked him in explanation of the doctrine of Christ was called to be a preacher. I asked him who or what the woman represented in Revelations 12th chapter. He said she represented the church, which was correct. I asked him what the sun represented. He said it represented the glory of God and the moon represented the same. I asked him what the stars represented, and here he made the greatest mistake, for he said they represented the twelve patriarchs of Israel and that the man child was Christ, thus making the church the mother of Christ instead of Christ the founder of the church. He tried to make this harmonize by saying that Christ was of the seed of David and that David was a member of the church, but I could not see it that way.

He referred to the famine spoken of by Amos 8:11, and said that that would transpire after the coming of the Lord and the coming of the Lord would be something like this: I will meet Bro. B. and say, "Where is your wife and children?" and he will say, "They were caught away to meet the Lord in the air last night." I will meet this brother or that brother and the same conversation will take place, and then will the famine for hearing the word of the Lord come upon the world. I thought that it was hard on Bro. B. and the other brethren he named and himself that their wives were to be taken and they left to endure the pangs of this famine. He said that then they would wander up and down on the earth seeking the word of the Lord but shall not be able to find it. I asked him where the Lord would take them that were caught away, and his face colored and he said that they would be in Jerusalem. He evidently had forgotten the prophecy recorded in Isaiah 66:18-20. When he is to send an ambassador to the nations and they will come up to Jerusalem to see his glory. So you can readily see that the world are blind as it were, when they try to explain the Scriptures.

Dear Saints, let us strive with all our might to do the will of our heavenly Father, and at all times and in all all places where we hear

the cause of God assailed, arise and defend it and God will give us strength according to our needs.

Ever praying for the welfare of Zion and the prosperity of the cause, I remain,

Your brother in Christ,
ARTHUR J. HAGER.

A Card of Thanks.

I wish through the ENSIGN to express my thanks and gratitude to the many sisters and brethren, who in divers ways have administered to the comforts, convenience and pleasure of my departed companion, who for over two years has scarcely known a day of entire freedom from pain, and to all who in any way have shown their sympathy and affection in my bereavement. "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

Yours in sorrow,
T. W. SMITH.

E. T. Atwell's Question Answered.

Q.—Where is the one square inch gained or lost in changing a rectangular figure whose area is 4 x 6 to one whose area is 5 x 5.

A.—Now, I will answer you in this wise: "I will also ask of you one question, and answer me, and I will tell you" (mark my statement) where the one square inch is gained or lost.

I have a block of wood 1 inch thick and 8 x 8 square. Now, this, by a simple act of multiplication, proves to contain 64 cubic inches. Now, holding this block up before you, count 3 inches up from the bottom, and cut this strip off, leaving two strips, one 3 x 8, and one 5 x 8. Now, cut this 3 x 8 from corner to corner, leaving two triangular pieces; now, take the 5 x 8 piece and count 3 inches on the upper side from the right hand corner and cut from there diagonally across to 3 inches from the lower left hand corner on the bottom side, and you will find that you have two figures, one, 3 inches top and 5 inches bottom, the other, 5 inches top and 3 inches bottom.

Now, take these four pieces and arrange them in a rectangular figure so that they will form a figure whose sides are 5 x 13 by measurement, or in other words, a figure whose solid contents are 65 cubic inches, or a gain of one cubic inch. Where does this extra cubic inch come from? Answer me.

Now, if you say it does not gain an extra cubic inch, you will deny the truth of figures and have people laugh at you, and if you say that you cannot solve this question, "Neither do I tell you," in your question, "Where the one square inch is gained or lost."

Note.—Read St. Mark, 11:20-33.
J. C. M.

COLEMAN, Mich., Dec., 6th.

To the Saints.

Permit me to ask through the ENSIGN for a small sum to erect a monument to show where rest the remains of Sr. Helen P. Smith, who was interred in the cemetery at Independence, Sunday last.

While accompanying her husband on a mission to the South Sea Islands she contracted from exposure the disease which terminated fatally last week. She lost a child in Philadelphia, no stone marks its resting place. Her husband and child were

poisoned in the south while there on a mission, the child died, its grave is not marked so that it is lost to friends. Now it was thought that the many friends, among the Saints, of Sr. Smith would be glad of an opportunity of helping erect a token of their love by contributing to the erection of a small monument to show the visitor where rests all that is mortal of one who loved the church more than her life. I therefore have been requested to open a subscription list for that purpose.

Any sum from one cent upward will be duly credited upon the subscription book. I do not wish any larger sums than \$1.00 as we believe enough will be raised in smaller sums by those who wish to pay their respects to the sister. I will promptly report when sufficient is received. Address me at Independence, Mo., Box 773.

JOHN A. ROBINSON.

Send me your cabinet picture and get 100 Postage Stamp Photo's for \$1.25, 50 for 75c, 25 for 50c. In clubs of three or more \$1.00 per 100. First class work. Just the thing for your visiting or business cards, letter heads, etc. Agents wanted.

ARTHUR B. PIERCE.

Box 4, Attleboro, Mass.

THE TEMPLE LOT.

This Offer Good only until January 1st

The plat of ground which was set apart in the early days of the church as the spot on which a temple should be built in the due time of the Lord lies in the western part of the city and just across the street from the Saint's new stone church, which when completed will be the finest edifice in the city. The Temple Lot is said to be the highest point in the state and from the time of the exodus of the Saints until 1880 lay vacant, no one daring to attempt the erection of a building upon it. At that date it was enclosed, shade trees were set out and it was otherwise improved.

We have a few photos of the lot which also show the church. Regularly they cost 50 cents each. We will give them to ENSIGN readers on the following conditions: To any one, whether old or new subscribers who will send us \$2.00 for two years subscription or for two yearly subscribers we will send the picture free, or for \$1.10 we will send the ENSIGN for one year and the picture.

Send in your orders early if you want the picture as we have arranged only for a limited number.

The Saints Literary Exchange of Denver, Colo., wish us to announce that they have quite a lot of numbers of the first four volumes of Autumn Leaves which they will sell at 25 cts per copy to any who desire to complete volumes for binding. Address E. A. Pratt, 3054, Market street, Denver, Colo.

A rare opportunity to do good in three ways is offered the workers for the ENSIGN: First, By securing one of the twelve prizes offered to make some one happy with a New Year's gift. Second, By helping to spread the light and sow broadcast the seeds of gospel truth. Third, By supporting a work whose good effect is being felt by the whole church. Therefore let us all work together.

ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 2.

INDEPENDENCE, MO., SATURDAY, DECEMBER 19, 1891

NUMBER 22.

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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FREDERICK G. PITT, EDITOR.
E. ETZENHOUER, MANAGER.

Make all remittances and address all communications to Zion's Ensign, Box 175 Independence Jackson County, Missouri.

EDITORIAL.

THE HASTENING TIME AT HAND.

Many years ago the Lord informed his people that He would "hasten his work in its time." In later years we have been reminded of the same promise, and now comes the message that the time to hasten His work has come. For years the church has been watching events to see the fulfillment of God's word and they have with joy witnessed the fulfillment of one after another of the many prophecies given, so that those who have heeded the injunction, to watch as well as pray, need not be taken unawares. But how does this important announcement find us? Are we prepared for the great events that are just about to burst in upon us? Have we oil in our vessels and in our lamps? Have we improved the time in working for the Master, consecrating our all to him and his work, or have our ears become dull of hearing, our eyes heavy with sleep? Have we become so used to the warning cry that it has no longer any effect upon us? Have we allowed our lamps to go out and failed to replenish the oil in our vessels? Instead of working have we sought to hinder those who were striving their best to advance this glorious cause, by sneers and jeers, ascribing improper motives, throwing obstacles in their way and making man an offender for a word?

These are important questions and legitimate ones too, because the Lord has plainly told us, a part of his church would be wise and a part foolish, when he comes; and each one of us will certainly occupy one of these positions. Therefore, let us examine ourselves carefully and see with which class we are found.

That soul must indeed be dark who can see nothing in the events transpiring so rapidly all around us to indicate that His coming is nigh, even at the door. If rumors of wars was to be a sign, we certainly are having enough, for nearly every newspaper for years past has been

laden with information concerning the great struggle in which it is expected the whole world will engage, and for which especial preparation has been going on for the last twenty years. Millions upon millions of dollars are being spent annually by the different nations of the earth in the equipment of vast armies, each vying with the other in the adoption of the most modern and perfect weapons to deal death and destruction when the storm shall burst upon them. To such an extent are these preparations carried on that it has become a common expression that, this earth is like a vast powder magazine that needs but the match to set the whole world ablaze. This, together with famine and plague in Russia, recent earthquakes in Japan destroying millions of people, the terrible increase in crime; the cries of the poor from the tyranny and oppression of the rich; a general feeling of uncertainty among all classes as though nothing was safe; a rapid changing in the modes of worship, as well as in religious thought; the general impression that seems to prevail everywhere that we are about entering into a new area as it were, all mean something, and should thoroughly arouse all to the fact that the time of the end is upon us.

If events are to be hurried to a close, then of all people we have no time to waste, no time to find fault, to criticize or to watch others, but we ought to work as do the busy harvesters, whose only object is to save the grain upon which so much labor has been bestowed, and to redouble our energy as we behold the sun just sinking beneath the western horizon, and the black clouds of darkness gathering in the east foreshadowing the storm that must soon burst upon us. God works by means, and if he is to hasten his work to a close, his instruments must be those who will quickly heed his commands and give ear to his counsels. Those who are unprepared in this ought not to complain if they be required to stand aside lest they hinder those who have prepared themselves to enter upon this labor.

Then, Saints, in the name of our Master, Wake up! Cast aside your doubts and fears, overcome every selfish impulse. "Thrust in your sickles and reap." "Work for the night cometh." Never mind about blessings or rewards now, but work—the reward is sure at the end of the race. This is the time for la-

bor, the grain is white for the harvest. Never in the history of the church were such golden opportunities for the spread of the truth as now. From every quarter comes the cry for the bread of life. The people are tired of feeding on husks when they can feast on the bread from heaven.

God grant that his people may be prepared for the labor required at their hands and that every soul that has tasted of the good word of God, may be diligent in rescuing others who are perishing for the word of life.

THE NEW COMMANDMENT.

"A new commandment, I give unto you, that ye love one another."—John 13:34.

This commandment is evidently as important as any other given us in God's word, and our salvation is fully as much dependent upon it as the commandment, "ye must be born again." Yet it is doubtful if any commandment has been more ignored by some and more desperately fought for by others, with such poor success as this one. Many a poor soul, after struggling with the problem for years, has been almost ready to give up in despair of ever being able to fully comply with it, on account of what appeared to them to be insurmountable difficulties in the way.

If Christ's church was composed, as many other societies are, of people with similar minds and thoughts, the problem would not be so difficult, for it is comparatively easy for people of like mind to love one another. But Christ declared that his kingdom was like a net cast into the sea that would "gather of every kind." Experience and observation have proved the truth of this statement. So universal is the spirit of the gospel that it affects men and women of every class and condition of life, the rich, the poor, the educated, the uneducated, the cultivated and refined, the coarse and unrefined, the good and the bad are by the gospel all brought together into close relationship; and the task of assimilating and unifying all these different elements is no easy one, as many can testify who have labored in large branches of the church.

There is a tendency in the world, for people of similar tastes and circumstances to associate with each other, to the exclusion of others of different condition or tastes. To such an extent is this carried on in many large cities that in order for any one to be admitted into certain society their clothing must be of a certain texture, and made in a cer-

tain style. The house they live in must be located in a certain neighborhood and be of certain proportions. Even their speech, manners, and general behavior must partake of a certain cast that determines their right to mingle in certain circles. While all this may seem very foolish to some, and doubtless is, yet we cannot overlook this tendency and must make allowances for its effect upon those who have been educated under its influence, and the nicest kind of wisdom must be exercised by those who seek to correct this condition and enable them to be successful in their efforts to keep, or in assisting others in keeping this new commandment.

The greatest power within our reach to help us in this work is God's Holy Spirit, the Spirit of Christ. If we have His Spirit, it will enable us to act, to feel and to think like Christ. He, no doubt, preferred the society of those nearest like himself, as is evidenced in his having a favorite, even among his disciples. John was preeminently recognized "as that disciple whom Jesus loved," but if Christ had limited his ministrations to those nearest like himself, where should we have been? The facts are that while he may have had a special love and confidence in one in whom he could confide as a friend, and felt that he could be understood by this friend as others could not understand him; yet his love and sympathy extended to all and especially toward those who most needed his sympathy, thus instead of directing his labors among the refined and educated, he directed his ministrations more especially to the unfortunate of earth, the poor, the distressed and even the outcasts from society.

Those who are really born of the Spirit will partake largely of this same feeling manifested by Christ, and will learn to let go of the influence which their early education has had over them, and will learn to love those whom they could not love before. While this is true, there is a kind of reciprocity work to be done by those who would be thus loved. It is very hard to love a thing that is not lovable, very difficult for one whose tastes are pure, or nearly so, who takes no pleasure in filthy conversation, coarse jokes, or unclean habits, to love those who take pleasure in these things, and it is extremely questionable whether this class have any right to complain if they are not loved; for while the command-

ment is given to love one another, we must not forget the other commandment to be "pure in heart." If we fail in this we are in no condition to find fault with any one else for failing to keep the new commandment. In fact the problem is almost solved right here: let all cultivate dispositions that beget love and are worthy of being loved, then it will be very easy to keep this new commandment so very necessary to the proper development of the church and every member of it, "that ye love one another."

WISDOM.

A lesson that it seems many have yet to learn is that we cannot escape the penalty of violated law even though it be done for a worthy purpose. Only recently a noble sister contracted a cold that terminated in her death, by going from house to house on a rainy day, while her body was enfeebled from protracted illness, for the purpose of soliciting funds for completing a church building. An excellent brother and good preacher ruined his voice by talking too loud and sitting up late at nights in a cold room telling the gospel story, when he should have been in bed taking the rest that nature demanded. The valuable services of another brother came near being lost to the church because of over work.

These facts may not be as we would like them to be, but we cannot avoid the stern realities. Saints must learn, while teaching the observance of law, to keep the law themselves, natural as well as spiritual, and not "do evil that good may come" of it.

THAT GOSPEL BOAT.

Quite a number of communications are received favoring the "Gospel Boat," and asking us to receive subscriptions to that end. We shall be pleased to do all in our power to help in this or any other good work and the columns of the Ensign are free for that purpose, but the Bishop is the proper one to act in such matters, and until we are advised by him we must decline to take action in this matter.

Next issue will close the second volume of Zion's Ensign. We have sent it to all who have asked for it, and have no reason to complain at results, as nearly all have paid up promptly. There are a few however who have not responded and if we do not hear from them soon shall take it for granted that they do not want the paper. We trust that the few who are owing us will remit promptly as 50 cents or \$1.00 is not much for one person but in the aggregate amounts to considerable to us.

ZION'S ENSIGN.

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

Sermon by Elder Joseph Luff.

Delivered at Logan (In.) Reunion, Friday
evening, Oct. 9th, 1891.

(Reported for the *Ensign* by Sr. Della Robinson.)

The first portion of the text will be found recorded in the 27th chapter of the Acts of the Apostles, 26th verse, "God hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." The second part of the text will be found in the 10th chapter of the Acts of the Apostles and at the end of the 34th verse, "God is no respecter of persons." The third portion will be found in the third chapter of the prophecy by Malachi and the 6th verse, "For I am the Lord, I change not." And the fourth portion will be found in the second chapter of this same prophecy by Malachi beginning with the 9th and including a portion of the 10th verse, "Ye have not kept my ways but have been partial in the law. Have we not all one Father? Hath not one God created us?"

I was told on last Tuesday night that I had broken the record by preaching one hour and twenty-eight minutes, and received a polite hint this evening before coming upon the stand that it would be wise not to keep the people quite so long. Please look now at your watches and kindly don't look at them again until I have finished.

I was born on the 31st day of October, 1852, and therefore if I shall live until the last day of this month, will be thirty-nine years of age. This may seem a very strange way of introducing the evening's discourse, but before I get through it may be discovered by some of you that in some way it is connected essentially with the question under consideration. I presume that all of you will agree with me when I make the statement that prior to the time or the day that I have announced as the day of my birth, there were some few copies of the Bible in existence—I will take it for granted you will agree with me in regard to this.

The Church of Jesus Christ of Latter Day Saints had its commencement as an organization on the 6th day of April, 1830, the incipient stages which had thus far developed were first introduced about the year 1824, hence giving it all the age it can claim we cannot go back of 1824 to do so, and I take the liberty of presuming that the majority of those present will agree with me when I state that even before the year 1824, there were some copies of the Bible in print. If any of you doubt this you are at liberty to express your doubt before I proceed any farther. There being no ex-

pression of doubt I take it for granted you all agree that I have not misstated the fact. One reason why I want to have this matter clearly understood is because I propose making reference to some things found recorded in this Bible as I proceed, if the Master shall help me, and I want you to be sure I had nothing to do with putting them in there, that is all. That is the only reason for my peculiar way of introducing the matter to-night, I want you all to be settled with this matter in the start, I had nothing whatever to do with the making of this Bible. It came to me as other books came to me, when I reached the years of maturity, at least sufficient to allow me to read and exercise judgment in regard to matters by which I was told I was to be affected in my life here and hereafter.

Upon reading this Bible when it was put into my hands, I discovered that an attempt was made therein to represent the character of God, the God of the universe, the God of whom it is therein stated, He had made the heavens and the earth, the sea and the fountain of waters, the God in whom the faith of his creatures must necessarily be centered, if they are to be redeemed by his power.

The first passage I read in your hearing to-night states that which makes me feel free from all responsibility connected with the peculiar surroundings and the time of my birth and pledges me when I accept it, to the belief that God knew fully as well the year of my birth, or what would be the year of my birth as he knew what would be the year of the birth of any character of whom that Bible speaks, whether they lived 1800 years ago or whether they lived in the generations still farther back. It leads me to believe that by, or in, the exercise of his wisdom and power he ordained both the times and the boundaries of human existence, that the dispensation have been meted out or separated according to his wisdom and providence.

The second passage of Scripture I read in your hearing leads me to believe that He has fully as much regard for the people of one dispensation as for another, that is, if it be true that he is no respecter of persons, I am left but to inquire, when I learn what kind of treatment certain ones received at His hands in Bible days, what was the attitude maintained by them in His sight at the time of their receiving such treatment and I may at once and safely conclude, that He, being no respecter of persons, if I but assume similar attitude and maintain it in His sight to-day, I have equal right with them to expect similar treatment at his hand—is that fair?

The third statement or passage I read in your hearing pledges me to the belief that if I can but learn the

attitude of God toward his children in any age of which that Bible speaks, I know precisely what His attitude is now and what his attitude must ever remain; being unchangeable, we have but to learn his location in the years far remote in the past, in order to understand His whereabouts in the great now and in the great future.

I take it therefore that if there is any difference between the kind of experience that is being enjoyed or endured by mortals to-day and the experience enjoyed or endured by mortals in Bible times, that difference is not consequent upon the removal of God from his ancient platform or location, but upon the journey taken by man from that location. It but gives me to understand that man has departed from whatever counsel was announced as the counsel of God in the distant past.

(Finding that his voice was failing him, the speaker here asked pardon of the audience, raised his hand and offered the following brief prayer:—"Almighty God, in the name of thy Son I ask for strength of voice and of lung and the inspiration of thy Spirit, by which, if it please thee, I may address this people acceptably to-night and to thy glory.")

If these conclusions are not correct I ask you as a people to state wherein they are defective or faulty; if the platform upon which I stand as a conclusion reached from this manner of reasoning, it an untenable one, please announce to me wherein. I confess before you as an intelligent people that if I can find anything better in the world than this philosophy that I feel honored with the privilege of representing to-night, I will embrace it. If you can flash upon my intellect or bring to bear upon my judgment that there exists somewhere on the footstool of God an institution that is more worthy of His favor and more acceptable than that I call your attention to to-night, I will thank you for pointing it out to me and will bless God for having authorized you so to do.

The fourth portion of Scripture I read in your hearing makes a charge against certain individuals because they had been partial under God's law, partial in the administration of God's law, they had been making the people believe, so far as they could succeed in so doing, that the divine law was to be so administered as to make the Almighty appear as having respect for some persons more than others, regardless of the morality or the righteousness existing among them. He follows this charge by presenting the question, "Have we not all one Father, hath not one God created us?" Implying this: further thought, are we not all upon equal conditions, entitled to the same manifestations of divine love and power? Are we

not all entitled to the same evidence in divine providence? Are we not all justified in believing that what ever belongs to brother or sister there belongs to brother or sister here? I know perfectly well that the people I represent to-night are looked upon—or the church is at least looked upon as a kind of an anomaly in the religious world; the people hardly understand what is wrong with the institution that appears so curious before them, but somehow they take it for granted that it must be faulty in some serious regard, in that it varies very materially from that which they have been accustomed to hearing about or receiving in the religious communities with which they have mingled.

To-night I ask you to take into consideration a thought or two here, one of which is this, that if the Almighty took the great pains that evidently he did to inspire his servants to make a record as to his whereabouts in the past, his disposition regarding his people, his design with reference to them, pointing into the distant future, whether or not that pains was taken in order that people who should be privileged to read that record in subsequent years might understand precisely how they should act and where they should look in order that they might be made partakers of such good as to them seemed pleasing or desirable. I make the confession frankly before you, that if I can find out what great good the Almighty has done in the distant past, for mortals, the discovery of that will awaken within me a deep anxiety to be made partaker of the like. I think that, in other words, it is an insult to God for me to say that I am or will be content with anything less than God made possible for me. It is to me tantamount to saying I do not appreciate the pains, I don't appreciate the means employed, I don't appreciate the solicitude on the part of my Father regarding me; but if I exhibit a deep anxiety to know what human possibilities are under the provision made within the Divine purpose, I, by that disposition display a something that voices an appreciation of the divine kindness and an anxiety to be up to the highest marks in the line of human possibilities.

The Apostle Paul said in writing to the Colossian Saints, you will find it in the first chapter and 28th verse, speaking of Christ, "Whom we preach, warning every man and teaching every man in all wisdom that we may present every man perfect in Christ Jesus." The aim, you see, of the apostle was to present every man perfect in Christ, and while it is quite possible that he, like others of the present day, understood well that all of them would not become perfect in Christ, he yet knew that nothing short of this would be creditable to him in

the way of an ambition and aim on their behalf, and that by aiming high he would be more likely to reach the pinnacle than if he aimed lower than perfection.

The object of the people whom I represent to-night is similar to this and in order that the world, moved by such influences as we may exert may attain unto those celestial heights, we find it necessary in the acquiring of that influence, to acquaint ourselves with the plan and the method adopted by the Apostle Paul in earlier years, believing that an unchangeable and impartial Father who hath created all alike will sanctify to-day the same means unto the reaching of the same ends or results. Having no other result in thought, we cannot afford to tolerate any change in the means; we cannot believe that the Almighty can place his pledge upon one system to some and hope to maintain the claim for unchangeability by placing his pledge or his sanction upon opposite or antagonistic methods at subsequent times, while having the same purposes in mind regarding the same kind of creatures.

Now one of the objections—I will try to state it kindly, thoughtfully considerably to-night—one of the objections, and I think I represent the majority of like faith with me, that we urge against the commonly accepted orthodox principles of religion in the world to-day, is that they discount Christ. I have nothing to take back from that. It may be a very plain statement, but having made the statement, let me give the evidence upon which I have based the objection. Fifteen years ago this month—about this time in the month—I started forth in my ministry in representing this strange work; my experience since that time has been in character with the experience of others representing the same faith. On one occasion when attempting to preach the word some serious objections were urged, some exceptions were taken to my methods as well as to my doctrine, and on one occasion I took for a text the third chapter of John's record of the gospel, selecting therefrom the statement made by the Savior to Nicodemus, that "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." I placed that statement clearly before the people and asked if there were any of the representatives of the theology of that day who would dare to raise up in that meeting and tell me that the words of Jesus were false. I asked if they would tell me whether or no there was a falsehood in that statement that except a man be born of water he can not enter the kingdom of heaven—or of God. No one answered, and instantly I added the statement that if there was nothing false about that, then as a necessary consequence if any man should rise up by

any authority whatever and make the statement that whether a man was born or baptized in water or not that he could enter into the kingdom of heaven, he could not make that statement without telling a lie, that was the way I stated it—it was very plain, I know. But I am not so constituted as to be able to reconcile the two contradictory statements. If the statement of the Savior is true, whatever contradicts it is untrue.

When God said in the garden of Eden to Adam that in the day he ate of the fruit of a certain tree he should surely die, I believe he told the truth, and when the serpent spoke to Eve and told her that in the day that she ate of that fruit she should not die, I believe he told a lie,—you can think as you please about it. The only difference between the two statements made there—the one by the Almighty and the other by the serpent—was in the introduction of that little word "not" and all the difference between this statement made in the 3d chapter of John as representing the Savior's announcement to Nicodemus and the statements that are being made so generally in the religious world to-day, is the striking out of that little word. The word is innocent enough if you will give it the proper place but there are places where that word can be introduced, and if accepted in the way introduced, it will make white black, and black white; will make God anything but holy and will make the devil honorable in every connection.

Now I venture the statement here for your candid consideration,—I ask your pardon if my illustrations are made in a way that may at first appear a little chafing. The Savior said that the enemy was something from the beginning—what was it? Referring to this Satan, that he was a liar from the beginning and the father of liars. Now the way I determine the fact of the statement made by the serpent in the garden of Eden being a falsehood, is by placing it alongside the statement made by the Lord, and finding that it flatly contradicts him; and this other statement which positively contradicts Christ's word to Nicodemus, carries the marks of identity so clearly that I must pronounce upon it as I did in the serpent's case. A contradiction of God's word cannot be true anywhere if God be true, and the exhortation of the word is, "Let God be true though every man be found a liar."

When I made use of that text of Scripture in the place referred to, I sought to support my position in teaching the doctrine of baptism by other passages of Scripture which came readily to my thought at the time. The church was refused no after that, and when some of the friends who had contributed toward the building of that house came to me as I stood in front of it the next

evening and said, "Elder Luff, if you will but say the word, we will open the door; we put our money into the building, you are entitled to consideration and we have the right to hear you." I answered these people, that I never felt like entering a house or forcing my way into a house where my Master was at so heavy a discount, and I explained the idea in this way, that if the Savior told the truth to Nicodemus, and I had but called their attention to the fact, the individuals who refused me the privilege of farther representing him according to what I found in that word, in that building, could not have the respect for Jesus Christ that the word itself demanded, hence Christ was at a discount there.

On another occasion in preaching in another place, I referred to the 16th chapter of Mark where the Savior in talking to his disciples said: "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. 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." I was turned out of the church for telling the people that these signs would follow wherever Christ's gospel was respected, and when some people in that locality asked me if I would not occupy the stand provided they forced their way into that building, again, I said, "No, the Savior is at a discount there and I will not feel in any sense honored by occupying where the evidence of that fact comes so clearly before me."

Now the Savior on one occasion when he was approached by people who were disposed to cavil somewhat with him, with the question, "Is it lawful for us to give tribute to Caesar or not?" turned to them and said, "Which of you hath a penny?" Some one took one out of his pocket and held it in the palm of his hand, and the Savior pointing to it says, "Whose image and superscription is this?" "Why," they said, "It is Caesar's." "Well," he says, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." Now what I ask of you as a thinking people to-night (calling your attention to the two texts, one found in the 3rd chapter of John's record, "Except a man be born of water and of the Spirit he cannot enter the kingdom of heaven;" the other announcing that where this gospel was accepted by the people and they were baptized in evidence of their confidence in it, that "These signs shall follow them that believe,") is whose image and superscription is this? Whose is it? If the Bible

is true, Jesus uttered both of these statements. Whose image and superscription then do they bear? You dare not, as professed Bible believers say they bear any other than the image of God, the superscription of Divinity. If that be the case, then let me tell you that my business and yours is to render unto God the things that are God's, and wherever that coin will not pass at par in any market, that market discounts the government that issued the coin; that is the thought.

I was returning from Boston or from the New England states about six weeks ago and felt like calling at my native city in Toronto and visiting my mother. While there I found it necessary to make a few purchases in one of the stores and I had American money in my pocket. I had purchased a dollar's worth of goods and I threw down one of our silver dollars and was about to start out and the clerk said, "Hold on, mister, this is not quite enough." I said, "I got a dollar's worth, and paid you a dollar, didn't I?" "Well, but that isn't worth a dollar here." I picked up the dollar, and looked it over, called their attention to the fact that it had the evidence on its face of being a dollar and it was legal tender, so far as that went. "Well, I know but it don't bring it here. Your American money isn't worth that much money here." I tried to reason with the clerk awhile just to find what kind of a defense could be made but I could get no answer but a sharp retort about like this, "You, sir, must pay the money or there will be trouble; this isn't worth a dollar here and you may as well understand it at once, you must add some to that to make it pay for what you got." Well I gave what was necessary in addition.

Now, when I call your attention to this, you can understand it thoroughly. When I go into one of these churches in the world to-day and they give me liberty to talk I ask them from whence am I to draw the strength of my discourse, I ask them what they desire me to use as a standard or book of reference and invariably they put the Bible before my face and tell me to preach according to what I find in that. Instantly I turn to that book and make selection of a number of texts I have called your attention to to-night, but no sooner have I proceeded to place this coin on the market than the hue and cry comes up "It isn't at par here." "It isn't worth its face value in this market." "It is true, it is divine coin, issued by the divine government but we won't take it for that much, we won't use it for that much here." Now here is the difference between those people and the Latter Day Saints. The Latter Day Saints cannot find a coin bearing the seal of the upper government—the signet of God, that they do not take at par,

you cannot find an utterance made by the Lord Jesus Christ that you can present before their faces and dare them to accept its meaning, all that it represents, without finding in them a disposition to accept your challenge, meet the exigency and prove that they believe it and are ready to take the consequences. They claim to be under the government of God, hence they accept his coin. Now you tell me whose government are the churches under which discount or refuse the coin Christ issued.

Have you any objections to urge to this? I am ready to hear it if you have. I tell you, if Jesus Christ is the second person, as they tell me, in the great trinity, then he is like his Father, unchangeable, no respecter of persons, a part of the great Fatherhood. He represents himself as without the shadow of a turning and he has declared himself to be without respect of persons, I take it as meaning that whatever coin he placed upon the market by the authority of his Father, 1800 years ago, representing certain values, he intended should have the same value to me and in the use of that coin and in bringing it before him under his government in any age it would secure for me or others just as much in return as it ever secured for any individual who had confidence in its worth in the years ago. Have you any fault to find with that? While the government abides is not its own coin to be honored equally by it—no matter in whose hands it may be found.

CONCLUDED NEXT WEEK.

KEEP BUSY.

If you expect God to choose you for a great work, be busy; he seldom selects idlers. When he wished a deliverer for Israel, he went into the wilderness for Moses, who was watching sheep; when he wanted a man to save his people from the Midianites, he sent for Gideon who was threshing wheat; when he wanted a man after his own heart to be king of Israel, he sent for David, who was keeping sheep. Idlers do not suit. The Lord wishes those who are not only willing to work, but who are hard at it. Idlers are to often lazy, and that may be the cause of their idleness. Such seldom have enough ambition to take care of themselves, let alone caring for the Lord's work. But idlers suit Satan exactly. He likes such as have no ambition, they make the best slaves. The devil wants slaves for his work, but God wants something better. He wishes men and women who have ambition—who take an interest in their work; he wishes servants who are anxious to rise, for he means to promote them some day. From servants he adopts them into his family, and makes them his children.—Forward.

A Covenant With Death.

A "Christian worker" in New York in her search for neglected children for a Sunday School, found one house with craps on the door, indicating, of course, death within.

As there seemed to be many comers and goers, she determined to investigate the case, when to her surprise she found that there was no one dead in the house, but that the many visitors were simply going in there for liquor which was being sold inside. The fiendish liquor seller had adopted this device of the craps to throw the police off their guard, as they would suppose the many callers were going in to see the corpse, and thus he would be enabled to carry on his deadly work unmolested.

But it strikes us that his sign was not so inconsistent after all; for if anything could appropriately mark the entrance to the place where the vile poison is dealt out which ruins body and soul, both for this world and the world which is to come, it would be some symbol used to indicate death. Yes; fix craps at the door of every saloon and liquor bar in the land.—Sel.

The place of dogmatism is in mortals. The good fruit of theological controversy has been gathered; and it is high time to lay stress upon conduct, and insist upon its conformity to the ethical precepts of the gospel. It is well to do this persistently, courageously, and with confidence in the correctness of those precepts. It requires much more ability and courage to tell men what they ought to do than to state what they should believe. The highest function of the ministry most needed to-day is the application of the sanctions of religion to behavior, and fearless emphasis upon the penalty that awaits slanderers, business liars, oppressors of the weak and poor, men who live on the profits of other men's toil and withhold just wages. It may be irksome to listen to pulpit dogmatism concerning theological abstractions; but it might be more irksome still when the pulpit lets the plummet of gospel ethics into current methods of business, politics of social life.—Sel.

JOHN NEWTON says, Satan seldom comes to Christians with great temptations, or with a great temptation, or with a temptation to commit a great sin. You bring a green log and a candle together and they are very safe neighbors; but bring a few shavings and set them alight, and then bring a few small sticks and let them take fire, and the log be in the midst of them, and you will soon get rid of your log. And so it is with little sins. You will be startled with the idea of committing a great sin, and so the devil brings you a little temptation, and leaves you to indulge yourself. "There is no harm in this," "no great peril in that;" and so by these little chips we are first easily lighted up and at last the great log is burned. "Watch and pray, that ye enter not into temptation."—Sel.

A rare opportunity to do good in three ways is offered the workers for the ENSIGN: First, By securing one of the twelve prizes offered to make some one happy with a New Year's gift. Second, By helping to spread the light and sow broadcast the seeds of gospel truth. Third, By supporting a work whose good effect is being felt by the whole church. Therefore let us all work together.

Address all business letters direct to Zion's Ensign, box 175, in order to insure prompt attention.

ZION'S ENSIGN.

INDEPENDENCE ITEMS.

Sister Tessie Williams is reported to be very ill.

Sr. Jane Mooney, who has been quite poorly, is improving.

Bro. L. G. Gurwell, of Panning, Kansas, is visiting Saints here.

Bro. A. H. Parsons is home from his field of labor for a few days.

Sister Millie Loar is visiting Saints and friends at Holden.

Miss Minnie Knox, of Knob Noster, Mo., is visiting friends in our city.

Sisters Wm. Clow and G. E. Harrington spent Sunday with the Armstrong Saints.

Bro. C. Dupuy and J. W. Layton, of Lee's Summit, attended the district conference.

Bro. Wm. Clow and Sr. A. A. Horton attended the Sunday School convention at Holden.

Sister May Schmutz is spending a few days with her many friends here before her departure to her home in Denver, Col.

We are sorry to report that Sister Belle Robinson has been compelled to resign her position in Kansas City, on account of ill health.

Bro. A. J. Bowker and family and Bro. H. Way and family left on Wednesday for Lebeck, Cedar Co., Mo., where Bro. Bowker has bought a farm.

The Sunday morning services were in charge of Bro. Geo. E. Harrington, Bro. Wm. Clow delivered the sermon. In the evening Bro. Pitt occupied the stand.

Bro. R. May, Bishop's Agent, expects to preach in Armstrong branch, next Sunday morning, on the subject of tithing. Bro. T. W. Smith will accompany Bro. May, and if nothing prevents, will speak in the evening.

The following brethren and sisters were in attendance at the disconference, at Holden, from here: T. W. Smith, J. A. Robinson, J. W. Braekkenbury, W. S. Loar, R. May, W. N. Robinson and wife, A. A. Horton, F. G. Pitt and E. Etzenhouser.

The young ladies of the Hawthorne Society held a bazaar on last Tuesday evening, as previously announced. On account of bad weather the attendance was not very large but those present spent a pleasant evening. Quite a number of articles made by the ladies were on sale.

Sr. J. J. Vickery, who fell and broke her limb, some five weeks since, is still confined to her bed. Bro. Vickery was also stricken down with sickness, but was instantly healed by administration, so that he arose and dressed himself before the elders left the house. To God be all the honor.

Mr. H. A. Mortoin returned Monday evening from Columbus, Kans., where has been several weeks attending to business affairs.

Sister Nettie Robinson was taken seriously ill last Sunday, but received immediate relief in answer to prayer, and is rapidly recovering. Bro. Fred Gerber has had a very severe trial with a carbuncle on the back of his neck. He is still very low, but, we believe, slowly recovering.

Elder H. H. Robinson came in Monday evening from his field of labor.

LAMOBI ITEMS.

The arrival of ministers from various points during the past week has been as follows: Bro. Alexander H. Smith from preaching in the Nauvoo and String Prairie District; Bro. Isaac N. Roberts, from his field in Minnesota and Dakota and Bro. E. L. Kelley from Ohio and Michigan.

The morning sermon in Lamoni yesterday was preached by W. W. Blair. He read the eighteenth chapter of the book of Revelations, and spoke of the evidences that Saints and prophets would be upon the earth in the last days, and that their blood should be shed by the world. Bro. E. L. Kelley preached in the evening upon the first principles of the gospel, in reply to the question asked on the day of Pentecost, and by Paul, and by the jailer, What must I do?

Bro. H. A. Stebbins was at Leon (our county seat) over Sunday. He spoke twice, the evening sermon being, as promised at the last visit, a continuance of the evidence upon the Book of Mormon, prophetic and antiqurarian. Especially in the evening the hall was filled.

Also on Saturday Bro. William Anderson and J. S. Snively went to the Wirt Branch, Ringgold county, Bro. Snively (and perhaps both) to remain during the week to preach. But it is a time of rain, snow and deep mud just now, hence not the best of times for meetings.

Another wedding to chronicle, that of Sister Ida C. Yarrington of Lamoni. She was married at Davis City on the evening of Dec. 10th, to Mr. John D. Hunter of Council Bluffs, Bro. H. A. Stebbins performing the ceremony. On the 12th they went to Underwood, near Council Bluffs, but probably will make their home in that city. Sister Ida is hereby commended to the Saints in those regions, as a worthy member of the household of faith, and one who should not long remain a stranger among them.

ALFRED.

DENVER ITEMS.

Weather delightful, in fact too nice for the season.

There is a great deal of sickness in the city. Lagrip has got his grip on a great many. A number of cases resulting fatally, some very sudden deaths resulting from his visits. Your correspondent was threatened with a severe attack of his "Royal Highness," but thanks to the promises contained in the gospel his hand was staid and I feel none of his effects at present.

Your last issue brings the account of the death of our beloved Sr. Smith. Though sad yet we feel to rejoice that her reward is sure.

Elder Kemp returned from Sterling, Logan county, Wednesday, reporting success in that field.

Elder Duncan went from Sterling to Cheyenne to answer a call from a sister there who had secured the Congregational church for him to preach in. By postal card from him we learn that he is having fair audiences and attention. The Congregational minister invited him to fill his place Sunday eve, and he will occupy also Monday eve and further as the way opens and so it goes, the scattered ones are letting their light shine as this sister has by securing places for the elders to preach and

the gospel is being preached as a witness ere the end comes.

The Wednesday night prayer meeting was a very enjoyable one the gifts being manifest to a good degree.

Elder James Kemp occupied the stand (at Euclid Hall) Sunday morning on the subject of the resurrection (in memory of Sr. Smith) he had good liberty several strangers were present.

Preaching in the evening by Elder Kemp from Heb. 5: 4.

Can any of the Ensign readers tell us whether there is a branch of the church in Harrison county, Mo., and who is the presiding Elder. Please address E. F. Shupe, Valverde, Colorado. S.

PLAINVILLE ITEMS.

The Xmas entertainment will be held in the chapel here Christmas evening at 7 p. m. All are invited. A treat of refreshments will be served, also a musical and literary program.

Bro. George Robley has labored some of late at Dennisport.

Elder U. W. Greene preached in Boston last Sunday.

Bro. George W. Robley preached in the chapel last Sunday evening. Text: 2 Peter 1:21. He will probably labor in this vicinity this week.

Sr. Anginette and Sr. Lottie Wilcox were at Cumberland Hill last Sunday.

Interest in the Sunday School continues to increase.

A. B. PIERCE.

CLINTON ITEMS.

The Clinton delegates returned Monday evening from the Holden conference, all feeling well and pleased with the spiritual feast enjoyed.

The Clinton Sunday School is prospering under the management of the new officers and it is reported they had a splendid school last Sunday. The school is preparing to have a nice entertainment on Christmas eve, but our reporter has not been furnished with its program.

Clinton is to have a \$50,000 court house. The contract is let and work begun. This is one improvement our town has long needed.

Elder L. N. White will continue services at Holden over Sunday.

Our streets are very muddy and the rain has quieted down the business of our town, and some say, "it's real dull," some think the late rain is just what is needed for the wheat, so it takes all kinds of people to make up the world.

Clinton Saints feel proud of the honor conferred on our town by the Holden Conference, in naming the new District "Clinton Missouri District."

Elder A. White expects to spend Sunday at Deepwater with the Saints.

DAVID.

LOWRY CITY ITEMS.

We have three corn buyers in town and by the way, corn is coming in, it looks like it would soon be all marketed.

Bro. B. Frost returned Sunday night from district conference very sick but at this writing is some better.

There are three new dwelling houses being erected by the farmers all in sight of Lowry City.

Our district is so much smaller now that we hope the ministry will visit us oftener as this branch numbers up in sixty and has not an elder in it. We pray the Lord to send us one if it be his will.

Bro. Brownlee was taken very sick last night but is thought to be some better this morning.

One more was added to the Lowry City branch by baptism last Wednesday, Sr. Alta May Edwards.

The delegates have returned from district conference held at Holden, Mo., and report having had a splendid time, and one young brother said he never met with finer people than the Saints at Holden.

Quite a number of friends attended our prayer meeting Sunday. We hope the cheering testimonies of the Saints will be a blessing to them.

R. E. X.

KANSAS CITY ITEMS.

Bro. Edgar Harrington was our spokesman Sunday morning and night.

Prayer and testimony meeting was well attended, we had a season of rejoicing, the meeting lasting about two hours.

Bro. Henry Stevens who met with a serious accident some five weeks ago was out at our meetings Sunday, he is getting along nicely.

Bro. Arthur Allen returned home from conference Sunday night. He reports that the Spirit of God was present in power, a good increase in this district and that the Kansas City Saints' petition was granted.

Our branch now represents a membership of fifty-nine, partly scattered, and has one elder, two priests, two teachers and one deacon.

F. K.

RICH HILL ITEMS.

Mr. A. Harring is now finishing the woodwork in the church. He is a very exceptional man, having worked faithfully ever since the building was first begun. Yes, he even helped to cut and haul the very logs from which the framing timbers were sawed, and that without charging one single dollar for his labor. We are in hope that ere long he will obey the gospel, that he may not only receive a reward for the labor he has so kindly wrought, but that he may receive a double recompense for obedience to God's celestial law and become a joint heir with Christ and his people.

Bro. J. C. Chrestensen and his son Lehi returned from the Holden conference yesterday morning and report a grand time not soon to be forgotten.

A petition was sent in to the conference to have S. S. Black reinstated to eldership.

Bro. John Terry of whom we made mention in our last was quite seriously burned last Thursday noon in No. 2 mine, by an overcharged shot fired by himself and the same burned two other miners quite badly two hundred feet away. This makes his second narrow escape within a year.

Sr. O. Neil is reported very sick, will the Saints remember her in their prayers.

Sr. Launa Shoemaker, sister of Sr. Sharrock, deceased left for the home of her parents in Kansas and will probably make that her home in the future, thus we lose another very humble and noble Saint, she is young in years as well as young in the work, but has shown a remarkable change in her way of life. May the Spirit of God accompany her.

Sr. S. A. Long has gone to Nevada to visit with her daughter during the holidays.

Sr. Glenn and Sr. Conkey went to Pippinsville last Saturday to visit with relatives and returned Sunday.

A child of Mr. and Sr. Dugan is quite sick at this writing.

J. C. C.

PROVIDENCE ITEMS.

The ladies connected with this branch held a sale and entertainment in Unity Temple hall on Friday evening of last week. The literary and musical part of the program consisted of tableaux, reading, recitations, vocal and instrumental music. There was a good attendance and the entire effort was successful. Sr. Mary Rogers of Attleboro, Mass., was in attendance at the sale.

The Christmas entertainment will be held here on Christmas night. Sr. Julia Glover, late of Brooklyn, N. Y., was at Providence last week. Rumor has it that she will reside here.

A four year old son of Bro. and Sr. George W. Robley died on Friday of last week of diphtheritic croup. They have the sympathy of the Saints in their bereavement.

The funeral was held Saturday, Elder J. F. McDowell officiating.

From Bro. Robley we learn that the chapel at Dennisport is undergoing repairs. Bro. Charles W. Young now presides over the branch.

A.

Letter from Warrensburg, Mo.

EDITOR ENSIGN:—I can conscientiously say, I have never seen or read a paper that I appreciate so highly as I do the ENSIGN.

It seems to me that if the worst infidel on earth would read the sermons of W. W. Blair and others they surely would say, I know that this latter day philosophy is of God. Job wrote, "For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth."

Our Sunday School at Crab Orchard has taken a vacation until the second Sunday in March, on account of the winter weather, as some of the children have quite a distance to come we thought it wisdom to close until warmer weather.

Attendance at the Saints prayer and testimony meeting Sunday night was small, but the Spirit was manifest to all the Saints present.

The health of the people here is moderately good. Bro. Clor's daughter who has been sick since last March is slowly improving.

Sister Shaw, whom I reported in my former letter among the sick is up and attending to her home duties. The Lord is merciful to all those who will obey his teachings. To do the will of the Father is to know of the doctrine.

Yours in the faith,

S. M. BARRON.

Dec. 15, 1861.

Letter from Elder G. R. Duncan.

EDITOR ZION'S ENSIGN:—For the first time since you began the publication of the Ensign I attempt to contribute a word for your new little paper. I have been much pleased with its contents and am certain that much good is being done by its publication.

Have just finished the reading of Bro. T. W. Chatburn's letter in the last Ensign and it seems like being at home, almost, to read of familiar places and names in old Far West District. I shall always look back on that part of the world as the dearest spot on earth to me and were it not that duty binds me to face the bleak winds of the western wild, I should undoubtedly return to the land of my childhood and spend the rest of my days there.

We can't choose our steps in this great Latter Day Work, especially is this true with the missionary; and however much he may desire to amass sufficient of this world's goods to make him a home and escape the poor house in his old days, he must continue to battle on, year after year with the fact to console him, that he is just as rich as he was this time last year and no more.

Sometimes he gets a little rebellious and thinks if Bro. — can spend his time in such a way, laboring as circumstances permit, looking after temporal things, accumulating wealth and enjoying home comforts, why can't I? I could spend sufficient time in temporal things to make a good living and devote the rest of my time to preaching and thus be the means of doing much good. Such are sometimes the meditations of the missionary; but with such meditations comes darkness and gloom; they are not of the light. About the only successful policy for him to adopt is, "I'll wear out in the service, poor-house or no poor-house, home or no home, come what may, cold winds or hot winds, hard mission or easy mission, without purse or scrip, meet a frowning and unbelieving world and continue to thunder away at the foundation of sectarian Babylon till she "is fallen," and the "Kingdom and the dominion is in possession of the Saints of the most high." Such resolutions being the light of God's Holy Spirit, and if carried into effect, salvation to himself and thousands of his fellow beings.

I arrived in the "windy" city of Cheyenne the 8th inst. from Sterling, Colorado, in response to the invitation of Sr. Emery recently published in the Ensign. Found a pleasant home with the above named sister and her genial husband, who, though not a brother, in an excellent "brother-in-law." He expresses that he may live to assist in the erection of the Temple at Independence. His labors will no doubt be acceptable as he is a good mechanic.

Appointments having been made for me in the Congregational church for Thursday night, I spoke there to an attentive audience, Rev. Crola the pastor opened the service, his good wife presiding at the organ. At the conclusion of the services he invited me to occupy his pulpit on Sunday night, which I did, speaking to a full house. Will also speak to-night and Thursday night, after which I return to Denver to see "Santa Claus," thence to Hutchinson to begin, on January 4th, a dis-

ussion with Elder G. W. Admire of the Adventist faith.

My visit to Cheyenne has been a pleasant one, and I have never met with a finer class of people than Rev. Crola and his congregation. I believe the work is now going to open up in Cheyenne if proper attention is given it, and right here I want to call the attention of Brn. Luff and Anthony to this place, as it will be easy for them to stop off here in passing to and from conference. Also the brethren from California are requested to lend a helping hand in such cases. A letter addressed to Sr. I. D. Emery a few days in advance will meet with proper attention.

Our visit to Sterling, Colo., was not a thorough success, as the weather was very unfavorable and "grip" had most of the people down, including my co-laborer, Elder James Kemp. Bro. G. E. McConley "holds down" the office of County Assessor at that place, with Sr. Susie Boyd assistant. It is not often we see our Latter Day Saints holding a good fat position in the Court House, but "out west" one man is just as good as another if he behaves himself just as well.

Prospects in this mission are good and we want more help next year. May the good work roll no and the harvest soon be ended and the toilers have a rest.

CHEYENNE, Wyoming, Dec. 14th, 1891.

Letter from Marumton, Kansas.

DEAR ENSIGN:—I feel impressed to give you a call with my pen, although I may be unable to interest you. I feel that my life is new in this Latter Day Work. I have belonged to the church six years but never have I rejoiced in the faith as I have of late. We have always been isolated, not having the happy privilege of associating with the Saints, but the Lord has heard our prayers and made us to rejoice as Saints of other places have. My father has preached over nearly all this part of the country, but so many thinking it was a church of his own, were so prejudiced that persecution was the standard they leaned upon, but to the astonishment of them all, Brn. Curtis and Keek came here preaching the same gospel, in its fullness and with good results, for six were baptized, all heads of families, all intelligent open hearted people. So we are no longer alone but will begin our prayer meetings to-morrow and may the Spirit of the Lord ever be in our midst.

We bade the brethren good bye this morning with sadness, but with heart-felt thanks to God and them, for hopes are renewed and our faith strengthened. We will gladly welcome any of the traveling ministry who may come this way.

"We never know while we labor here. What the fruits of toil may be. But when we shall stand on the golden heights."

"We'll be gathered harvest see."

I will briefly relate a dream or vision I had just before the death of my mother. It seemed that I had been attending a Methodist revival and they had tried hard to get me to unite with them. I resisted and went from here into Missouri and was attending one of Bro. Curtis' meetings. What a change, he being filled with the Holy Spirit, was unfolding the mysteries of the Bible and warning the Saints, while the

Methodist minister only had the mourner's bench and was extending one opportunity after another for the people to come to Christ.

Bro. Curtis labored quite a while and there were many Saints, far and near, coming to the meeting. After he had closed his series of meetings he stood with outstretched arms and proclaimed to the Saints, that through the inspiration of the Holy Spirit he had received a proclamation from heaven, saying to the Saints, move northward to a certain place and ye shall receive a blessing from heaven. I began to worry about being their alone and was afraid my folks would not get the news in time to go, but I was told not to worry for the news would go out all over the world.

The Saints immediately obeyed the command and went north until they were near Independence. When the Saints were gathered and anxiously waiting for the Lord to reveal himself, we beheld people coming in great groups from every quarter, with their ministers in front, saying, If there is any blessing to be given from heaven it is not for those Mormons, and if we will be right here and ready we will enjoy it and won't they be a disappointed set, etc., and many such sayings passed from one to the other. Finally they arrived, many of whom I was personally acquainted with. Some began praying, others singing and shouting, and the ministers still extending opportunities for joiners, and ridiculing the Saints. The Saints were quiet, with prayerful countenances and uncovered heads, and the sisters with hair flowing. The elders had on white socks.

Bro. Curtis said, While we are waiting, let us sing. While we were singing, I was interrupted by the Methodist minister, saying he was a Methodist until he died, he didn't care what happened. I answered I was a Latter Day Saint until I died, which was sanctioned by many of the Saints. We looked up and beheld four angels coming down, and the heavens were opened and we heard Jesus shout from the courts of glory that he would give an opportunity from heaven to all those who prepared to meet him at the judgment bar. All had a chance to come, and if they were perfect it would be well with them, and if not they must prepare to pay the penalty. All were silent, and when the angels had delivered their message which was to those at the head of the church, telling them to stay here with the church until he would say it is finished.

When the angels departed, there were a few Saints who felt worthy and followed them. There were some elders who had already gone before and four more were going with the angels. But the elders did not go of their own accord, they were called to preach the gospel. The last four were Brn. Curtis, Nunley, Hick and my father. I saw them strap their Bibles and prepare to go. I did not know many of the sisters that went up, but when I looked after them I saw my mother going out of sight. They were changed with the twinkle of an eye, long white robes took the place of their earthly garments, and they started up, having their faces toward the south-west. They went to Christ and he gladly received them.

While the Saints were thus enjoying themselves the sectarian churches had been making preparations to go also. They stood with their faces to the southwest, and their leader said, we won't go the way the Mormons went, and shouted, all ready, and their hats were changed to black bonnets, long black sashes were around their waists and the men had black crapo around their hats. They went, forming great black clouds in the air as they were so numerous, but before they got near there they gave out and commenced calling for Christ to meet them, but he beckoned for them to enter in at that place that He had prepared for those who worked iniquity.

On account of the fatigue they were compelled to stop and rest. They thought with another start they would reach Christ, but when they were all seated Christ came in with his elders following him. He stood in the center, turning slowly around with his hands out before him, introducing His servants to their enemies, saying: I sent my gospel to you and ye received it not, you persecuted my servants and now you think you are ready to meet me at the bar but have placed yourselves where you will have to hear my gospel. I have called my servants from out the districts where ye lived because you persecuted them, but now you have got to hear it. At this the elders unstrapped their Bibles and went to preaching with heavenly power.

What a disappointed crowd they were, and they hung their heads and tried to turn a deaf ear, but Christ left them thus and went his way. Then the heavens closed, and with admiration we gazed around us and then returned home.

CORA EZZELL.

Letter from West Bay City, Mich.

EDITORS ENSIGN:—Thinking you would be pleased to hear of the progress of God's work in Bay City and West Bay City, I write these few lines to inform you that we have had a series of meetings in Bay City and West Bay City, Elders Briggs and Waterman being our preachers, and indications of much good are quite apparent.

Elder Briggs left a few days ago for other parts. May God bless him and the Spirit of God accompany him wherever he may go.

Elder Waterman is still here and it is the wish of all the Saints that he may remain here. He gave the Saints of West Bay City a happy surprise by presenting a list of eleven names of Saints of Bay City who have for some time been members of the district. By judicious and energetic efforts he succeeded in getting them to see the propriety of joining our branch, which caused the Saints of West Bay City much joy. May God bless this Latter Day Work is my prayer.

J. W. SEBER.

Dec. 14, 1891.

Letter from Louisiana, Missouri.

DEAR ENSIGN:—I love to read your pages; it is food to the soul.

There is no branch of our church nearer than Hannibal and there are only three of us here, my mother a sister and I. Mother made us a present of the Ensign last year but my sister's husband will not allow her to keep any of the church publi-

cations, so she is debarred from a great many good things which they afford for the lonely and isolated ones.

I read my Ensigns and then hand them to my neighbors, some of them say they like them very much and some make no comment. My husband is a Baptist and is very much opposed to our church.

I think if some elder was to come here and preach there are some here who would embrace the truth. I am very anxious to inform myself in the laws and precepts of the Lord that I may not come short when we are called to be judged at the last day.

I want the Ensign for another year, it is as good a paper as I ever read and will do much good.

Yours in Christ,
M. A. W.

Dec. 9th, 1891.

OBITUARY.

TAYLOR.—Bro. Miles Taylor of Bay Port, Mich., departed this life November 23d, 1881. Bro. Taylor had been quite poorly during the summer but he did not appear dangerously ill until about two weeks before he died. He suffered a great deal of pain, but did not think his life was so near its close, he said it was only a trial, that God had a work for him to do, and he would yet live to do it. But God knew best and we must submit to his will.

Brother Taylor was a man of fine culture, gentle and kind to old and young, patient and forgiving. No matter what was said or done to cause him pain or sorrow it was met by a calm, mild spirit. He loved everything that was pure and good. He was at one time a Methodist minister but not being satisfied and not finding their plan of salvation in accordance with the Scriptures he allowed himself to drift out into the world and so remained until hearing the gospel preached in its fullness he gladly heard the word, and obeyed the gospel by being baptized on the 22d day of May, 1887, by Elder J. J. Cornish. He has lived worthy of being called a Saint and will be greatly missed, especially by his sorrowing family, who watched around his dying bed and administered all the comfort it was possible for them to give. He was firm in the faith to the end. He was in his sixty-seventh year, a veteran of the late war, a good soldier and a good citizen, respected and loved by all who knew him.

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ELDER N. T. SHORT.

To ascertain what the Holy Ghost is, what it does, how it is received as an abiding Comforter; the way to retain that infallible celestial guide evermore; and the unpardonable sin defined, which is the blasphemy or sin against the Spirit of our God is our aim. This subtle, invisible, divine, eternal influence is the omnipotent omniscient, omnipresent, law, authority and power of the Lord. It is distributed throughout all space, mingles more or less with elements and matter, vitalizes the animal and vegetable kingdoms. It is the great geologist of the mineral domain, supervises germination and growth, as also chemical decay and dissolution. By, in and through this intelligent agent the vast universe is upheld, sustained and controlled, according to the sovereign grace of the Supreme Being. From an insect to an arch angel, from an atom to a cluster of worlds, from cause to effect and back again; in fine, all the ramifications and endless varieties of creation are exponents of the Spirit's presence. It is variously advertised in the sacred scriptures as the reliable teacher of all things, the abiding Comforter for the people of the living and true God, the action from on high, the searcher of all mysteries, the revealer of adamant truth, the reprover and rebuker of the wicked, as well as the admonisher and exhorter of all to faithfulness and diligence. All things we naturally behold are temporal and fleeting, whereas the invisibles are powerful and eternal. When we say that the Great I Am is every-where present at any moment and at one and the self-same time, we mean simply by His Spirit, and not in His own proper person, neither that of His dear Son. This blessed adorable Spirit of the Great Giver is peaceable, hence not an inspirer of fanatical, boisterous, bodily contorting, mind distorting, vehement, ridiculous worship. It is pure, therefore is a stranger and an enemy to vulgarity, profanity, obscenity and the likes. It is easy to be entreated, consequently approachable, accessible and propitious, though, peradventure, it will not always strive with mortal man. It is full of mercy and good fruits; so then it never, no never destroys either the body or mind of the happy recipient, nor purloins the jewels of faith and trust, nor obscures or blots out the silver white star of hope. Being without partiality it calls upon every nation, kindred, individual, clime and time, to either chide or bless. Having no hypocrisy it is a great terror to hypocrites, hirelings, blind guides and false shepherds, as also their glib followers. The ministers of the Deity that occupy in a vigilant manner, that stand in the breach, that cry aloud and spare not, that proclaim with the love, authority and power of God, open up the spiritual treasures of the church to poor fallen, dying man. It guides into all truth, but not contrary to our will and desire. Obedience to the gospel is the one thing, and the only condition that will place this resurrection power in the inner man. When we honestly, sincerely, meekly, penitently, advisedly, religiously and righteously accept, believe

and obey from the whole heart fervently, the form of doctrine taught and delivered to us by the holy priesthood of the restored gospel, then, and not till then, can we reasonably expect the Spirit of adoption to come within, remain and abide as a well of living water springing up to everlasting life, eternal glory and an ecstasy of immortality. The law of the Spirit of life, which is the perfect law or gospel, has ordinances of divine service to be both honored and obeyed. Rational adults that can and will exercise a confiding faith, and thoroughly repent of their sins, and be baptized, in a burial or planting for the remission of their passed sins thereby in obeying the truth and purifying themselves become proper vessels or tabernacles for the Holy Ghost. After the evangelist Philip had baptized the Samaritans, the apostles at headquarters sent down two of their number, even the bold Peter, and the tender, loving disciple John, who, after solemn prayer, laid their hands on the baptized believers, all for the reception of the Holy Ghost. St. Paul allowed, or declared, that himself was an able minister of the Spirit.

In the nineteenth chapter of Acts is an account of where he found twelve men at Ephesus that had been baptized, as they vainly supposed, by a minister of the Lord. When the apostle to the Gentiles inquired into their affairs and state, he learned that they knew not of the necessity of repentance preceding the washing of regeneration, nor of the Holy Spirit, nor yet of Christ. After he had duly instructed these folks, he ignored their previous experience and obedience, set it all aside as null and void, and baptized them "in the name of the Lord Jesus." He did not tell them that they had observed the whole law of pardon, nor yet did he, or any one else, extend to them then, or ever after, as an ordinance, the right hand, or hand of fellowship. "And when Paul had laid his hands upon them, the Holy Ghost came upon them, and they spake with tongues and prophesied." Years before this transaction Ananias laid his hands on him that was a foretime called Saul of Tarsus, in order that his wanted sight might be restored, and that he might be filled with the Holy Ghost. This old time orthodox hero and faithful martyr said to the churches and saints of Galatia, "He therefore that ministereth to you the Spirit, and worketh miracles, etc."

From the above we learn, unless we are dull and perverse, in regard to the last rite that Peter, John, the concurrent action of the original twelve, Paul, Ananias, the Galatian ministry, etc., to say naught about the ancient patriarchs and prophets imparted, conferred, and confirmed the Spirit of God Almighty upon the people. If these holy men erred in teaching, in theory, in practice, in administration, surely the everlasting God would not have ratified their acts and sent the verification of His Spirit. Jesus Christ's special and chosen vessel that was not taught the gospel save it be by an abundance of revelations termed the "laying on of hands," one of the "principles of the doctrine of Christ." The Savior lifted up his hands and blest his disciples: "breathed on them and saith unto

them, 'receive ye the Holy Ghost.'" Thus called, chosen and ordained, being clothed with the ermine of authority and endowed and armed with eternal might, the Lord's Christ says, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." In addition to laying on hands for the Spirit, Jesus and the primitive worthies taught, practiced and observed this ceremony, even the laying on hands for the blessing of little children, to ordain officers, to cure diseases, expurgate demons and to heal the sick.

It is passingly strange how devout adorers, in the fervor of electro-magnetic zeal, will pray for a Pentecostal shower of the Holy Ghost, yea, entreat that the Spirit might be poured forth copiously, and sure, they would run if it began to sprinkle, or call in the police if their prayers would be answered and a servant or handmaiden would begin to speak in tongues or prophecy. Howbeit, their professed standard, the Bible, says, "Quench not the Spirit; despise not prophesying, forbid not to speak in tongues." The spirit that rules, actuates and reigns in the nominal churches is so unlike the one by which "we are baptized into one body," I am constrained to say "ye have not so much as heard whether there be any Holy Ghost."

There are many wicked sinners in the wide world, but comparatively few that can blaspheme against the Holy Spirit. When an individual has been "enlightened and has tasted of the heavenly gift, and made partaker of the Holy Ghost," etc., if they completely apostatize, excrete Christ and his atoning blood, they go to hell, pay the full penalty, and thus, having forfeited mercy, they suffer great loss in satisfying rigid justice. When anybody is washed and purified they had better never turn back like the swine wallowing in the mire, but the rather press on and make their calling and election sure by working out their own salvation.—Canton Register.

NOW READY!

The sermon by Elder Joseph Luff "A Marvelous Work and a Wonder," is now in tract form, and can be had at the following prices, single copies 5 cents, one dozen 30 cents or \$2.00 per hundred, post paid. It makes a 20 page tract, neatly put together and trimmed, and is a very convenient size. Those desiring these tracts should order at once as we only printed a small edition and 700 copies are already disposed of.

A TRACT FUND.

Finding that some of the sermons published in the ENSIGN are in great demand and not considering it expedient to reproduce them in the ENSIGN we have concluded to start a tract fund for the purpose of reproducing them in pamphlet form, for the use of those who desire to distribute them among enquirers after the truth. The tracts will be in pages about 5 by 8 inches, a very convenient size, and will cost about 5 cents for each eight pages and proportionately less for large ones and will be printed on good paper in good readable type such as is used on the ENSIGN. Parties desiring to help spread the truth can send in such

amounts as they desire which will be placed in the tract fund and credited to their account, and as tracts are printed they can order the tract desired which will be charged against their account at the cost price of the tract.

We now have "Evidences of the Divinity of the Book of Mormon," by E. L. Kelley, "The Resurrection," by J. J. Cornish, "A Marvelous work and a Wonder," by Joseph Luff, "False Prophets," by W. T. Bozarth, "Repentance," by T. W. Smith and others which would make excellent tracts.

We will commence the publication of these tracts as soon as we receive a sufficient amount to begin with.

Persons sick with infectious diseases should be placed in rooms which have in them no woolen carpets or curtains or stuffed furniture. Only such furniture as is needed for the comfort of the patient and his attendants should be kept in the room, and this should be of the simplest kind, and such as can be washed with diluted carbolic acid, or can be scalded thoroughly and thus cleansed. An open fire in the room is a great purifier of the air and a destroyer of infectious germs, which are drawn into it and perish. A room on the upper floors of the house is better than one on lower floors. Boiling-hot suds will disinfect clothing. Let them lie in the suds an hour, to make sure.

WHAT NEXT?

The Bible Synopsis, by Elder J. J. Cornish, and the Ensign for one Year for only \$1.60.

The Bible Synopsis by Elder J. J. Cornish is a book of 564 pages, neatly bound, and printed in large clear type. It contains besides the synopsis, which is arranged for ready reference, notes and comments, a remarkable vision and a number of testimonies of healing by the power of faith and the laying on of hands, and other matter of interest and profit to the searcher after "all truth."

THE TEMPLE LOT.

This Offer Good only until January 1st.

The plat of ground which was set apart in the early days of the church as the spot on which a temple should be built in the due time of the Lord lies in the western part of the city and just across the street from the Saint's new stone church, which when completed will be the finest edifice in the city. The Temple Lot is said to be the highest point in the state and from the time of the exodus of the Saints until 1880 lay vacant, no one daring to attempt the creation of a building upon it. At that date it was enclosed, shade trees were set out and it was otherwise improved.

We have a few photos of the lot which also show the church. Regularly they cost 50 cents each. We will give them to ENSIGN readers on the following conditions: To any one, whether old or new subscribers who will send us \$2.00 for two years subscription or for two yearly subscribers we will send the picture free, or for \$1.10 we will send the ENSIGN for one year and the picture.

Send in your orders early if you want the picture as we have arranged only for a limited number.

A SPLENDID OFFER.

We are desirous of increasing our already large subscription list by January 1st, 1892, and in order to partially remunerate some of our many friends who are assisting us in this direction we make the following splendid offer:

The person sending in the largest list of paid yearly subscriptions before January 1st, 1892, will receive an elegantly finished, six drawer, antique-oak Domestic or Standard Sewing Machine, direct from the factory, value \$70.

Second Prize.—A \$40 paid up scholarship in one of the best commercial schools in Kansas City, good for a six months term in a Commercial course or Shorthand.

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Fifth Prize.—Baneroff's History of Utah, just out, an elegant work.

Sixth Prize.—A year's subscription of Saints Herald, \$2.

Seventh Prize.—A year's subscription of Autumn Leaves, \$1.50

Eighth Prize.—Presidency and Priesthood, by Elder W. H. Kelley, \$1.25.

Ninth Prize.—Bible Synopsis by Elder J. J. Cornish, \$1.25.

Tenth Prize.—A year's subscription to Zion's Ensign, \$1.00.

Eleventh Prize.—Spiritual Gifts and Seer of Palmyra by Elder M. H. Bond, 60 cents.

Twelfth Prize.—A Manual of the Priesthood by Elder Charles Derry, 25 cents.

These prizes are offered for new subscribers, those who are not now taking the ENSIGN. Two six month or four three month subscriptions will be counted as one yearly subscription. Begin getting up your list at once and send them in as fast as you get them. We will keep an account of all lists sent in.

ENSIGN PUBLISHING CO.

Shun the Appearance of Evil.

An old Chinese proverb says, "Do not stop in a cucumber field to tie the shoe." The meaning is very plain. Someone will be likely to fancy that you are stealing fruit. Always remember the injunction, "Abstain from all appearance of evil." Do not stop under a saloon porch to rest yourself, however shady the trees may be, or however inviting the chairs: Someone may fancy you are a common lounge there, and so your good name may be tarnished. Don't go to a liquor saloon to get a glass of lemonade, however refreshing it may seem to you. Rather buy your lemon and prepare the cooling beverage at home, where others may share it with you, probably at no greater expense than your single glass would cost you. Somebody seeing you drinking at the bar, will be sure to tell the story, and will not be particular to state that you were drinking only lemonade. Then, too, if you are careless about the appearance of evil, you will soon grow equally careless about the evil itself.

Send the Ensign to your friends who have not the privilege of hearing the word preached.

A GARDEN that is watered with short and sudden showers is more uncertain in its fruits and beauties than if a rivulet watered it with a perpetual distilling and constant humectation: and just such are the short emissions and unpremeditated resolutions of piety begotten by a dash of holy rain from heaven, whereby God sometimes uses to call the careless but to state what excellencies of piety they neglect; but if they be not produced by the reason of religion and the philosophy of meditation, they have but the life of a fly or a tall gourd; they came into the world only to say they had a being; you could scarce know their length but by measuring the ground they cover in their fall.—
Jeremy Taylor:

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ADDRESSES.
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E. L. Kelley, Lamoni, Decatur Co., Iowa.
E. F. Shupe, Valverde, Denver, Colo.
John S. Roth, Grinnell, Iowa.
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PROSPECTUS OF AUTUMN LEAVES
FOR 1892.

With January 1st, 1892, our Magazine will enter upon its fifth volume, and we may safely say that never at any previous time have the prospects for furnishing our patrons the full worth of money invested been so good as they now are for the forthcoming volume. Among the prominent features of the volume will be, the
Autobiography of Elder Joseph Luff, of the Quorum of the Twelve, together with an excellent likeness of Bro. Luff.
A Series of **Talks with the Young,** by ELDER D. S. MILLS, of California, on evidences of their faith drawn from the prophecies, from the records God has written in the rock and in the earth, as well as from all available sources of information. This series of itself will be invaluable to all who love the latter day work. BRO. MILLS' LIKENESS will also be given.
Each issue of the Magazine will contain one choice selection of MUSIC from the SAINTS' HARMONY, or other available source; every other issue the likeness of someone prominently connected with the work.

PLEASE TAKE NOTICE.
That we are still offering the splendid Steel Engraving of Pres. JOSEPH SMITH, an excellent likeness of Elder W. W. Blair (the same size as the steel engraving) to all subscribers who send us their names, accompanied with price of subscription and amount to cover cost of mailing, before April 1st, 1892.

Regular subscription price of magazine \$1.50
Magazine with steel engraving of Bro. Joseph Smith \$1.65
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For eight names and the money we will send an extra copy of the magazine. For five names and the money, a copy of "With the Church in an Early Day." Each subscriber giving his or her name to a club list will be entitled to one or both of the pictures upon the same terms offered to single subscribers; but the getting up of the club will secure the premium whether any picture is taken by the subscriber or not.

We thank our friends for their generous, untiring support in the past, and shall try by earnest, faithful endeavor to merit it in the future. The ministry will please remember that it gives us pleasure to send a copy of the Magazine to the family at home while they are in the field. Do not fail to send us the address.

Send all remittances and letters pertaining to business to DAVID DANCER, box 82, LAMONI, Iowa.
Send all literary matter to
M. WALKER, Editor.

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J. G. PAXTON,
Assignee.

The Paris Figaro has just published an interesting article on "What Young Girls should read." This is all well enough. But it is more important still to know that they should always take Dr. Bull's Cough Syrup for their colds. www.Latte

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EDITORIAL ITEMS.

Sister Anna Leekney, of Johnston, Mo., sends us 8 cash subscriptions and a number of names for sample copies.

Bro. T. W. Chaburn writes from Clarkdale, Mo., under date of Dec. 16th, "At 2 p. m. we will break the ice and trouble the waters. All goes well."

Our correspondents will please bear in mind that we go to press on Thursday. Items and all other matter should be mailed us not later than Tuesday of each week in order that we get them in time.

The importance of living out "the truth," depends not so much on the fact that we are right in our religious beliefs and practices while other people are wrong, as in the fact that we are truly living in harmony with the will of God.

Bro. W. Hewitt of Blue Rapids, Ks., writes: "Our conference begins on the 12th. Bro. Caffal and other elders will be here. We have had preaching all the week. Our branch is in fair running order and we may have some converts before conference is over."

As less than one year the subscription to the ENSIGN has extended to every state in the Union excepting five, also to every territory, and to Canada, British Columbia, England, Scotland, the South Sea Islands, Australia and the Sandwich Islands.

Brevity has been so long "the soul of wit," it may seem a sacrifice to say that is the soul of the prayer-meeting. Such, however, is the case. A dead body is one out of which the soul is gone. A dead prayer-meeting is one in which three or four persons exhaust the time, and the people besides.

MANY letters and words of encouragement received by us from different parts of the United States, Canada and the Islands tell what the ENSIGN has done and how much it is prized. All this is truly encouraging, and when we look back over the work accomplished during the past year, and then look forward to the great work yet to be done ere the coming of our blessed Savior, we are constrained to exclaim, Lord prepare us for the work! O that we may remain humble instruments in the hands of God in performing our part of the work faithfully and well.

A communication from Bro. E. W. Nundy states that he arrived at Irving College, Tennessee, on the 3rd, where he has commenced preaching and finds the people interested in the work and the prospects very good for the cause. He complains that injustice was done him through a communication published in the ENSIGN from the pen of J. J. Pressley, who misstated certain things. Bro. Nundy states that he has been at Cook's Point about three years and in that time has baptized fifteen of the present membership. They have a Sunday School and prayer meeting nearly every Sunday and Bro. Nundy preaches nearly every Sunday when home and the branch is moving along the best they can considering the circumstance. We regret the injustice done the brother through our not knowing the circumstances.

INDEPENDENCE DISTRICT CONFERENCE.

The Independence District Conference passed off pleasantly, an excellent spirit prevailed from the beginning until the close. Quite a little controversy was had over dividing the district, a number of resolutions in the way of substitutes and amendments were made before the brethren obtained what was required, but in good feeling as the central thought with all seemed to be the advancement of the work rather than the gratifying of personal ends.

The reports showed nearly a hundred baptisms and excellent prospects for future work. Doors are thrown open to the ministry and pressing invitations extended for preaching where heretofore ignorance and prejudice have held control.

The brethren manifest an humble spirit, which cannot help having its effect when accompanied by zeal and the spirit of wisdom. The brethren in the lower part of the district especially manifest an activity well worthy of recognition, and the fruits of their labor is being manifest.

Bro A. White was placed in charge of the south half of the district, which is now called the Clinton District.

The former officers were sustained in the upper portion of the district which retained the name of Independence District.

CHRISTMAS.

EDITOR ENSIGN: Christmas is slowly but surely approaching. This so called festival is of ancient origin, very probably finds root in the mythologies of heathen rituals and adopted with some modifications by the early "Fathers" (of what is now modern Christianity) who seemed to think that the calendar of "saints and martyrs" would not be complete unless a day could be appropriated in commemoration of the birth of Him who gave his life for the redemption of the world.

Christmas as Christ's natal anniversary cannot be traced in history beyond the second century of the Christian era scarcely that far, with undoubted certainty. The sires of modern orthodoxy passed decade after decade in settling on a day for celebrating "Our Lord's nativity," and after skirmishing over the period, allotted January, February, March and a part of April. The vexed question was disposed of by a compromise on December, twenty-fifth and our generation has been taught to sing,

"All hail the last month of the year For this is the twenty-fifth day; 'Tis day did our Savior appear, As the ancients fathers did say."

Some of the wiseners of our age however pronounce the date erroneous, and even go so far as to assume that there has been a miscalculation by five years from the birth of Christ to our times, which if correct would place Christmas on April 6th and the present year 1896, instead of 1891. The day (Dec. 25) was set apart not as much because of fact but in commemoration of the occurrence, by the Papal powers in the ages when true Christianity was in the decline.

The prompting motive may not necessarily have been faulty, nor yet essential, as a church observ-

ance, and was probably not out of place as a memorial day. There was one prominent feature which may be regarded as a redeeming trait—charitable alms giving. Jesus gave his life—all that men hold valuable above all else—for the comfort and well being of his fellow man. He pronounced a blessing on the poor of earth and left them as a legacy to the world, a means by which the more fortunate sons of men might gain a blessing to be harvested in the future life; in that he said "The poor ye always have with you and when ye will, ye may do them good." This is virtually but a continuation of the Israelitish mandate. "The poor shall never cease out of the land; therefore I command thee (Israel) saying, thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy in thy land."

The writer was early educated to believe that the spirit of this arrangement is yet in force in Christian communities, hence in accord with his associates, acting on the impulse of that teaching regarded Christmas day as something more than a simple holiday memorial for Christ alone, the poor came in as standing candidates for bonafide remembrance. On this occasion we were under obligations to examine our wardrobes and consecrate something from our abundance to clothe and comfort the poor. These consecrations were deposited in a store house provided for that purpose, and placed under the charge of a prudent person especially selected for his fitness to dispense these charities to the needy. I bear witness that the beggar never put up his petition in vain nor went empty handed from our door to perish with cold nor hunger. Money we never gave.

The church ostensibly holds jurisdiction over the welfare of souls in a greater or less degree; has it no jurisdiction over the welfare and comfort of the poor? May we not reflect on the suggestions herein offered? Are not the babes and children of the poor as precious in His sight, as the babes and children of those who have been favored with gospel privileges, riches and social standing? "Charity hideth a multitude of sins." We are also instructed that we shall not be proud in heart. Dividing with the needy is an excellent antidote for pride, as the Book of Mormon pp. 115, 150 and 151 plainly declares, and is in keeping with gospel teaching in all ages.

JOHN D. BENNETT, Lamoni, Ia., Dec., 9th, 1891.

Organization of Lee's Summit Branch.

A branch was organized at Lee's Summit, Jackson county, Missouri, on Tuesday night, December 15th, by Elder T. W. Smith, assisted by Elders I. N. White, A. H. Parsons, and J. W. Brackenbury. Bro. Smith called the meeting to order and announced its purpose. Prayer was offered by Bro. White. Bro. Parsons was elected secretary. A motion was passed to organize a branch of the Reorganized Church of Jesus Christ, to be known as the Lee's Summit branch, prevailed. Bro. Calvin DePuy was selected for ordination to the office of priest and Bro. J. W. Layton was selected for ordination to the office of teacher. They were then ordained by Elders

Smith, White, Parsons and Brackenbury. Elder Smith being speaker in the case of Bro. DePuy and Elder White in the case of Bro. Layton. Prayer before ordination was offered by Elder Brackenbury. This was an occasion when men were ordained according to the gifts and callings of God unto them and by the power of the Holy Ghost which was in those who ordained them. Teacher Layton was also authorized to act for the present in the office of deacon. Bro. G. Forsik was elected branch clerk. Meetings were arranged as follows: Preaching on the 1st and 3d Sundays at 11 a. m., and on the 2d and 4th Sundays at 7 p. m., and sacrament meeting at 2:30 p. m. on the 1st and 3d Sundays, and prayer and testimony meeting at the same hour on the other Sundays. Prayer meetings are to be held on Wednesday nights. Elder Brackenbury was invited to visit and labor among them and to instruct them as often as convenient, he having visited and preached to them and administered the Lord's supper to them for many months, and is much loved and respected by them. Although there were but ten members who took part in the organization, yet the assurance of the Spirit is that a branch strong in numbers and spiritual power will be established there.

Lee's Summit is a lovely place for residence, and is surrounded by rich farming land, which at present is to be obtained for quite moderate figures. Improved lots in town can be had at low figures and fine farms near by can be had at reasonable prices. It is about fifteen miles south-east of Independence, and it would be a fine location for the proposed "Poor Farm" and "Saints' Home."

Independence District Conference.

The Independence District conference convened at Holden, Mo., at 10 a. m. on Saturday, December 12th. The conference was presided over by Elder J. A. Robinson, president of the district, assisted by E. G. Pitt vice president. Bro. W. N. Robinson was made assistant secretary pro tem.

Field officers reported the work growing in their respective localities and that the laborers were too few, especially in the southern part of the district where large additions have been made since last conference.

All branches in the district reported an increase; the total increase reported being 75 members, and there were some 13 baptized near Independence who were not embodied in the report, as they had not yet been reported to the branch officers.

Elder W. S. Loar of the Independence delegation introduced a resolution to the effect that the qualification for delegate must be ordination, i. e., that lay members can not be delegates, citing Doctrine and Covenants section 17 and the Book of Rules. Elder T. W. Smith was called upon to give his interpretation of the Book of Rules. He stated that he understood that where it referred to officers as members of conference it meant ex-officio officers instead of delegate. After some discussion a vote was taken resulting in but one negative vote.

An Epistle relative to district matters was received from Elder T. W. Smith, missionary in charge, in

which the advisability of dividing the district was urged. A resolution to that effect was introduced and after quite an animated discussion pro and con the branches in the counties of Jackson, Cass Johnson and Lafayette in Missouri and Wyandotte and Johnson counties in Kansas were constituted the Independence District. The branches in this district at present are Independence, Armstrong, Kansas City, Holden and Knob Noster.

The term of district officers having expired, on motion Elder J. A. Robinson was sustained as president of the Independence district, and E. Etzenhouser as secretary and treasurer. The president renominated Elder F. G. Pitt as vice president and he was unanimously sustained.

A resolution was passed that the next conference be held at Independence on March 12th and 13th.

Delegates from the remaining branches were then convened by Elder T. W. Smith and proceeded to organize and adopted the name (Clinton for the district. The officers elected for the Clinton district were Alfred White, president; C. M. Schroder, vice president; D. C. White secretary and treasurer. Next conference to be held at Rich Hill.

A petition was received from the Kansas City branch asking for the ordination of Bro. Arthur Allen to the office of elder, and one from the Holden branch asking for the ordination of Bro. C. F. Scarcliff to the office of priest. These petitions were referred to a committee which reported favorably, and the brethren were ordained at the Sunday afternoon meeting.

Bro. I. N. White preached on Friday and Saturday evenings, Bro. F. G. Pitt on Sunday at 11 a. m. and Bro T. W. Smith in the evening. The Sunday afternoon prayer and testimony meeting was indeed a feast for the soul. Many feeling testimonies were borne of the goodness of God and the divinity of the work. All felt blessed, strengthened and benighted.

E. ETZENHOUSER, Dist. Sec'y.

For sale or rent. A 9 room cottage nearly new, beautifully located near the new church. Also a lot 50 x 192 nearly level, with fruit, grape vines, strawberries and apple trees, highest ground near the new church, beautiful location. For particulars inquire of E. G. Pitt, Independence, Mo.

Bro. Henry Kemp and his son, Robert, are visiting relatives here.

Elder Stephen Hogue of Blue Springs informs us that there have been 13 baptized in that vicinity lately.

NOW READY!

The sermon by Elder Joseph Iuff "A Marvelous Work and a Wonder," is now in tract form, and can be had at the following prices, single copies 5 cents, one dozen 30 cents or \$2.00 per hundred, post paid. It makes a 20 page tract, neatly put together and trimmed, and is a very convenient size. Those desiring these tracts should order at once as we have only printed a small edition and 700 copies are already disposed of.

ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 2.

INDEPENDENCE, MO., SATURDAY, DECEMBER 26, 1891.

NUMBER 23.

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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FREDERICK G. PITT, EDITOR.
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EDITORIAL.

THE ENSIGN.

Its Past and Future

This number of the ENSIGN closes Vol. 2, and to say that we feel gratified at the success it has attained but feebly expresses our thoughts. We had little thought when we started the enterprise, of its attaining any such proportions in so short a time and we have had no small amount of difficulties to surmount in meeting the unexpected demands made upon us, but through it all we seemed to be guided by an over ruling power which seemed equal for every emergency. Just how far we have kept our promises our readers must judge, all we can say is we have tried to do our best.

We begin the new year under very encouraging prospects, our work is no longer an experiment. We have now ample facilities for our publications and the outlook is certainly gratifying. Some have questioned our ability to continue the publication of such a paper as the ENSIGN at the small price of one dollar per year. We could not do it if we did not depend largely upon volunteer work and the publishers did not have something else to depend upon beside the ENSIGN. At the beginning we stated that we did not start the paper as a money making venture and we feel satisfied at its paying its way. Our great thought is to do good by spreading the truth, and we see no reason why the same spirit of sacrifice should not actuate us in sending abroad the printed word, as much so as in preaching it. Hundreds are willing to sacrifice home, friends and worldly prospects, to preach the gospel and why not we, who are gathering up the crumbs as it were to send them out to a famishing world, and we feel free therefore to call upon all to assist who love the truth and can do so without withdrawing from the good they are doing in other directions. We want to gather up that which would otherwise be wasted. Many are doing so now.

Just what we shall be able to do the coming year, time alone must determine, but we feel thankful for the evidences of the good already accomplished and shall try to keep up with the religious thought of the times, and seek to keep the banner of righteousness constantly before the world, that our's may indeed be an "Ensign of Truth."

CHRISTMAS.

What a wonderful influence this word has upon all classes throughout the civilized world. Little children clap their hands, dance and shout for joy at its approach, as they talk about the good things that it will bring to them. Older ones too make preparations for properly observing the day. Railroads and steam boats make extra preparations for the comfort and necessities of the many who will patronize them. Friends who have been separated for years will meet together and talk over old times, mirth and song will be indulged in, and a general disposition to cheer and make glad on every hand. Churches will be thrown open to multitudes, who will come together to pay homage to the one whose name they venerate. Art, poetry and music will all lend a part toward the celebration of Christmas day.

How many, however, of those who thus enjoy the day, receiving and giving presents, will really think of, or fully appreciate the great gift of God who gave his Son, the world's Savior, a present to the world? How many will credit the civilization, the light and liberty which they enjoy to this precious being, "The light which lighteth every man that cometh into the world?"

How many of those who now rejoice with the glorious light of divine truth will stop and consider the sore trials and sufferings of the lowly Nazarine to bring about the very condition which they enjoy.

It is doubtful if any but those who know the worth of religious as well as political freedom by actual contact with the opposite, are capable of appreciating this wonderful gift of God. Those who have so identified themselves with this divine mind that they have had to meet with the same opposition that he met with, who have had to suffer as he suffered for the same work. Those who have had to bear as he bore, and those who have received of the same blessed acknowledgement of the Divine Spirit in return, know in some small degree how to appreciate this precious gift; but even

these come far short of fully appreciating what this gift means. Being human they have only human perception, hence the light, the depth, and the extent of the offering is but faintly realized; but the nearer we get to God and enjoy his Holy Spirit, the more of worth does Christ appear.

For centuries the religious world looked upon Christ as the Savior of a very small class of the human family while the great mass of humanity composed largely of those who most needed divine assistance were doomed to suffer eternal torments, away from God and beyond the reach of mercy. But now as the light of this truth, although originating in such small beginnings, is spreading over the broad earth, the extent and power of his life and atonement is being more fully understood and the grand truth, that Christ is indeed the Savior of the world instead of being a Savior of a very small portion of it is now beginning to take hold of the people. The world is beginning to grasp the thought that somehow Christ will really be successful in his mission, i. e., that the world will be saved.

Oh, that we, unto whom have been entrusted the glorious gospel as restored in these latter days, may so live that in its unfolding we may be worthy to share in its triumph when we shall not only be permitted to sing his praise and celebrate his birth, but shall actually be permitted to enjoy his presence. Then we shall understand his love, his power and the glorious gift of the Son of God, for the promise is, "Ye shall be able to comprehend God."

RESTROPECTIVE.

The year is fast drawing to a close, a few more days and all that goes to make up its record will be finished, and we shall be ushered into the new one and receive with many others the hopeful salutation, "I wish you a happy new year."

It is customary at the close of the year for many to take a retrospective glance. The merchant goes through the task of taking stock, the business man goes through his books to learn his profits, that is, how much better off he is at the close of the year than when it began. It sometimes happens that the real honest, thoughtful Christian also takes a careful survey over the ground he has trod, not only to see how far he has advanced, but also to keep in mind the mistakes he may have made and the effect of the same that he may nil-

ize the knowledge thus obtained in the year into which he is just entering. A careful observance of this rule will often save us from repetition of evils that we only have reason to mourn over, and in which we can observe no benefit occurring either to ourselves or to others, unless it be the lesson they teach.

How many of us started out in the beginning of this year with resolutions for good that they fully expected they would be able to keep, but now look back upon with some degree of discouragement at their failure. And so doubtless it will be again. Resolutions will be made only to be broken, covenants entered into but to be violated, and many a one will mourn then as others do now over their failure. And yet this is no reason why we should not persevere, resolve, and re-resolve, and after awhile success will crown our efforts. The promise is, "In due season we shall reap if we faint not." Let us all, therefore, whose central thought is to advance in all that is good, noble and Christlike, take a retrospective view over the past year, examine carefully the ground trod and the crooked paths made, and though we may feel somewhat mortified at our weakness and lack of success, try once more with redoubled energy to lay aside every sinful or unclean habit; to be active in all that goes to make up a Christian life; and especially in our endeavor to cultivate the Spirit of Christ in all that we say and do, that in our actions may be witnessed the strongest evidence to the truth of our profession.

Just as literally as dies this year, so will we pass away some day. The time of our preparation, the record of our lives will be made up as literally as the record of the year just past. There will be no time then for cancelling our obligations, that time is now. Let us pass the last hours of the old year in prayerful meditation, and as the new year approaches and invites us to enter in and occupy, see to it that we do so with a firm resolve that where we have manifested a weakness, we will now be strong; where we have been wrong, we will henceforward be right; where we have been negligent, we will be faithful; where we have been selfish, envious, rebellious, unkind and mean, we will be generous, noble, pure minded, kind and charitable.

Thus minded we may hope to escape much that has caused unhappiness in the year just past, and help us to secure the good wishes of those who greet us with a "Happy New Year."

The following is an indication of the change that has taken place in the short space of sixty years, when Joseph Smith and a few brave men with him, dared to tell the world that they were wrong in their theories of hell and eternal damnation. It is gratifying to know, that though they now fill martyr's graves, the truths for which they perished still live and are being adopted by the Christian world:

THE REVOLT OF REASON.

Prof. David Swing at Central Music Hall, Chicago, spoke Nov. 20, on "The Relation of Thought to Sentiment." Among the changes taking place touching the creeds formerly held by the churches, he mentioned the following:—

"The teachings regarding hell's fire and an endless hell have long ago failed to produce either a tear, love, faith, or hope. Such a teaching is read in the most contemptuous manner even by orthodox people. These teachings no longer give thought to the flower of Christian emotion. They are the lava desert where no plants grow, where no bird can find a tree in which to sing."

"It is not strange that, as the minds of men emerge from the darkness and superstition and mental and moral slavery of past ages, they should throw off the huge nightmare of eternal conscious torture inflicted by a God who styles himself the God of love, upon beings kept alive for that very purpose by his almighty power."

The sad feature of the case is, that men have been so thoroughly taught, and are still taught, to believe that the Bible teaches such a doctrine, that when they discard the monstrous error, they discard the Bible with it, instead of taking pains to learn that the Bible never has taught any such view, but that it is only one of the corrupt doctrines, which, drawn from paganism, have been foisted by an apostate church into the Christian system.

It is a matter of rejoicing that so many have learned that the word of God is not responsible for such teaching. And how ought we who love that word, labor to vindicate it from the foul aspersion of eternal conscious misery for the sins of a brief life on this earth!

Such teaching, as Mr. Swing says, fails to produce any effect; for men will not believe it. But show the sinner that God has mercifully set before him eternal life but that if he will not accept it, his just and inevitable doom must be eternal death, and his reason is convinced, his sense of justice satisfied, and he is more often aroused to the great interests which are at stake, and led to seek the life so graciously offered. Many a former skeptic can testify that it was the Bible view of God's dealings with his creatures, that led him from his infidelity.—Review and Herald.

ZION'S ENSIGN.

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

Sermon by Elder Joseph Luff.

Delivered at Logan (In.) Reunion, Friday evening, Oct. 9th, 1891.

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

Continued from Last Week.

I have heard since I have been on the ground some things said by one or two of the brethren in regard to the ministration of angels, the voice of prophecy, and in regard to the methods once employed by the Almighty in revealing himself or communicating an understanding of his will to man. I have heard them use arguments different in character with a view to convincing the hearers that it was their privilege to-day not only to accept, but to enjoy similar good, and as a consequence of this kind of preaching a number of exceptions have been taken. One was about like this, "That the idea of the ministration of angels and this idea of revelation is too nonsensical to be permitted to engage the attention of the intelligent ones of this age. That is substantially the thought. Now I want to ask a few of you one or two questions to-night: If the Bible is given to me in order that I may gather from it an understanding of the divine purpose, the divine whereabouts, the value of that which he was introducing in his wisdom for the benefit of man, followed by the statement that God is unchangeable and no respecter of persons, then I ask you to go with me to that book and learn what it has to say in regard to that Divine Spirit that Jesus referred to when about to leave his disciples, and said, "It is expedient for you that I go away, if I go not away the Comforter will not come, but if I go away I will send him unto you, and he when he is come will guide you into all truth." In another place he said, "He will testify of me." In another place it says, "He will show you things to come,"—that is prophecy, seership, the ability to look into the future and understand what God is about to do or what things are to transpire by which the church of God and the people of God are to be affected as well as the people of the world. I turn again to the book and I read in regard to the angels, that they were all ministering spirits, sent forth to be ministers unto those who should be heirs of salvation. Please bear this thought in mind. I then take the Bible in my hand and holding it before you, ask you to-night, as thinkers, to tell me whom I can put my finger upon a page of authorized information as to salvation, that was not given either by direct revelation from God, by voice, vision, dream, prophecy or through angel ministration. Just tell me where it is, I will turn to it and read. I take it for granted that you have not the information at

hand. I take it for granted that in your reading of that book you have not found that page. I take it for granted that you conclude with me that every single particle of information that that book contains upon the authority of God, came either through the ministration of angels or by revelation, in some way or through the person of Jesus Christ, sent of God and thus inspired. Now if this is the case, then I want to ask you a couple of questions I have in my mind and have already referred to. If the Holy Ghost was given of God to operate in the absence of Jesus Christ showing his disciples things to come, testifying of the truthfulness and divinity of Christ's mission, guiding the people into all truth, and if the angels of God were ordained as messengers to be sent forth to "minister unto those that should be heirs of salvation," are there any "heirs of salvation" living on the earth to-day? Are there any? Now, be honest about it, are there any? I don't care where you are located religiously, are there any "heirs of salvation" on the earth to-day? Yes. You will all agree with me on this answer. Well, are the angels all dead? Is the Holy Ghost dead?—this Holy Spirit which was ordained of God unto the kind of work I have referred to, is it dead? Are the angels all dead? Ah, no, you would not dare to make such a statement as to declare they are. Then I want to ask you the third question, Are the angels, or has the Holy Ghost gone out of business? Think about it now awhile, has the Holy Ghost gone out of business or has it found some other suitable business or something more pleasant than that which an unchangeable and impartial God assigned unto it in the earlier years and under which he caused this book to be inspired, in order that we might understand his whereabouts in after years? If there are heirs of salvation on the earth to-day and the angels are not all dead and have not gone out of business, then some of these heirs of salvation somewhere on the earth must be having angel visits. Now let us use our sense and logic, if we have any, and reach any other conclusion if we can. Either they have changed their employment, they have gone out of existence, there are no heirs of salvation on earth to-day, God has changed his original design as to their mission work, or else there are some people on the earth to-day receiving the ministration of angels and seeing things to come by the spirit of prophecy. I will admit to you that those brethren of mine may have been lying to you and possibly I may be telling you an untruth in representing the Latter Day Saints Church to-night when I say an angel restored this gospel, that the Holy Ghost has been given us and

its office work has been manifest in prophecy, tongues, healings, miracles and discernment; but that does not wipe out the annoying fact that stares you in the face in this Bible, that somewhere if their be heirs of salvation on the earth to-day, and if God has not changed, these heirs of salvation must be receiving the ministration of angels and gifts of the Spirit, for the angels were appointed as ministers unto those who should be the heirs of salvation, and the Spirit was appointed to secure gifts unto men.

I prefer to believe this way. It is the most natural belief for me; I'd have to strain this way and that way and get all manner of far-fetched arguments to escape such a conclusion as this. I prefer to take the naked truth as I find it here, because it is the kind of coin that God placed for circulation in the religious market and I propose when I introduce it for my own benefit, to secure all that was ever secured through its use in the earlier years, if it is possible, and if it is not possible, I want to know how in the face of the impossibility God has not changed and is still no respecter of persons. When did the coin lose its value and for what reason?

I heard an account when I was east of a couple of young men who were raised together in the same locality, and attended the same Sunday School and under similar influences were educated. As they ripened into manhood one was led off into the western country, the other remained in the east; the one going west developed into a full fledged atheist, the one remaining in the east developed into a clergyman. In the course of a few years the western man returned and met with the friend of his boyhood days and it was not long before this friend discovered that his old chum had gone away from religion. He felt very much troubled in mind because of this and asked an opportunity to converse with him upon the subject, and the time was set for the purpose. At the appointed time of their meeting together, the clergyman asked his friend to give him permission to talk very plainly as they used to talk together when boys and he consented, giving full permission to ask any questions and to denounce as freely as he might be disposed to do, upon the sole condition that like favor would be extended to him afterwards in criticizing his friend's religion.

Taking advantage of this opportunity the clergyman began first to denounce the principles of atheism and their method, next he appealed to the word and from it selected statements expressive of the disfavor of God towards all of those who rejected his counsel, and he talked about the awful future that awaited his friend if he did not change, asked him a good many questions and finally concluded with a very

feeling exhortation. His friend then turned to him and asked, "George, now I have listened patiently, I presume you will be as willing to listen to me as I have been to you?" "Yes," "Now I confess to you," he said, "that there is a very wide difference between you and me, a very wide difference, but allow me to tell you, George, that all the difference is in my favor and I propose to show you in what way; but first will you answer me the question, Do you believe as you have intimated in what you have said, that this Bible is true, that what it contains has been inspired of God?—this whole book as I hold it in my hand now?" George said, yes, and then hesitated, "Well," he said, "understand me, there are things in the Old Testament concerning which there possibly may be some doubt and I would not undertake to defend some things that are found there." "Well in order to accommodate you, I will leave out the Old Testament and confine myself to the New." "Yes, said George, I believe that every word has been inspired of God." "Very good," he said, "and you preach it and give the people to understand you so believe it?" "Yes," "Now will you please tell me George, where you get your authority to preach it at all?"

"Well," he said, "so far as human authority goes, I received it at the hands of my associate ministers of the church that I am connected with, but so far as the divine authority goes, I received it from the statement made in the 16th chapter of Mark, which says, "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved and he that believeth not shall be damned." Appealing again to George his friend asked him the question, "Am I to understand that the only authority from God that you have, comes from this announcement made in the text you have selected?" "It is, that is the only channel through which my authority came." "Permit me," he says, "then to examine your position in the light of what is found in your credentials." Turning to the text he said, "Go ye into all the world." Now George are we in the world?" "Why certainly." "Preach the gospel to every creature. Are we creatures, George?" "We are." "Then it means us?" "Certainly." "He that believeth and is baptized shall be saved." Do you preach that, George?" "I do." "Why do you preach it?" "Because I believe it." "Why do you believe it?" "Because Jesus Christ said it." "He that believeth not shall be damned; do you preach that, George?" "I do," "and why?" "Because I believe it," "and why?" "Because Jesus Christ said it." "Very good, and these signs shall follow them that believe, in my name they shall

cast out devils; they shall speak with new tongues; they shall take up serpents; if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover. Now George, do you preach that?" "No," he says, "I never have preached it." "Well, why don't you preach that George?" "Well, I don't know, I really never had any occasion to preach it." "Well, George, suppose there was an occasion at some time for your defending the divinity of this word or the inspiration of the whole book as you have claimed it in my hearing, do you think you would preach that? Now be honest about it." "No, I don't think I would." "And why?" "Because I don't believe it." "And why don't you believe it?" "And he hesitated. Turning to him again he says, "George why don't you believe it? It was uttered in the same breath by the same individual as you have stated uttered the other words and you say you preached the other because you believed it, because Jesus said it; now Jesus said this in the same breath, why don't you believe it?" Now it was a serious question. "Well," he says, "I don't know, I really don't think that it is applicable to the age in which we live." "But George," he says, "you told me that that was the only text from which you got your divine authority to preach and now you go back on half your mission. Now, confess that if one-half of the commission don't relate to this day, and you have had no revelation from God regarding the division of it, you don't know but what the other half is misapplied if used in this day. Be honest about it George, and acknowledge that your credentials are spurious or that you are ashamed of at least half of them, though they all came from one person—Jesus Christ." He put forth his hand and shook hands with his old-time friend and said, "I told you there was a wide difference between us and all the difference was in my favor and you winced at that, but you preach that every word was inspired of God and he sent Jesus Christ to illustrate the divinity of what is testified of herein among men. Now after you have testified this to the people from your pulpit, you make the confession under fire of opposition or criticism that you don't believe more than half of it. Now the difference in my favor is manifest in that I don't believe one word of it and am honest enough to say so, you don't believe in much more than half of it and yet you tell the people, for the sake of the money they pay you for preaching it, that you believe it all when you don't."

My dear friends, whether this method of getting at it was in the line of propriety or not, judge for yourselves, but I will tell you, that

the religious world to-day is finding fault with our friend Mr. Ingersoll because of his methods in treating this book. They are mourning over the swelling of the tide that is leading to infidelity to-day, they are mourning over the increase of atheism, and they are praying and pleading, are devising means by which to stem the tide, but they forget that they are themselves to a very large extent agents in advocating the very means by which this increase is made possible. I will tell you what is a fact, that Mr. Ingersoll may be treating this Bible very shamefully, I have no feeling of favor to express in words to-night for him because of his treatment, but WHERE DID HE LEARN IT? He learned it when he sat in the pew of the church. He found men doubtless who thought they had the right to select favored portions of the Bible and preach them and to leave out or ignore such other parts as were not palatable to their creed—slashing or mutilating according to their own judgement, and he came to the conclusion that it was a matter of human judgement after all. As an almost natural consequence he claimed equal liberty and thought he could take a broader platform and denounce just what he pleased. If he found a few passages therein that pleased he could speak words of eulogy regarding those passages and he could give the people to understand he had equal right with the other men. I will tell you that if you can find an individual on God's earth to-day whether he be a preacher or lay-man who makes the statement that he has the authority from God to mutilate or to draw the pencil marks between statements of the Savior, declaring that one is subject to human modification and the other is divine and unalterable—the one contains everlasting inspiration and the other does not; if you will find such an individual who will dare to do this and will bring me his credentials to show his right from Jesus Christ to do that, I will promise to take that very paper and turning it over, read on the other side a communication from God Almighty to Robert G. Ingersoll to burn or denounce the whole book. I will engage to do that very thing. If you can find a clergyman commissioned to handle this book in such a way as I have referred to, I will find a commission to such men as Robert G. Ingersoll to treat it more liberally according to their notion; I will find you an individual on the other hand, that possesses equal authority to consign the whole business to the fire.

I have no favor to show for this work of atheists and I have just a little for those that are so near akin with them, though found for consideration, within the churches. Atheism within the church is more despicable than without. Now what I want you to understand be-

fore I conclude to-night, is this. It makes no difference to me, for one single moment, whether there is a man, woman or child in this large audience to-night who believes a word I say or not; I prefer that all men should see and believe as I do, of course, I desire it in my heart, but so far as it would affect my standing spiritually or in the sight of God, it makes no difference whether I am believed by any or not; but if I can, by selecting such language or using such figures or illustrations as will easily give you to understand the ideas as they now exist in my mind, convey my meaning to your intelligence, then I am perfectly willing that with this understanding so conveyed, you shall, side by side with me at the last day, stand in the presence of God, I will take the blame for having used this means if you will take the blame for having rejected the truths conveyed through them. It won't do for you to say in that day, "But he was a Mormon," you will know then as most of you do now that we are not Mormons, but the question will be, did he bring you the truth. It is said that "A truth is a truth wherever found, on Christian or on heathen ground," a diamond is a diamond whether you pluck it out of the mire or whether some one plucks it for you from the coronet of a queen. A truth was a truth when it came through the man of Nazareth as great as if it had been conveyed along by the vehicles of thought that were made popular in the age in which that Nazarene moved among men. A truth is as potent for wonderful results to-day though it might come from or through the ranks of the people who are despised and denominated Mormons as though it came thundering along, attended by all the pomp and pageantry characteristic of the age in which you and I are permitted to live. And I commend to you this thought, that if eighteen hundred years ago there was truth in the statement made by the Almighty through Jesus Christ that men must believe and be baptized for the remission of sins, that the laying on of hands was for the gift of the Holy Spirit and that the "signs" were to follow believers, and you have not had any revelation from God since that time I will ask you the question, How do you know that there is not as much truth in it now as there was at that time? Where do you get your information, if there has been no revelation? This idea of angel ministrations, and this idea as set forth by us as ministers, that revelation from God is correct and essential in any age of the world is based upon the fact and testimony of the Bible itself, and as already shown we did not make the Bible, hence are not responsible for its contents. God, with the aid of Christ, the Holy Spirit and angels started the enterprise that way

for man's benefit, and has said on several occasions that he would never change nor become partial—that he was the Creator and common Father of us all. Again, if the idea is correct, which the world is inclined to believe, viz, that there has been no voicing of the will of God by inspiration since the day John stood and received it from the Master upon Patmos, I ask you in all sincerity, who has been calling the men who have been your religious educators for the past 1800 years? Where did they get their authority if God has not spoken in all that time? Or do they know that they will not be among the number who at sometime in fulfillment of Jesus' prediction, shall stand before Him and be denounced. Christ says, "In that day many, [M-A-N-Y] will come and will say, Lord we did many wonderful works in thy name and I will say, Depart from me, I never knew you." Who sent you to do it? From whence did your authority come? You certainly did not receive it from me, is the meaning evidently. I want to know of the people of this age who deny revelation from God or its necessity or consistency, how will they in that day be able to answer the question, "By what means did you receive the information that I wanted you to go and represent me among men?" How will they answer it? It is worth while considering this. If God needs representatives on earth, he alone should select them as he formerly did—giving direct revelation to certify who they are and what are their special duties, and only the work of those thus chosen will be honored and endorsed by the principal of whom they were properly credentialed agents.

I submit for your consideration, in conclusion, this thought, that if one God has created us, if that God in my text condemned a partial administration of the law in the past; if he declared himself in connection with that denunciation to be an unchangeable God, an I or an I not warranted in believing that a partial administration of the law will meet with equal disfavor at his hands to-day. If the coin of his governmental realm ever had a face value and there has been no fluctuation, ought its possession not to make me as wealthy as others of earlier days. As an obedient and loving child do I not honor him by refusing to discount it? Why should not our one common Father look as large and prove as good to us as to those who lived in the day when these words were uttered by His authority.

I have spoken very plainly in this connection and if your feelings have been wounded to any degree, because of my plainness of speech, I want you to understand that the same God who sent John the Baptist sent me. He did not send him out to be an ornament, to gratify the curios-

ity of the people who would form the communities among which he would move, but he sent him forth to lay the axe at the root of the tree. Wherever the timber of heresy is, there is the place to lay the axe of everlasting truth, and if I have preached the truth to-night then whatever it antagonizes must be the opposite of truth, hence to apologize would be to offend God, even though I may have hit part of the audience to-night. If that which I have said, because of its plainness comes too directly in contact with popular heretical growth, then you will please understand that the only excuse I dare offer in this connection is that which John the Baptist would have answered under similar conditions, and I refer you to Him who bye and bye will require you to answer whether or not through that plainness of speech there was conveyed to you a clear understanding of my meaning and of truth, also what treatment it received at your hands. I want you to be able to answer with a smiling face then that you understood me throughout—that I disguised nothing from fear of offending. I believe you will all bear witness that you understood me, and that will acquit me if I told you the truth. I aim, as did Paul, at your perfection through the truth, and if you fail you will have fallen just in whatever proportion it may be below the standard of celestial existence that it is my best and worst wish and prayer for you to attain unto. I have sought also to show the consistency of the body I am connected with, in the hour I have been before you. I thank you for your patient hearing.

GOD'S WORK.

I feel like giving expression to a few thoughts upon the work of God for the consideration of the ENSIGN readers. We understand from the Scriptures that God is perfect in all his attributes, it is said that "all his works are known unto him from the beginning." Then there is no experimenting with him in anything, he knows the end from the beginning, there is nothing "chappens" to him that is new in all the universe. Everything being governed by fixed laws irrevocable to all eternity. Working all things after the counsel of his own will; and that which he undertakes to do he does by and through the means of his own appointing and in his time. So there is no failure in God's work. Neither is there any procrastination in any of his works, every thing will come to pass at the appointed time and way.

There is nothing that can be done by men that can bring about one single iota of God's work before the appointed time. Men have experimented much in this matter, and may try to bring about things before the Lord's time, but it has been and will always be a total failure. All of God's work is like his laws, for it is the result of those laws, they are in perfect harmony. God never undertakes to do any thing and makes a failure though it

may seem so to finite man. He has all power in heaven and earth, yea in the universe. He has created all things by Jesus Christ and for him, that all his intelligent creatures might be happy forever and that he might be glorified in them.

After he made this world he gave man a law for his government and guidance for he had endowed him with ability to keep it or to violate it. In short his free moral agency. Man violated God's perfect law, yet God so loved the world he determined to save it. So he undertook to do it, through Jesus Christ by whom he had created the world. Man must be redeemed if ever saved and none could redeem him but Christ, therefore Christ undertook the work of redemption. And it, as all of God's works was not a failure. In order to redeem man there must be an atonement made for man, God's justice must be satisfied, his law must be kept to a jot and tittle. According to the Scriptures Jesus did this in full not in part, He made a full and complete atonement, he did not leave a part for man to do to make the atonement complete? No never, Jesus paid the entire debt (for the transgression of Adam) and divine justice proposes to man that he may receive the benefits of the atonement made by him (Jesus) upon the terms of the gospel as the only means by which man could be saved from sin and its consequence.

Now the question is, will Jesus fail to save the world? No. For he has undertaken to do this work, and he is able to do it; for he said all power is given unto me in heaven and earth, therefore there will not be a failure in the performance of that which he has undertaken to do. He said he came not to condemn the world but to save it, and so he will in his own way, time and means; and when he has done it and put all enemies under his feet he will deliver the kingdom to the Father that God may be all in all.

E. W. NUNLEY.

A New York View of Russian Poverty.

The fact that 20,000,000 of people are starving in Russia, where women sell the hair from their heads for small sums to devour food, where famished children devour rags and earth, where whole villages are reduced to solitude, is indeed a terrible incident in this wonderful year, but to us the fact that in this city 150,000 people go to bed every night guests of charity, not knowing where a morning meal is to come from, with nothing whatever to do, hope even being dead, is a much graver factor in the problem of our to-day.—New York Recorder.

The River Congress passed resolutions asking for \$12,000,000 to be used as follows: \$5,000,000 for the Missouri and \$7,000,000 for the Mississippi. Since 43 per cent of the population of the United States dwell in the valley of the Mississippi and will be greatly benefited by such improvement, it does not seem so very large a demand. A permanent organization was effected and it is hoped the result of the convention will terminate in permanent benefit. Senator Vest, in his letter to the convention, made a wise suggestion, i. e., that whatever appropriation might be asked for by the convention, it be expressly understood to apply to the two rivers and not to any side streams, thereby preserving harmony.—Sol.

ZION'S ENSIGN.

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

INDEPENDENCE ITEMS.

We are having delightful weather for Christmas week.

Sister Tessie Williamson is much improved in health.

Sister Lloyd is gradually recovering from her recent severe illness.

Sister Belle Robinson has been quite poorly in health but is rapidly improving.

Bro. George Horton has gone to Chicago to spend the holidays with his children.

Sr. Myra Braekenburg has gone to Warrensburg to spend the holidays with her sister, Flo McNichols.

Sr. Pitt writes that her health is greatly improved, color is returning to her face and she is able to walk about.

Bro. Fred Gerber is still very ill but hopes are entertained of his recovery. Last week the doctor had almost despaired of his life.

Bro. C. A. Bishop arrived from Portland Oregon, where he is contracting, on Wednesday. He will remain at home until Spring.

Bro. J. J. Vickery and wife have both been quite poorly of late. Sister Vickery is still confined to her bed with her broken limb.

A number of the ministry have arrived home to spend the holidays, among them Bro. Henry Kemp, H. H. Robinson, John H. Thomas and T. W. Chaburn.

Bro. R. M. Elvin paid the Excise office a call Tuesday. He is looking well and in good spirits. He reports his wife's health much improved. He is here in the interest of the Saints' Herald.

Bro. A. Munn died last Tuesday after a short but severe illness with pneumonia. His funeral took place from the Saints church Wednesday afternoon. Bro. R. M. Elvin preached the discourse.

Bro. Henry Kemp occupied the pulpit last Sunday morning and Bro. W. T. Bozarth in the evening. The sacrament meeting was well attended and a good interest was manifested. Sr. Pilgrim's child was blessed.

The Hawthorne society's bazaar given for the benefit of the new church was a success financially, receipts about sixty dollars. The oysters were excellent and a social time was enjoyed. The money received was mostly in exchange for useful articles made by these busy workers. The young ladies are to be congratulated upon their success as well as in the taste displayed in their productions.

Last Friday evening was one of profit and enjoyment to the young people who assembled for prayer and testimony. The topic for thought was, "What is the greatest evidence which I have received, that this Latter Day Work is of God." It was indeed edifying to hear the young people give the reasons for their hope. Unlike what some might expect would be their strongest testimonies, but little reference was made to miraculous power in and of itself, but that they found it in harmony with the Scriptures and in fulfillment of God's word. The greatest evidence to one was its effects upon the young, changing their dispositions and general desires, causing them to love all that

is good and taking pleasure in all that is elevating and noble, enabling them to form characters that shall reflect the work of their Master's hand—Jesus Christ. This is indeed a strong evidence, we believe one of the strongest that can be offered. The gospel is given to make man and woman like Christ, and that form of worship which best succeeds in this, certainly has the strongest claim for having originated with the Divine mind.

LAMONI ITEMS.

The sermons preached in Lamoni, during the past Sunday were by Bro. W. W. Blair in the forenoon and Bro. A. H. Smith in the evening.

The preaching at Davis City was by Bro. I. N. Roberts, who was taken over there by Bro. E. L. Page. It was Bro. H. A. Stebbins regular appointment, but as he was taken down bed-fast on Friday evening it was impossible for him to fill the appointment, and so Bro. Roberts went in his place. At this writing Bro. Stebbins is no better.

Bro. J. R. Lambert returned home on Wednesday from Oklahoma, where he has been for several weeks. He is also quite ill, suffering with neuralgia in his face.

I have in the past failed to mention the arrival of Bro. A. J. Moore from Texas, on the 28th of November, called home by the severe illness of his daughter Hattie, who is now recovering.

Father Church has been very feeble of late and his wife quite ill with cold on the lungs.

On Thursday last, there came to Lamoni three young men who had been traveling, partly for recreation and partly on business. Arriving at Davis city some days before, they learned from Bro. O. J. Bailie (with whom they chanced to board) something of the church and its doctrine. Then they wished to come to headquarters and learn more, so they arrived and were cared for by Bro. and Sr. Stebbins, and many hours were spent by the former in telling of the plan of salvation, of the great purposes of God concerning this generation, of the restoration of the gospel, of the Book of Mormon evidences, of the coming of Christ and the thousand year's reign, etc. Prejudice gave way to curiosity, and curiosity to interest, so that reading was taken up, books and tracts closely scanned, and when they left on Saturday they expressed themselves as being able to give to their friends and to others an intelligent account of the people called Mormons, as found in the Reorganized Church of Jesus Christ, at Lamoni and Davis City. One of them in particular appeared to be greatly drawn toward the work; and on the last day seemed hardly able to take himself from Bro. Henry's bedside, his face and eyes showing deep interest, gratitude and reverence for God and truth, which may yet lead him to obey the gospel if he does not shake it off, nor allow the prejudice of his friends to turn him from it. His name is W. P. Sandusky, and his home is Kollogg, Jasper Co., Iowa, where Bro. J. S. Roth may find him.

ALFRED.

Please address all communications to Zion's Ensign instead of W. G. Pitt.

DEEPPWATER ITEMS

Bro. James England met with an accident at the Keith and Perry mine last Thursday, as he was firing off a shot at noon a piece of flying rock hit him in the back and inflicted a wound; though not serious, yet painful, disabling him from work. He is improving fast and we hope he will soon be himself again.

Everybody is thinking of Christmas here now.

The Saints met in prayer and testimony meeting at Bro. England's, a spiritual feast was had and we parted feeling that we had been strengthened by meeting together.

Sister Brown is on the sick list and was administered to Sunday by Bro. A. White and I. N. Delong.

Bro. A. White came down from Clinton Friday afternoon and preached to us over Sunday, not many coming out Friday and Saturday nights but a good crowd being out Sunday night. Some are near the kingdom but are holding back for some cause or another.

Bro. and Sr. T. R. White and Sr. Nellie came up from Lowry Sunday evening for preaching returning the same evening. They helped us out in our singing and we hope they will come again.

Bro. and Sr. Shillet attended meetings in town Saturday and Sunday nights.

Brother Brown though aged in years and hardly able to be about never misses a meeting, weather permitting.

The Ensign is looked for eagerly every week and we don't know what we would do without it and as it is about to enter upon another year's work we would ask Divine blessings upon the work it has done in the past and may it still continue to accomplish much good in the future. Wishing the editors and readers a merry Christmas and a happy new year and may we all form a new resolution on the new year to do our duty and not wait for some one else to do it, is my wish and prayer.

OTTO.

LOWRY CITY ITEMS.

The weather is warm and fine with a little rain on Monday.

Sr. Nellie White has missed one week of school on account of a sprained ankle.

We had one of the best prayer and testimony meetings last Sunday, the Lord's supper was administered and the Saints seemed to take hold of the work with renewed strength. There was about twenty non-members present.

Bro. E. D. Brownlee has accepted a position in the Spring City coal mines and will go to work at once.

Bro. and Sr. T. R. White and daughter Nellie all went to Deepwater Sunday night to hear Elder A. White explain the gospel to the people, all felt amply paid for the twenty miles ride. May the Lord bless all such laborers.

Bro. A. White of Clinton, Mo., was called to Lowry City last Thursday to administer to Bro. B. Freel who was very sick but at this writing is much better.

We wish ye editors a Merry Christmas and a long life for the golden truths the Ensign brings to our homes each week.

RUX.

CLINTON ITEMS.

The weather has been very pleasant the last week and the roads are in very good condition.

The "Merry Christmas" is just here and our town is alive with people looking for presents.

Elder A. White returned home to-day (Monday) from Deepwater where he has been preaching for the last three evenings. He goes next Saturday to Taberville to fill appointments there and from there to the Eldorado branch.

Elder I. N. White returned to Clinton to-day from Holden, Mo. where he had been preaching the last week. He reports a good interest there. He goes from here to Schell City and will preach there over Sunday and as long as the interest will demand.

Bro. I. N. White has been challenged to debate with Rev. J. B. Box of Schell City, Mo. We may be able to give a few items next week in regard to it as we understand that Bro. White will answer it.

Bro. D. C. White preached at Clinton Sunday evening on the translation of the Bible, showing some of the corrections as given in the Inspired Translation, many were pleased with the information given.

Mr. Thomas Whichelo of Lewis, Mo., who has read a few numbers of the Ensign is highly pleased with it. We hope the light of truth may shine into his heart and bring him and his noble family into the fullness of the gospel.

Bro. D. C. White will preach at LaDue next Saturday night and Sunday at 11 a. m. and at night.

The Clinton Sunday School is expecting to have a grand time next Thursday evening at their Christmas entertainment.

DAVID.

HOLDEN ITEMS.

Bro. I. N. White and John Kaler returned to their homes Monday to spend Christmas. They delivered a number of excellent sermons in the Saints hall while here.

We need good efficient elders to present the cause around Holden. Several attempts have been made and rewarded by large congregations who either came to satiate curiosity or for a desire for truth.

Sr. Millie Loar who has been visiting Sr. Mattie Johnson returned to Independence Sunday eve.

If you want to see Bro. Will Scarelliff smile, ask him about his boy he is just five weeks old.

Our Sunday School is not making very extensive preparations for the Christmas festivities but there will be a tree and the usual accessories of bonbons and toys to delight the little ones.

The Conference passed off pleasantly and the Saints all expressed themselves as being strengthened and encouraged by the grand testimony meeting they had on Sunday.

Sr. McCarty who has been quite sick is better.

E. L. S.

ELDORADO ITEMS

We are very busy building a church. Have it all inclosed, but the windows and doors, they would have been done had we not had to wait for them.

Good meetings prevail.

We are looking for Bro. Kent and Rodgers from Clay county, Kansas. We welcome all who bear in their hearts the love of Jesus.

We hope to add to our virtues until the end.

In bonds,

S. W. BEZBE.

N. B.—In answer to A. H. P., in "Sunflower State Items," will say, "Reform" did not die, only fainted at seeing the old parties united, and will be lively in 1892.

ARMSTRONG ITEMS.

Bro. R. May occupied the stand in the Saints church Sunday morning and preached a very interesting discourse on the law of tithing.

Bro. T. W. Smith preached in the evening on the general judgment, the congregation was well pleased with the sermon.

Bro. James Anderson is very sick with the "grip." He has been confined to his bed about two weeks.

Bro. George Slocum has returned from Rhode Island and feels pleased over the fortune that has been left him of several thousand dollars.

The Armstrong Sunday School are intending to have their Christmas tree and entertainment on Christmas eve.

J. J. H.

Letter from Seranton, Kans.

Our conference was held on the 12th and 13th of this month and we had a very pleasant time. There were present among others Elders A. H. Parsons, J. A. and J. T. Davis, D. Muns, also Bro. Gurwell of Fanning, Ks.

Bro. Parsons was invited to preach in the M. E. church, the pastor being an old friend of his. He had a large congregation, many of whom were surprised that he used the Bible. He left here on Monday afternoon and we hope he will be back again soon, as we believe he could do much good here.

Bro. J. A. and J. T. Davis also preached while here, they leave tonight, we are sorry to part with these brethren and hope they will have more time to spend when they come again as we need some one here to wake the people up to a sense of duty.

A Seranton paper reported last week that Bro. Joseph Smith would be here, we only wish it were true, it would cheer the hearts of the Saints.

Yours in bonds,

JAMES BAILLIE.

Dec. 18, 1891.

Letter from New London, Iowa.

EDITOR ENSIGN:—We have a branch of twenty-six members here with a fair prospect for more in the future. We are prospering spiritually as well as could be expected. We have not heard any preaching for some time and are getting somewhat hungry to hear the word. A goodly number of us attended the two days meeting at Burlington and were much edified. We have some good meetings, and a Sunday School from which we hope much good may result. We are gradually gaining ground in removing the prejudice of the different churches.

In bonds

Wm. T. Brown.

Dec. 4th, 1891.

When the devil paints he always does it in dazzling colors.

Letter from Tooele City, Utah.

DEAR ENSIGN:—I held service in the school house at Lake View, Utah, Nov. 25, was assisted by Bro. J. Jensen. After service had a talk with one of the elders of the Utah church for an hour before the congregation, subject "Baptism for the dead," this we proved to be an ordinance strictly confined to Zion and her stakes, and Jerusalem. Then the question arose, "Where is Zion?" and with all the gentleman's peculiar ability to dodge around corners, we forced him to admit that Joseph Smith, Jr., and Sidney Rigdon were to be honored by laying the foundation and of bearing record of the land upon which the Zion of God should stand. We were requested to return and speak to them again, which we promised to do.

Nov. 26, held meeting in the City Hall, at Pleasant Grove, was assisted by Bro. R. J. Anthony in administering the word. On the 27th started on a trip to the southern settlements in company with Bro. R. J., he taking his horses and buggy, stayed the night with Bro. J. Carter on Provo Bench, holding service in his house to a small but attentive congregation. 28th stopped in Salem for the night, the meeting house was occupied so we could not hold service. Found Bro. and Sr. Killion in good spirits. 29th went on to Nephi, Juab Co., in the evening we attended Methodist service and as we were returning to our place of rest we heard loud talking in a house, we drew near and found that a Mr. Paxton of the Utah church and president of one of the stakes of Zion of the Salt Land, was addressing a congregation, not very attentive we judged by their all turning in their seats to take a look at the long haired hunter, and some of them did not get through their inspection until the service was ended.

We learned from Mr. P's discourse that God had withdrawn one of the grandest principles for man's exaltation, because the Saints were so dilatory in obeying it, and that the Lord would sweep off their enemies with the plagues and there would be taken of the noble sons of Utah for rulers of the nations. 30th obtained a hall in which we held service at 7:15 p. m., also December 1st. On the 3rd we passed through the mountains to San Pete valley, stayed over night with Thomas Lund of the Utah church, a former missionary to Denmark. We were treated with great kindness and respect by himself and family and passed a pleasant evening talking over the differences in belief of the two churches. On the 4th we passed by the "Mountain of the Lord's House," stuck on the point of a hill in the valley, not in the tops of the mountain. As we slowly passed it examining its outward appearance the Spirit manifested that it would remain a monument of the folly and shame of the people who built it, after they cease to be a people on the earth; and we thought what a fine tract of land could be bought with the money thus uselessly squandered, in the true land of Zion. We arrived safe in Salina and put up for the night with Bro. Clawson. On the 5th we obtained the meeting house in Salina and held services in the evening, the 6th being Sunday we obtained the

school house to hold service in for the evening. On the 7th we received news that caused the hunter to return to Pleasant Grove where I arrived on the 8th, arrived in Salt Lake on the 9th attended prayer meeting, on the 10th landed in Tooele City and held services at 7 p. m., also 11th to fair congregations.

Yours truly,
THE HUNTER.

Letter from Elder E. C. Briggs.

I came here last evening from Bay Port, via "Nahum's chariot" which seems so much like flaming torches, just in time to attend the first session of the discussion.

Elder Rogers commenced his opening speech with a great deal of confidence in his easy victory soon to carry the day with honors. Elder Cornish very quietly received his opening fire without flinching, and very easily took out just a little of his opponent's conceit in his first speech, and in his second answer discomfited the gentleman considerably.

Elder Rogers doubtless contemplated making his maiden effort and glorious victory in this little insignificant place, and then, Braden like, take the rounds of debate in every ecclesiastical field throughout the state.

His second speech evinced that he had only the old worn out stories of "Madam Gundy" to offer in exchange for the clean cut steel of our champion, fired up by the Spirit of truth from the heavenly Master. The house was quite well filled though it rained all the evening.

I think we are entering an interesting season for the great Latter Day Work in Michigan. Rumors are rife in the air that the enemy is becoming uneasy, and that those who have been in error are coming to the understanding, that you know makes it very unpleasant for priestcraft.

SANFORD, Mich. Dec. 15, 1891.

Letter from Lebeck, Mo.

DEAR ENSIGN:—The little band of Saints here are still alive and in good spiritual health. Although the branch (Eldorado) is scattered over a large scope of country, yet the most of them get together once in a while to hear from home and partake of the feast of good things spread for them by our dear Master.

On Last Sunday quite a number of God's dear children met together at the home of Bro. E. Anderson, to hear from the word of God those things that are necessary to assist them in carrying on this great warfare of life and for the renewal of our spiritual strength. At a little after eleven o'clock Bro. Beebe was called to the stand and administered the bread of life to the hungering souls. He preached an able and instructive discourse from Ephesians 6: 13-18, with good liberty, as one having authority. God manifesting his approval by sending his Spirit confirming the word spoken. The Saints were greatly edified and strengthened.

At the close of the preaching one noble young man, Lewis Stewart, stepped forward and manifested a desire to be identified with the children of the kingdom. As soon as we could get ready the little band of followers of the meek and lowly Nazarine, with hearts overflowing

with love and thanksgiving to the Father of light, took up their march for the spiritual cemetery. As we gathered on the brink of what was to be a liquid grave, we bared our head, sang one of the sweet songs of Zion and the man of God lifted his voice in prayer to Him who rules the earth and sky, and as an acknowledgment that what was being done was in accord with His will, God poured out his Spirit upon the assembled Saints in such power that our hearts were made to rejoice in the Holy One of Israel, The servant of God then led the candidate down into the stream and buried him with Christ in baptism. He arose to walk in newness of life, no more to walk after the flesh but after the Spirit. We then repaired to the house and after singing, "Jesus I my cross have taken," Bro. Lloyd and Beebe confirmed the new convert a member of the Church of Jesus Christ of Latter Day Saints, during confirmation the whole house was filled with the Spirit of the Master. Bro. Lloyd delivered a grand prophesy over the young man's head confirming him in faith. The Saints then had a season of prayer and testimony and the Father spoke to his children in tongues and prophesy. It was a time long to be remembered and we all felt that it was good to be a Saint in latter days.

When the time arrived for us to part, to take the parting hand, to say good bye, to go to our several places of abode, how the tears went unbidden start and our hearts went out in prayer to God to hasten the day when we would meet to part no more.

Yours in the one faith
A. J. HEADLEE.

Letter from Lee's Summit, Mo.

DEAR ENSIGN:—Thinking you would be pleased to hear of the progress of God's work at this place I write these few lines to inform you. This has been the first Sabbath that we have come together at this place in an organized state, and I must say that we have all enjoyed a great deal of God's Spirit. Bro. C. Deputy preached the word unto us in the morning for the first time publicly with good liberty.

Prayer and testimony meeting in the afternoon was of a good interest, and preaching in the evening by Bro. L. G. Gurwell of Fanning, Kans. This also being his first sermon preached to the public. We had a fair attendance both morning and evening. We ask all the Saints to pray for us that we may be able to build up a righteous branch of the church at this place, and ask their prayers especially for our newly ordained officers. May God bless this Latter Day Work at all times is my prayer.

G. M. FAUSER.
Dec. 20th, 1891.

Letter from Wood's Chapel, Mo.

EDITOR ENSIGN:—I have long had a desire to write for the columns of your valuable paper, but fearing my weakness and inability to do so, I have waited, preferring to hear from others more able to write. Reading Bro. Blair's sermon, called to my mind so vividly the happy times and the glorious meetings we used to enjoy, that I could not help telling you how happy it makes me feel when I look back and think what good times we

had, and how the Lord blessed us and to what a great extent he poured out his gifts and blessings upon his people. I feel like shouting, Glory to God. My heart overflows with joy and I feel to say, thank God for the gifts of the gospel. Dear old Bro. Gurley used to say: "Now brothers and sisters let us speak with the Spirit, pray with the Spirit and sing with the Spirit also." We were but few in numbers, but a host in the strength of the Lord. Dear brothers and sisters let us so live that we may be worthy to be called Saints indeed.

I pray for the welfare of the Ensign and for the advancement of the cause and shall ever remain a supporter of the Ensign and endeavor to put it into the hands of as many as I can, hoping that they may read it and profit thereby.

May God bless the editor is the prayer of your sister in Christ.

S. A. CAIRNS.

Letter from Providence, R. I.

DEAR BROTHER:—The work in this city is on the move and the Saints are more united. It makes me so glad, and my prayer is that God will bless them. I am holding meetings at Knightsville every other Sunday and I think good will be done there by the blessing of God.

Yours in the gospel,
T. H. MOORE.

Dec. 16th, 1891.

Letter from Valley Junction, Wis.

DEAR ENSIGN:—I have good news to tell you. I have obeyed the gospel and have received evidence that I am a child of God.

I was baptized on my birthday, October 23, 1891, since then two more of our family have followed, and there are now six of us trying, I hope, to tread the narrow way that leads to life eternal.

God has blessed me in giving me light and in that light I mean to walk, He being my helper. I ask the prayers of the Saints.

Yours in the Lord,
THOMAS CHAPMAN.

Letter from Burdham, Mo.

DEAR ENSIGN:—We are doing what we can for the cause of the Lord. Bro. A. Sparling and C. M. Bootman spent about three weeks preaching in the south and east part of Howell county and in Oregon county and they report good interest in most every place they preached.

We had a good meeting the first of this month, we had sacrament and twenty-seven partook of the sacred emblems. We are glad to note several from a distance among them was Elder and Sr. C. M. Bootman and daughter Carrie; Bro. George Bootman and wife; Sr. Lizzie Hill of West Plains also Sr. Sparling of Willow Springs.

On Tuesday after the meeting Elder John H. Thomas and the writer started for Douglas county, took dinner with Bro. B. F. Lay, found the Saints there all well except Sr. McGowan, she was suffering considerably but was relieved almost as soon as Bro. Thomas lifted his hands off her head. After dinner we went out on the lumber train a distance of ten miles to Sr. Tucker's, her husband is not a member of the church but he is our friend, so we stayed all night and had quite an enjoyable time. From there we went on foot to the North Fork of

White river, a distance of twelve miles, arrived at Bro. Ben. Henson's in time for dinner. Found Sr. Rebecca Lane there suffering with tonsillitis. Bro. Thomas administered to her and God blessed her by removing the disease and she attended meeting on Sunday and well. We preached in the evening and announced that we would hold forth there until Sunday at 11 a. m. The house was already engaged for Saturday night though no one seemed to know it until Saturday evening came. We had an attentive congregation on Sunday and this closed our meetings at this school house.

We left the Saints feeling cheerful and quite an interest with outsiders. We had an invitation to another school house to preach, but finding we had only three nights in which to set forth our claims we thought it best not to commence at present. This last place is four miles from Mountain Grove, and the people want some of the Saints to come and preach. We were delayed on account of rain until Tuesday noon then we went to Mountain Grove and Bro. Thomas boarded the north bound train. I stopped over night with Bro. and Sr. Schofield found them well but feeling very sad over the loss of their oldest daughter who died recently. She was loved by all who knew her, was kind and benevolent to every one. It is said she contributed more to relieve the wants of the poor and needy than most any other person in the town in which she lived. She passed away conscious and expressed a hope of a meeting in heaven. The family have the sympathy of all who knew them, in their hours of grief.

I took the morning train for Cabool, visited Bro. Atwell and family, found them well and in good spirits, also met Bro. Campbell a priest who lives near Cabool. Next stop was at Willow Springs, all the Saints were well there. From there I went on foot to Bro. H. Broome's and found Elder F. B. Moyers, of Conejos, Colorado, enroute for Oregon county. He had three of his children with him and is thinking of locating in southern Missouri.

Upon my arrival home I found that another had been baptized, Charles Harrison, of near Olden, Mo., he had heard some preaching last summer and at the prayer meeting he demanded baptism, so last Monday at 2 p. m. he was baptized and confirmed at the waters brink under the hands of Elder H. Sparling thus they come one by one.

There seem to be a good many sick with lung fever in our midst. The Saints are all well at present, and all in good spirits, let us all observe the words of wisdom and continue in the faith asking God to continue to bless us with health and strength to enable us to serve him until Jesus comes.

Yours in the faith,
JOSEPH WARD.

Bro. Thomas Harris of Courts, Mont., renews his subscription and says: "May the Ensign wave in the breeze on the topmast of the ship of Zion until every nation on the globe shall know to what government she belongs."

All the power the devil has is to make men believe a lie, but the moment they believe wrong they will behave wrong.

A CITY DISCOVERED.

It is Seen by the Eye of a White Man for the First Time. CITY OF MEXICO, Dec. 12.—A city has been discovered in the southwestern part of this country. The discoverer is Juan Alvarez. It is an old Aztec city. Alvarez has been traveling over the mountains in search of an outlet to the Pacific coast, when he came to the top of an elevated plateau and crossed to the further edge. He had a magnificent view and while looking over the country saw what he took to be houses in a far distant valley. A closer inspection with a glass soon convinced him that what he saw was really a collection of houses and he at once set about reaching the place to see who lived in that part of the country.

After days of hard work climbing over cliffs and mountains, he reached a place from which he obtained a good view of the city and saw that it was regularly laid out in streets and was peopled with a race who knew something about civilization. A careful examination of the country showed him that the city was within a natural amphitheater and was accessible from one place only.

He saw that the only means of access was through a long and narrow defile which led through the mountains from the Pacific coast side and he started to reach the place where he could find entrance. He made an outline drawing of the city as it appeared to him from this distant mountain top and this is all there is to show that there is a city within the heart of the mountain, for he was never allowed to reach the spot. From the drawing it was plain that the city has not less than 4,000 inhabitants. The houses are all of stone and are supplied with doors and windows. After ten days' arduous work he found himself at the foot of the mountains, on the western slope, and set about searching for the canyon leading to the city. He had so well marked the lay of the land that he had no difficulty in finding the entrance, but he was met by a band of Indians who refused to let him proceed.

He told them that he had come over the mountains and that he did not know how to get back. After a consultation he was told that he would have to remain awhile as a prisoner, and two runners were sent into the mountains, who returned in a day with orders from some one in authority, and Alvarez was blindfolded and placed on the back of a mule. He traveled in this condition for three days, only having his bandage removed from his eyes at night. On the fourth day he was told to remove his bandage, and when he did so he found himself on the border of the Pacific ocean. The Indians had gone, leaving him with nothing to guide him back to the place where he had seen the city.—Cleveland World.

WHAT IS TRUTH.

The question of Pilate at the memorable trial of our Savior should be the honest inquiry of every soul. "What is truth?" This is the most important of all questions, for on it are hung eternal consequences. The answer is simple and specific.—"Thy word is truth." Truth has its origin in the Godhead, and only obedience thereto brings divine approbation. And this requirement is something more than the mere

outward compliance with the demands,—it comprehends the very thoughts and intents of the heart. The Psalmist says, "Thou desirest truth in the inward parts." Ps. 51:6. This is apparent, for by the law (which is denominated the truth, Ps. 119:142) are we to be judged at the last great day.

Error came in consequence of sin, and as there is no union between righteousness and sin, so truth and error cannot mix. Truth does not naturally find a lodgment in the carnal heart, for by it is sin made known, and sin does not invite inspection.

Almost from the very beginning of the human race there has been a fierce struggle between these two opposing forces, and in the latter days especially is this conflict to be waged with more determined persistency; and so powerful will be the invasions of this insidious foe, the devil, that if it were possible the very elect themselves will be deceived. Mark 13:22 In the truth only will there be safety during these trying times. Eph. 6:14. Every man has battles to fight, not necessarily all on the same line, perhaps, yet, nevertheless, all are sure sooner or later to be confronted with moral questions of eternal moment that demand a decision clean-out. There is no half-way position. "He that is not with me is against me." There is no neutral ground on live issues. Happy is the man in whose breast burns the spirit of truth, and who has the courage of his convictions. It may cost him home, it may cost him friends, it may cost him pleasant associations, and even life itself, but what is any or all of these compared with the great sacrifice of Christ that through the truth man might be made free.—Sel.

TO MOTHERS.

In a material age, one abounding in all forms of luxury, the tendency is more and more to the gratification of the animal instincts and appetites. Among the refined the kind of gratification is not changed, though it be surrounded by all appliances of wealth and gentility. The essential character remains the same, and essential character is the real individual. The grain of the wood is unaltered, no matter how much it be polished.

It is in the lack of discipline of these appetites that is found the beginnings of intemperance. Love of pleasure and a weak will cause that relaxation of moral fiber which yields to slight temptation. In the desire to give them "a good time," parents pumper their children until "a good time" seems the aim of existence. Duties, responsibilities, moral values,—these are only taught from the pulpit. They are seldom heard in many a household, even among those who style themselves Christians. Strong social interests, pride of appearance, and desire to do as others do, habits of indulgence and craving for excitement,—all have their legitimate result. The youth takes to his cigarette and his dram, and his training has contributed nothing to the power of resistance.

Mothers, do not these truths appeal to your conscience?

Who have the power to break away from evil habits and associations? Are they those every

whom has been pampered from childhood?

The strength of manhood lies in its selfcontrol, a quality which must be instilled from childhood in order to take root and bear ripe fruit, under which a noble maturity may find shelter. It is no more the growth of a month or a year than is the strength of an oak. Though all maternal love, ardent, absorbing, masterful, wonderful as it is, there ought to run, like a thread of gold, a determination that the object of affection shall conquer his lower self and make it tributary to his higher. Begun in the cradle, it will grow with his growth, until it becomes interwoven with every fiber of his nature.

This teaching is far from being a series of arbitrary acts or commands. Lovingly, tenderly, gently, the boy may be taught the nobility of living according to the highest moral law of which he can conceive. He may be sympathized with when failure occurs, not blamed. Wide and deep is maternal tenderness, and never can a child outgrow that. But he can be taught that the past is only a stepping-stone for the future. Let him feel that a stronger love enfolds him and on that he can lean for aid. Help him to the joy of self-conquest, to the manliness of saying No, to advances to which he ought not to yield. Teach him that it is better to conquer manly desires than to possess much gold or many honors. Show him that real happiness consists not in ephemeral pleasures, but in the balance of moral, mental, and physical powers, with the first at the head of all, and that such a course admits of all sorts of innocent pleasures because they are innocent.

Yet purely didactic teaching will not do. The family life must be based on eternal principles, for words alone will never suffice. When the boy sees his parents worshipping the material God of position, wealth, and pleasure, will it be surprising if he finds his in the wine-cup and the brothel? Youth is full of abounding vigor, and that vitality must be directed into the proper channels. It cannot be argued down. Only through the best instruction from his earliest years can a young man in this age of pleasure, hold himself firmly above insinuating temptations which lead to dissipation. And that mother is not wholly guiltless who is not wise in her love toward the boy committed to her charge. Union Signal.

Punctuation Did It.

[Each word, each letter in the two following pieces is the same, yet the meaning is very different. Remember this when you write copy.—Editor.]

noon.

He is a man of vast knowledge. Of all things low and mean he knows nothing. Of thought or acts that elevate him he is eager to seek. That which is sure to destroy his own soul he hurls from his presence and flees as if it were a viper. From all good associates he draws a vast amount of good for his kingdom. From the lowest and also from the highest circles of society he forms his kingdom. For the destruction of men he sorrows—at their downfall he lends them aid to rise so that he can hurl them lower who first tempt-

ed them. He will reap his reward in due time.

BAD.

He is a man of vast knowledge of all that is low and mean. He knows nothing of thoughts or acts that elevate him. He is eager to seek that which is sure to destroy his own soul. He hurls from his presence and flees as if it were a viper from all good associates.

He draws a vast amount of good for his kingdom from the lowest and also from the highest circles of society. He forms his kingdom for the destruction of men. He sorrows at their downfall. He lends them aid to rise so that he may hurl them lower. Who first tempted them? He will reap his reward in due time.—Sel.

A TRACT FUND.

Finding that some of the sermons published in the ENSIGN are in great demand and not considering it expedient to reproduce them in the ENSIGN we have concluded to start a tract fund for the purpose of reproducing them in pamphlet form, for the use of those who desire to distribute them among enquirers after the truth. The tracts will be in pages about 5 by 8 inches, a very convenient size, and will cost about 5 cents for each eight pages and proportionally less for large ones and will be printed on good paper in good readable type such as is used on the ENSIGN. Parties desiring to help spread the truth can send in such amounts as they desire which will be placed in the tract fund and credited to their account, and as tracts are printed they can order the tract desired which will be charged against their account at the cost price of the tract.

We now have "Evidences of the Divinity of the Book of Mormon," by E. L. Kelley, "The Resurrection," by J. J. Cornish, "A Marvelous Work and a Wonder," by Joseph Luff, "False Prophets," by W. T. Bozarth, "Repentance," by T. W. Smith and others which would make excellent tracts.

We will commence the publication of these tracts as soon as we receive a sufficient amount to begin with.

WHAT NEXT?

The Bible Synopsis, by Elder J. J. Cornish, and the Ensign for one Year for only \$1.50.

The Bible Synopsis by Elder J. J. Cornish is a book of 564 pages, neatly bound, and printed in large clear type. It contains besides the synopsis, which is arranged for ready reference, notes and comments, a remarkable vision and a number of testimonies of healing by the power of faith and the laying on of hands, and other matter of interest and profit to the searcher after "all truth."

For sale or rent. A 9 room cottage nearly new, beautifully located near the new church. Also a lot 50 x 102 nearly level, with fruit, grape vines, strawberries and apple trees, highest ground near the new church, beautiful location. For particulars inquire of F. G. Pitt, Independence, Mo.

Send the Ensign to your friends who have not the privilege of hearing the word preached.

A SPLENDID OFFER.

We are desirous of increasing our already large subscription list by January 1st, 1892, and in order to partially remunerate some of our many friends who are assisting us in this direction we make the following splendid offer:

The person sending in the largest list of paid yearly subscriptions before January 1st, 1892, will receive an elegantly finished, six drawer, antique-oak Domestic or Standard Sewing Machine, direct from the factory, value \$70.

Second Prize.—A \$40 paid up scholarship in one of the best commercial schools in Kansas City, good for a six months term in a Commercial course or Shortland.

Third prize.—A handsome family Bible, morocco and gilt binding, embossed panel sides, profusely and handsomely illustrated, size 10 by 12 inches, weight 9½ pounds, 1,000 pages, value \$15.

Fourth Prize.—A Double Door Easel Mirror Album, Moore Antique Plush, holds 62 cabinets and 16 card photos, when open shows six pictures at once, value \$10.

Fifth Prize.—Bancroft's History of Utah, just out, an elegant work.

Sixth Prize.—A year's subscription of Saints Herald, \$2.

Seventh Prize.—A year's subscription of Autumn Leaves, \$1.50.

Eighth Prize.—Presidency and Priesthood, by Elder W. H. Kelley, \$1.25.

Ninth Prize.—Bible Synopsis by Elder J. J. Cornish, \$1.25.

Tenth Prize.—A year's subscription to Zion's Ensign, \$1.00.

Eleventh Prize.—Spiritual Gifts and Seer of Palmyra by Elder M. H. Bond, 60 cents.

Twelfth Prize.—A Manual of the Priesthood by Elder Charles Derry, 25 cents.

These prizes are offered for new subscribers, those who are not now taking the ENSIGN. Two six month or four three month subscriptions will be counted as one yearly subscription. Begin getting up your list at once and send them in as fast as you get them. We will keep an account of all lists sent in.

ESSAY PUBLISHING CO.

Do you want a picture of the Temple Lot and the Saints new \$40,000 church recently erected? If so, read our offer headed "Temple Lot" in another column. This is an excellent picture and sells at 50 cents.

BOOK OF MORMON CHARACTERS.

We will for a short time offer with the ENSIGN a picture of the characters taken from the plates from which the Book of Mormon was translated, and which were presented to Prof. Anthon of New York, by Martin Harris. Any one sending us \$1.15 will receive the ENSIGN for one year and the photo.

NOW READY!

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ADDRESSES.

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PROSPECTUS OF AUTUMN LEAVES FOR 1902.

With January 1st, 1892, our Magazine will enter upon its fifth volume, and we may safely say that never at any previous time have the prospects for furnishing our patrons the full worth of money invested been so good as they now are for the forthcoming volume. Among the prominent features of the volume will be, Elder

Autobiography of Elder Joseph Luff, of the Quorum of the Twelve, together with an excellent Likeness of Bro. Luff.

A Series of Talks with the Young,

by ELDER D. S. MILLS, of California, on evidences of their faith drawn from the prophecies, from the records God has written in the rock and in the earth, as well as from all available sources of information. This series of itself will be invaluable to all who love the latter day work. BICO. MILLS' LIKENESS will also be given.

Each issue of the Magazine will contain one choice selection of MUSIC from the SAINTS' HARMONY, or other available source; every other issue the likeness of someone prominently connected with the work.

PLEASE TAKE NOTICE

that we are still offering the splendid Steel Engraving of Pres. JOSEPH SMITH, also an excellent likeness of Elder W. W. Blair (the same size as the steel engraving) to all subscribers who send us their names, accompanied with price of subscription and amount to cover cost of mailing, before April 1st, 1892.

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We thank our friends for their generous, untiring support in the past, and shall try by earnest, faithful endeavor to merit it in the future. The ministry will please remember that it gives us pleasure to send a copy of the Magazine to the family at home while they are in the field. Do not fail to send us the address.

Send all remittances and letters pertaining to business to DAVID DANCER, box 82, LAMONI, Iowa.

Send all literary matter to M. WALKER, EDITOR.

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OUR YOUNG FOLKS DEPARTMENT.

EDITED BY MISS ANNA BOZARTH.

This page is devoted to our young people, with the hope that they will make it of interest and value to themselves.

THE FIRST CHRISTMAS MORN.

Calm on the listening ear of night
Come Heaven's melodious strains,
Where wild Judea stretches far
Her silver-mantled plains;
Celestial choirs from courts above
Blend sacred glories thro';
And angels with their sparkling lyres
Make music on the air.

The snow-capped hills of Palestine
Send back the glad reply,
And greet from all their holy heights
The dawning from on high;
O'er the blue depths of Galilee
There comes a hallow calm,
And Sharon waves, in solemn praise,
Her silent groves of palm.

"Glory to God!" the lofty strains
The realm of ether fill;
How sweeps the song of solemn joy
O'er Judah's sacred hills!
"Glory to God!" the sounding skies
Loud with their anthems ring;
"Peace on earth; good will to men,
From Heaven's eternal King!"

Light on thy hills, Jerusalem!
The Savior now is born:
More bright on Bethlehem's joyous plains
Breaks the first Christmas morn:
And brighter on Moriah's brow,
Crowned with her temple spires,
Which first proclaims the new-born light,
Clothed with its Orient fires.
This day shall Christian lips be mute,
And Christian hearts be cold;
Oh catch the anthem that from heaven
O'er Judah's mountains rolled!
When nightly burst from seraph-throats
The high and solemn lay:
"Glory to God! on earth be peace;
Salvation comes to-day!"

E. H. SEARS.

PANA, Illinois,

Dec. 13th, 1891.

DEAR ENSIGN:—Having been a reader of your valuable columns for several months I will endeavor to write a few lines for the "Young People's Department," having felt for some time that it was my duty but feeling that there were others more competent to write than I.

Although I am young in the faith I have an interest in the welfare of Zion and am ever praying for its advancement. I feel very weak sometimes and often wander into the wiles of the adversary, but when I do so, all I can do is to go to my Lord in earnest prayer and pour out my supplications before Him who will forgive all sins if we ask in faith, believing he will answer us. I try to do His will always, but often fall into the snares of the evil one, but I rejoice in the gospel and thank the Lord daily that I was ever permitted to hear and obey the same. I was brought up religiously, as my father and mother obeyed the gospel years ago, therefore I know not what it is to be traditioned in any other way beside the right one.

We have not the privilege of hearing the gospel very often only through the papers, as there is no branch here and we are the only family of Whites in this place. Once in a while an older comes around and gives us words of comfort, but we have a privilege that some have not, that is the grand sermons in the Ensign. Long may the truths that are contained in its columns go forth through the length and breadth of the land and sink deep into the hearts of the people and spring up as a wall of everlasting life to their hungry souls.

I think the Ensign is one of the best papers the church sends out for

it contains so much truth for the weary soul. I don't see how we could possibly do without it, for it always contains a feast for us. I think it is so nice that the young people can have a whole page for their own. We ought to try and make it as interesting as possible.

Sometimes I think if I was only where there were Saints how happy I should be and how much better a life I could lead. When I read about the prayer meetings and spiritual feasts that the Saints enjoy at such places my heart swells within me at the very thought. But I thank the Lord that it is as well with us as it is. He has promised that if we are faithful we can inherit eternal life and I think we ought to live faithful so we may meet with one another around the throne of God; even if we never have the privilege of meeting here on earth we have the promise for the future.

Ever praying for the children of God and the welfare of Zion I remain your sister in the one faith.

NELLIE YOHE.

STEWARTVILLE, Mo.,

Dec. 22d, 1891.

DEAR ENSIGN:—I enjoy reading the letters from various parts of the Lord's vineyard and have felt encouraged thereby and thinking perhaps a few lines from this part of the field might be of interest to your readers, I will give you a brief sketch of the work in this part of the Far West District. I wish to say first that we are well pleased with the Ensign and we anxiously await its arrival and peruse its pages with interest, don't see how we could do without it now. It has our best wishes and we feel, to say, Long may it continue to be an ensign to the Saints and awaken an interest for the truth in those not of our faith who have the privilege of reading it.

We have felt encouraged and been made to rejoice through the labors of Bro. T. W. Chatburn. He has baptized several and others who had strayed far away from their heavenly Father, have renewed their covenant. This caused us great joy and as we write, a prayer goes out for them that they may prove steadfast the rest of their days.

On last Sabbath Bro. Chatburn preached an excellent discourse at the DeKalb church, then repaired to the water and baptized one man, the head of a family. After dinner we met for prayer, sacrament and confirmation and had a glorious time, the Spirit was present in power, the gifts were made manifest, a brother was chosen by the voice of the Spirit to the office of teacher and I don't think there were any present but could testify to the calling of the brother. I believe wherever Bro. Chatburn has preached the Saints have been strengthened, and a great deal of prejudice has been removed from those not of our faith. We believe he is the right man in the right place and hope he will continue the work in this district.

I never had a greater desire to see the work prosper and the honest gathered out than I have now, and when I say this I believe I speak the sentiments of many, yes, very many of the Saints.

Bro. Chatburn left here to return to his home in Independence to spend the holidays with his family and we shall be glad to see him re-

turn and take up the work where he left off. A great many are anxious to hear him preach, in fact he has calls on almost every hand. The harvest truly is great.

La Grippo has had his grip on a great many in this part of the country but we have not heard of any deaths resulting from it. I had a very severe attack myself, but by complying with the blessed ordinance placed in the church, that of laying on of hands for the healing of the sick, which is spoken of in the 5th chapter of James, I received the blessing and was healed almost instantly as was promised. To God be the honor and glory. This, only one among many blessings, I have received since obeying the gospel.

Your sister in the one faith,

MAGGIE M. PETERSON.

Independence District Sunday School Association.

The Sunday School Association of the Independence District convened at Holden, Mo., Dec. 11th, 1891, at 10 a. m.

The meeting was opened by singing No. 4 Saints' Harp, followed by prayer; by the vice president, Gomer Wells.

The minutes of the last convention having been read and adopted, on motion Bro. Chrestensen, Sr. Simpson and Bro. Arthur Allen were appointed a committee on credentials and reported as follows:

Rich Hill, J. C. Chrestensen, 5 votes. Nevada, C. F. Belkham, 4 votes. Holden, Emma Simpson, Fred Scardiff, 2 votes. 1st Kansas City, Arthur Allen, (4 votes. Clinton, Mrs. E. White and Cora White, 3 votes. Independence, Wm. Clow, Mrs. A. A. Horton, F. G. Pitt, H. R. Mills, A. H. Mills, W. N. Robinson, Emma Mills, Anna Bozarth, Tessie Williamson, Mrs. W. N. Robinson, A. L. Newton, John A. Robinson, Bertha Mills, Chas. Williamson, Mrs. A. L. Newton, Ada Pitt: 28 votes. Report was adopted.

Sunday School reports.—Mount Zion, for three months ending November 30, 1891; total enrollment 250; average attendance 158, number of classes, 17; officers 10. First Kansas City, total enrollment 80; average attendance 30; number of classes 4, officers 9; collection for Association \$1.20. Knob Noster, total enrollment 41, average attendance 25, classes 4, officers 3. Rich Hill, average attendance 40, classes 8, officers 4; amount collected for Association \$1.00. Nevada, total enrollment 38, average attendance 28, classes 3, officers 3. Clinton, total enrollment 27, average attendance 27, classes 3, officers 6. Holden, total enrollment 20, average attendance 16, classes 4, officers 4.

After a discussion by the delegates upon various subjects pertaining to Sunday School work the convention adjourned to meet at 2 p. m., when the session was, after the usual opening by prayer and singing, spent in considering the subject of the progress and interests of the different schools represented.

The necessity of adopting a good singing book and providing good library books was fully commented upon, after which it was moved that this body urge the several schools in the district to resume the use of both Primary and Intermediate Question books as provided for

by the constitution and by-laws of the Association, carried. On motion, "Winnowed Songs" was recommended to be used throughout the district.

The evening service was opened by singing hymn 75, Saints' Harp, and prayer led by Bro. I. N. White, after which the convention listened attentively to an able discourse by Bro. Clow who chose for his text 2d Timothy, 2:15 "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The meeting was closed with singing hymn No. 192 and adjourned to meet on Sunday morning by announcement from the district president.

Sunday morning. The first in order was the reading of minutes of previous meeting then it was moved that this Sunday School conform its boundaries to those of the district, carried. It was moved that the Clinton district delegates elect officers for the next three months. A substitute was offered that a meeting be called at 2 p. m. to effect a temporary organization and carried. Moved that when this convention adjourns it do so to meet as the Independence district association in Independence on March, 11th at 7 p. m. Carried. On motion the convention adjourned.

ANNIE A. HORTON, Sec.

Duties and Privileges of Deacons.

St. Paul in 1st Timothy 3:8, 9, informs us that, "Deacons must be grave, not doubled tongued, not given to much wine, not greedy of filthy lucre, also holding the mystery of the faith in a pure conscience and let them also first be proved and then let them use the office of a deacon being found blameless." Also, "They that have used the office of a deacon well, purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus.

In Doc. and Cov. Sec. 17, par. 11, it says: "The teacher is to be assisted always in all his duties in the church by the deacon if occasion require, but neither teacher nor deacon have authority to baptize, administer the sacrament, or lay on hands."

They are however to warn, expound, exhort and teach and invite all men to come unto Christ. They are to be ordained according to the gifts and callings of God unto them. They are to be ordained by the power of the Holy Ghost which is in the one who ordains them. Deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church.

Teacher and deacons are necessary appendages belonging to the lesser priesthood, which priesthood was conferred upon Aaron and his seed. See Doc. and Cov. section 83.

We, who have been called to be deacons, should be mindful of our duty. It is for us to study the word and learn what pertains to our office and calling. I trust all have a holy desire to come up higher and do all the good they can while it is called to-day. "The Lord said, it is to-day until the coming of the Son of Man. To-morrow we understand is the day of burning. That we may stand when He appeareth, let us make use of our time, serving Him with a cheerful heart, desiring to increase in wis-

dom and knowledge. It is pleasing to the Master when we seek to become good servants, and shun to bring reproach upon his holy order. Let us go on unto the perfection spoken of in 1st John 3d chapter. He says, "Whatsoever we ask, we receive of him because we keep his commandments and do those things that are pleasing in his sight." The commandment was to believe on his Son and to love one another. Love is the fulfilling of the law, let us love the Master, a master we can trust and one who withholdeth no good gift from his servants who love him, there is not another shepherd so kind and so true.

The good shepherd has caused light to shine upon our once darkened pathway, and I pray we may continue in the light. The Scripture says: "He that receiveth light and continueth in God receiveth more light, and that light groweth brighter and brighter until the perfect day."

We must progress or we become as the evil one, of whom it is written, light forsooketh him. Jesus said, "Abide in me and I will abide in you." We cannot partake of his nature unless we abide in the vine. Jesus said, "I am the vine, Father is the husbandman," while we as the branches of the vine bear fruit, the Father's care is over us, but if we bear not fruit we are cast away as a withered branch.

JONAS H. DREW.

Attleboro Items.

Any of the traveling ministry who will send one of their cabinet pictures to Bro. A. B. Pierce Attleboro, Mass., will receive 25 miniature photo's gratis. Their cabinet will also be returned. It is intended to have these miniature pictures on sale so that all can have a likeness of the leading men of the church. Some have already taken advantage of this offer.

Elder F. M. Sheehy is in Boston where he preached last Sunday.

Elder J. F. McDowell preached in Orville Sunday morning.

Sr. Orilla Sheehy is canvassing in Vermont.

Elder U. W. Green, of Lisbon Falls Maine, preached here last week Friday evening at the residence of Thomas Shalleross.

Bro. and Sr. John M. Robbins have been visiting their former place of residence Wakefield, R. I. They returned last Saturday.

Elder R. S. Salyards, associate editor of the Saints' Herald, Lamoine, Iowa, is spending the holidays with his mother and little children.

At a meeting of the building committee it was decided to proceed with the finishing up of the auditorium of the new church preparatory to the coming of the General Conference in April.

Bro. Albert Richardson of Webb City, sends the Ensign to his sister, Mrs. McNeal of Hazel Run, Mo., and Bro. E. E. Bradley of the same place sends it to his brother Samuel at Upton, Mo., these are both sent as Christmas presents.

Do you want a picture of the Temple Lot and the Saints now \$40,000 church recently erected? If so, read our offer headed "Temple Lot" in another column. This is an excellent picture and sells at 50 cents. 25 27 28 29