

Biography of Mark Hill Forscutt

Arranged from his diaries by his daughter, Mrs. Ruby C. Faunce

MY FATHER, Mark Hill Forscutt, was born June 19th, 1834, at Godmanchester, England, the son of Robert and Amy Hill Forscutt. He had seven half brothers and one half sister, but was the only living child of his mother. His father was a Congregationalist and his mother a Baptist, and he was raised in a strictly religious environment. He was allowed the privilege of attending either church as he desired, but was always required to go to one of them. His parents were comfortably situated and he had a pleasant home. He finished grammar school at the age of eleven years and a short time later, as were boys of that day, he was bound out, to learn a business or trade, and was placed with a draper, or as we should term it, a dry-goods merchant.

When about seventeen he decided he would attend "Cambridge" for further education, so for two years he saved his wages to pay his way through this institution. One Thursday evening, a short time before he expected to leave for Cambridge, as he was returning from work he met friends who said to him: "Let's go down to Williamson's and hear the Mormons preach and have some fun." Father replied that he would like to hear them, but not to make fun of them, as he believed no religion should be ridiculed.

(Mr. Williamson was the father of Sister George Hilliard, Sister Nellie James, and William and Charles Williamson of Independence.) The boys went and the first sermon convinced my father that they had something different. He again attended Friday night, but Saturday he had to remain at the store, so Sunday he went morning and evening. After hearing four sermons, went home and gathered up clothing for the purpose and was baptized.

His father was a very stern man, and exacted implicit obedience from his children. Soon after the aforementioned episode a friend said to him, "I understand that your son Mark is attending the Mormon meetings down at Williamson's." "Oh! no, he is not," answered my grandfather. "I heard also that he had been baptized." Grandfather was very angry and as soon as Mark came in, called him and said, "What is this I hear of your going to those Mormon meetings?"

"I have been, father."

"Well, maybe it is also true what I heard about your being baptized?"

"It is, father."

"Then take your things and get out of my house, and never step your foot in again until you give up that religion."

My father packed his clothing and then sought his mother. She had already heard the decision and met him

like the dear, good, brave woman she was. She kissed him good-bye and told him that if he thought he had found the truth to stick to it, but if he ever found it false to give it up and come back home.

Father lost his job, and because of one of the elders of that day, did not go to college. I think that this was the one thing he regretted all his life. The elder told him that "The Lord did not want educated men, as he would put into their mouths the words he wanted them to speak."

He was called almost at once to the priesthood and for nearly two years worked and labored at anything he could get to do.

June, 1855.—I was walking down to the station in Wellingboro when I met Pastor C. R. Dana of Northampton, with whom I returned. He asked me whether I would like to take a mission to preach the gospel, at the Norwich conference. I replied, "I feel too weak to undertake such a task, but am clay in the hands of the potter, willing to work and give my mite to aid in the work or cast myself entirely into the work of the Lord and go forth and spread the gospel."

June 10.—Sunday. Attended conference at Wellingboro where I was called and ordained to the office of elder.

June 14.—I went to town to tell the people we would preach on the green. They stoned us out of the town, pelted us with stones, sticks and dirt till we got a half mile out, and threatened us severely if we came back again. We heeded not their threats nor feared their power, but knew God was able to protect. So came back and held services on Brother Linsley's green, spoke on the first principles of the gospel and the second coming of Christ and many of those that had threatened came and listened with fine attention and made no further objections. Continued to preach and talk the gospel there and in Bedford.

June 19.—This morning I was 21 years old, I felt to fast and pray, that I might be purified from all uncleanness and fit to bear the message of our Lord. That I might have control over my body, my feelings, my desires, I hereby dedicate myself to him with all I have, and pray that I may cultivate the spirit he has given me, so it may control.

My next appointment was at Ennesburg, eleven miles, which I walked. While there I visited my brother who lived at Saint Neots. Remained there till the 26th, preaching there and in surrounding towns, baptizing eight. Next I went to Cambridge, a walk of 24 miles to meet Elder Dana, where we took the train for Norwich, and there I met Presi-

dent Crowley and Elder Bunting, the latter with whom I was associated much of the time before I left England. Stayed in Norwich for conference where we were very kindly treated. There I was appointed to travel in Brandon and Feltwell, and to occupy myself with preaching and distributing the printed word among the Gentiles. I am especially grateful for the way the Saints opened their hearts and homes to me, realizing that God was indeed blessing me.

July 8.—Sunday. I received my first donation, from Brother Holmes, who in bidding me good-bye, dropped a shilling in my hand and bade me "Godspeed." There again the church was pelted with stones and dirt but none injured.

July 10.—I took forty-eight *Stars* (church papers) and started for Thetford, a town of 4,075 in 1851, where preaching had been attempted but did not succeed. I distributed the *Stars*, telling them I would preach Sunday at half past ten. On the 13th, I went to Methwold where I distributed the *Stars* and called a meeting on the market hill where I occupied nearly two hours from Hebrews 6:22. Sunday fasted and prayed, then went to Thetford where a respectable company of people were, to whom I preached on the first principles. During July, August and September, I stayed in these regions preaching, talking, exhorting and visiting on foot, from door to door and town to town, distributing papers, tracts, enjoying the companionship of the Saints, meeting opposition and often persecution of enemies, but gaining friends and converts for the gospel.

Father heard occasionally from his mother, always very loving letters and one about this time, showed that having heard of the locusts eating the crops, and even the trees in Salt Lake Valley, she was considerably worried. His answer showed that "Faith in God" and that, as the "Ravens had fed Elijah, a way would be made, that those that worshiped and had faith in God would be fed."—R. C. F.

December 9, 1855.—I went to Thompson to hold a meeting, as for some time no meetings could be held, as the men of the place were in the employ of Esquire Bird, who also owned most of the houses in the village and who told them, "If they entertained Mormons or held meetings, they would be charged double rent, or lose their jobs and be turned out of their houses."

During 1855 every day was spent in preaching, delivering tracts, Stars, visiting the Saints, administering to the sick, baptizing and confirming, reasoning with outsiders, writing and studying, making many days two or three

different towns or villages. During this time he received some wonderful letters from those investigating and those baptized into the church.

January 23, 1856.—Had a letter from Brother Bronley giving me permission to visit his family and the Saints at Wellingboro. Spent Sunday at Brandon where the Saints supplied me with means to go see my friends. Monday rode to Ely then walked to Chatteris where I saw my aunt, mother and father, who met me more kindly than before. Wednesday went to Wellingboro where I met my brother Zacheus and many of the brothers and sisters with whom I spent the time studying and preaching the work of the Lord. Visited the towns around this part of the country and saw many scenes of my childhood. Took train to Leicester, and found a carriage filled with Saints going to Liverpool to emigrate to America. They sang songs, an address was given and all truly rejoiced. Arrived at my sister's where I was very kindly treated.

February 24.—My mission has been changed to Shipdlam district, am sorry to leave this district as I have won the affections of the Saints and they grieved to see me go.

His mission was now to Wymondham, Old Buckenham, Attleborough, Thompson, East Dereham, Hingham, Hackford, and Potash. The ministers of that day had to write their own notices of meetings and in many places a man went around with a bell calling out the meetings, or "crying" them. Many of the meetings were held in yards or on the green. On April 15, at Shipdlam as the congregation passed out of the gate, a mob of some forty or fifty attacked them with stones, sticks, and while several were struck, all escaped serious injury.—R. C. F.

June 1.—Had a letter from Brother Cooper stating he had 4/ promised him towards repairing my boots, as my bare feet were on the ground. . . . also they had agreed to furnish me with some new trousers and pay for my boots. I thanked them, but exhorted them to have the temple fund and every other fund up, even if I had to go without.

June 3.—Was called to Norwich and there received an appointment to labor in North Walsham district. Several instances where no room nor bed could be had, the sisters gave me their bed, while the sisters slept in chairs or sat up, so I could rest.

June 18.—The last day of my 21st year—I pray the Lord I may have forgiveness for all thou hast seen amiss in me throughout the past year, also an increased portion of thy Holy Spirit to guide me the coming year and in my future life.

June 19, 1856.—Twenty-two years today, Praise the Lord Oh My Soul and forget not all his benefits, preserved amidst dangers, supported and sustained when mobs arose and stoned us, so as

not to receive one serious blow. His Spirit has been with me to counsel, bless and uplift, so I have been able to meet learned men and their efforts have been in vain, and unable to impede this work. Throughout the year by the blessing of the Lord I have baptized thirty-two members, confirmed twenty-one, ordained twelve, blessed six children, administered to fourteen who have been blessed. Have traveled over three thousand miles, two thousand seven hundred of which I have walked and in many ways I have witnessed the goodness of God, for which I am grateful and give him all the glory, in the name of Jesus, Amen.

June 27.—Elder R. F. Nesler arrived, and no other Saints being prepared to entertain an elder, Brother Nesler slept with Elders Lavender and Crowley and I lay on the hearth rug downstairs.

On December 17th, father received a letter from Brother Dana, telling him that he would shortly receive an appointment to labor in the Manchester conference, and on the 12th, the notice arrived with a note from Orson Pratt asking him to repair to his new field of labor as soon as possible.—R. C. F.

December 22.—Manchester. During the day we went to the city and tried to get police officers for the next Sunday, as last Sunday the meeting was broken up in the morning and entirely prevented at night.

December 25.—Went over to Bury, attended a "tea party" at 5:30 and in the evening heard songs, recitations and addresses. Here I met Elizabeth Unsworth of Bolton, who afterwards became my wife.

December 31.—With Elder Bunting took the train for Bolton.

January 1, 1857.—About 4 a. m. the Bolton choir awoke us by singing two of our hymns, so beautifully, that the melodious harmony of rich voices and instruments seemed controlled by the good influence of the spirit of God.

January 4.—We spent the day at Bury and had one of the finest meetings in my experience. Tongues, prophecies and the manifestations of the Spirit of the Lord poured out upon us, till our hearts overflowed with joy.

February 6.—Saw a letter from James Hart to his wife telling of his visit to Nauvoo and to the Mansion House where he saw Mrs. Bidemon, formerly Sister Emma Smith, wife of the prophet, and her boys.

March 24.—Over to Bolton, where after evening service, remained all night sitting up, at Sister Mayhers, where I marked the linen of Brother and Sister Albion, and helped all I could for their journey to Zion. Accompanied them to the train where with other Saints they left for Liverpool. I took the train for Manchester where I met Brothers Bunting, Browning, and Taylor and on Thursday accompanied them to Liverpool where we went to the offices and

then back to dock Waterloo, where the Saints embarked on the ship *George Washington*. Had a happy time with the Saints and brethren ere we had to leave in the steam tub which took us off. Spent the day in Liverpool enjoying my first visit, and listening to the excellent advice about reforming our lives, living more humble and faithful, paying our tithing, going forth to preach the gospel without purse or scrip, which under the spirit and power of his apostleship cheered and invigorated our souls.

I find many evidences from father's diary that they often called a council meeting to try those that were cold or indifferent, and if they would not repent and do their duty were cut off from the church. Also the ministers that were not functioning, were dropped and suspended until they repented and turned to the Lord.—R. C. F.

April 5.—Sunday it being fast day, I requested those that were fasting to meet me in the hall at noon, where we prayed together before the Lord, and as we did so the Spirit of God was poured out upon us in mighty power, after which the sacrament meeting was full of the Holy Spirit and all rejoiced. Walked over to Rochdale and went about the town, also through to some other places outside the town for the purpose of finding a place where we could preach.

May 3.—After a meeting a man went round insinuating that Brother William was telling lies and that Joseph Smith was an imposter, I said, it would look better for our friends to stand up like men, and with the Bible in their hands to show us the errors of our ways than to be speaking evil slyly, and we would stand the test, but he was shrewd enough to hold his peace and sneaked away. As we left a great many people were coming along the street. Near me walked Sister Susan Lord talking about the meeting. Her bonnet being trimmed with white ribbon, the children and others passing thought, seeing the white ribbon, and the crowd, it a wedding and set up a shouting and singing and followed us for near a mile. Of all the ludicrous sights I have ever seen this was the worst, as Sister Susan had her apron on and from our appearances should have thought a wedding the last thing to be thought of, but it proved a good source of information to our meetings and gained a crowd.

May 5.—Took the train to Manchester to witness the arrival of Prince Albert and his sister to open "The Grand Arts and Treasure Building of the United Kingdom." The throng was so great we had to go in 1st class carriages with 3rd class tickets. It was surely a grand sight. Thursday we went to Haslinden to preach but found every public place filled with shows, shooting boards, etc.,

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fashioned to depend on alcohol for strength, joy, and well-being than he is to become a smoke-belching incinerator, in either case introducing into his body substances which are already wastes, and are so regarded in nature.

WE HAVE HEARD a lot in recent years and months about the theft of human liberty accomplished by prohibition. Now that repeal is here, how much more liberty does Mr. Average Citizen have? Well, in many states he can now legally buy alcoholic liquor, and that is about all he has gained. Has he lost anything in the exchange? Some of us think he has lost much more in the way of liberties than he has gained. Take, for example, his liberty on the highways, or crossing the street in front of his home. Is he as safe as before? If you don't believe me when I say No, then look at the impartial evidence presented by automobile liability insurance rates, which are so suddenly and greatly increased, and then try to tell any sane person that repeal won't make the highways more dangerous. Suppose I am injured in an automobile accident after repeal, and the accident has been caused by the inaccurate driving of a person who has been drinking. Now that repeal is here, do I have a better chance than before to prove that he was responsible? Can I rely on the presence of liquor in his car to prove my contention? No, in spite of all the laws which may be made, it will be more difficult to get justice in a case of this kind. And women and children won't be safer, either in their own homes or out. Inside a human being alcohol is always a danger, and that which endangers society destroys its liberties.

If applied to the proposed repeal of any other major law, the distorted explanations of human nature commonly accepted with respect to liquor immediately appear ridiculous. You may be sure they would appear just as ridiculous in that matter also had we not heard them so frequently as to have become almost convinced through mere repetition. Let us try a few of them on another law, say, for example, the one which makes murder illegal, and see how they fit.

The argument would run as follows:

Some years ago, when the backs of the American people were turned, a bunch of snoopish old men with tall hats, umbrellas, and old-maidish ways foisted off on the people a law which says that murder is illegal. Now everybody knows that when a person is told he must not do something, he immediately has an overpowering urge to demonstrate that he can, and that's the way it is with this law against murder. Its presence on the statute books is a constant challenge to everybody, even customarily non-murderous people, to go out and kill. The best thing to do with such a law is to repeal it. You can see that it

hasn't wiped out murder. In fact, making it against the law to murder a person has increased murder. There is more of it now than ever before. Why is it that we are always tampering with our precious liberties by trying these "noble experiments"? The fewer the laws, the better we'll get along. Think how much better on a person's mental and physical health it would be if he could commit a murder right out in the open, rather than having always to be careful lest the police catch him at it. It is hard on one's conscience, and tends to break down one's moral code, to have to say to himself after every harmless little murder: "That was against the law." The way to get people to respect the law is to do away with law. What to do in these matters is a question which every person must decide for himself, without interference. Anybody but a moron knows when he has committed enough murders for one day, and a moron wouldn't know the meaning of the law, anyhow. Then, too, it is different for different people. Maybe you or I couldn't murder more than two or three people without being somewhat physically upset about it, so as to be unreliable at the wheel of an automobile, but no doubt there are plenty of people who could commit fifteen murders without showing any visible effects. "True temperance" doesn't require that one refrain from murder altogether, but that he find out just what is his limit for a day, and of course everybody knows enough to stop when he has filled his quota of murders for the day. It's a grand idea, and very simple. Let's repeal all the laws!

Speaking seriously again, I should like to say that I have written this article because I am convinced that the liquor issue is not dead. It is my belief that those who want a progressive society, in which democracy may rule, in which safety of person and property may be assured, in which government may gradually become free of political corruption, and in which human personality shall be given its birthright, must unalterably continue to oppose the liquor traffic. Such opposition must find expression in organization. But before one can become devoted and active in a temperance organization, he must see clearly the issues. If for some of my readers I have been able to recall to mind and clarify some of the issues, the purpose of my writing will have been realized.

Is there a wound, O brother, in your heart,
And would you have the secret grief depart?
Heal first your brother's sorrow, hush his moan,
And that will heal the anguish of your own.

—Edwin Markham.

"RETURN YE UNTO GOD"

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the chief immediate cause, even if it is not the most remote cause of the calamities which are befalling the nations.

A WARNING

"They that labor for money in Zion shall perish." This is a warning to the peoples of the church to avoid the practices which bring disaster to both persons and peoples. The same truth is expressed in other forms, such as "every man seeking the interest of his neighbor"; "He that will be greatest among you, let him be the servant of all"; and many others.

But how can we avoid this evil when to depart from it is to make ourselves a prey? It is ruinous. The economic stage is set to play that sort of game. How, then, is it possible to heed this warning and at the same time insure our self-preservation?

RETURN YE UNTO GOD

The answer to the problem is given in the call of the Restoration to return to God. The answer is found in this message: "This people must be organized." "Organize yourselves and appoint every man his stewardship." "You are to have equal claim upon the properties for the benefit of managing the concerns of your stewardships." "All moneys that ye receive by improving upon the properties which I have appointed unto you shall be cast into THE STOREHOUSE;" etc., etc., etc. That is the answer to the problem; to reestablish the ordinances of God. Let the peoples of the church attend to the proper business of peoples. "Hear the voice that entreats you: O return ye unto God; O return ye unto God."

MARK HILL FORSCUTT

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thought it not wisdom to preach until another week.

May 18.—Monday—walked over to Bolton where I received this letter:

Ship *George Washington*.

April 21st, 1856.

Dear Brother Mark:

According to my promise I now take my pen to give you some account of our journey. We set sail on March 28, and have had good weather almost all the time, indeed it has been a pleasure trip to me. Elder York is our president and Elders Martin and Dana his counselors. The ship's company have been divided into wards and bishops have been appointed under them.

We have prayers night and mornings and many testimony meetings. I am still rejoicing in the gospel and I pray the Lord may bless you, and that you may soon be gathered home, even to the home of the Saints.

Your sister in the gospel,
Ann Albion.

(To be continued.)

Biography of Mark Hill Forscutt

Arranged from his diaries by his daughter, Mrs. Ruby C. Faunce

Persecutions

June 1, [1857]—

Today met the lady who keeps the depository of the British and Foreign Bible Society. She quoted different passages to show me how much more the original Greek and Hebrew contained than does our translation, and oh! how I wish I could read both.

June 19—

My twenty-third birthday—a number of the Saints met and gave me a tea, after which we spent the evening in singing, recitations and talking. I was presented with three or four handkerchiefs and a new silk tie.

June 28—

We took the train for Rochdale where we were to hold camp meeting. Found the meetings placarded as follows. Service to commence morning half past 10; afternoon, half past two; evening, six. Anti-Mormons announced they would hold meetings, same time, same place and sent bellmen around. The meeting opened by congregation, the anti's singing another song. They proposed one-fourth hour each, but we did not agree, so moved our cart away. They followed with their wagon. They would ask question after question, I requested them to ask one at a time and I'd try to answer. I did so till twelve-thirty when we went to dinner. At half past two we were back again and found the antis had again moved their wagon up against our cart, which I had had removed before dinner. I got down and listened to their speaker, who called us "Traveling cadgers." I thanked him and listened on until being requested to speak to some of the Saints, I went outside and was soon followed by people requesting me to speak. I told them under the present excitement it would be useless. I made off a short distance, when by the hundreds the people followed leaving few to listen to them. They accordingly left off and the mob came, pushed me about, kicked me and finally knocked me down on a heap of stones, but my fall was greatly broken by Elder James Brown who stuck close to me and who also fell attempting to save me. The sisters burst into tears and both Saint and Gentile were fearful they would trample on us and kill us, but the Lord preserved us with no greater inconvenience than this, and a blow on the head with a stone. A rough man came up and asked who had struck me, I told him one of the mob. He faced them and dared them touch me. Brother Bunting came and took my arm and was leading me away, when they came again and tried to crush me, while our protector was thrashing

others. The Lord protected me from these, Brother Bunting and others of the elders went back for the cart where they remained in discussion, while several of the other elders and I went down to Bults and held a meeting both of which had to be concluded on account of a severe thunder storm.

July 26—

Went to Lancaster Row today where we were to hold a camp meeting and found things nicely prepared and ascended the cart with Brother Holden and began preaching when the same mob that had broken up the meeting before came again. Finally they agreed to a discussion on the *Book of Mormon*. Brother Bunting asked me to take notes,

In last week's installment we learned something of the early life and religious experiences of Mark H. Forscutt, one of the most prominent and important personages of the Reorganization.

In these pages from his diaries, illuminated by the comments of his daughter, the past is brought to life once more, and the romantic story of these people made available.

while he answered them. They would not stick to the point, so he made a short reply and then finding it useless to stay we went over to Bolton, where after administering to Sister Haworth, brought nigh unto death, she was instantly healed. We repaired to the meeting room and commenced service at three o'clock and remained until 8 p. m., and such a time as I had never before witnessed; the very room seemed filled with the Holy Ghost. Tongues, interpretations, prophecies, dreams, doctrines all were given, and the sweet calm that prevailed my soul was most beautiful. This was also the testimony of all.

Hears Charles Dickens

July 31—

I went to the Free Trade Hall where Elder Bunting treated me to hearing Charles Dickens read his *Christmas Carol*.

From the first of September my father's health seemed to be failing—until the twenty-sixth, when he received a letter giving him leave to go home until his health was better. He decided to do this, and on his way visited many of the

places in which he had preached. He was warmly received by all the Saints, and his health soon improved.—R. C. F.

December 1—

Affairs in this part are very bad, thousands starving and no work to be had.

December 7—

Received appointment as President over Preston conference to take place the first of January. I humbly pray the Lord to increase his holy spirit upon me that my soul may be filled with light so I may be qualified to discharge the duties of this office.

December 14—

[Manchester] At meeting the house in Oldham was overflowing and a number of strangers were there. I was congratulated on my return in health and strength and all hearts seemed to rejoice.

December 16—

Elder Harris showed me a letter from Joseph Smith, son of Hyrum. He was on Mission to the Sandwich Isles, and had met with poor success as it is a very hard mission. On the eighteenth, I met Samuel B. Smith, son of Samuel H. Smith and nephew of the prophet, enjoyed his company greatly.

His "Catechism"

January 1, 1858—

Went with many of the Saints to Bolton where we attended a festival in the chapel. With Elders Bunting and Browning, I retired to Sister Unsworths, where Sister Elizabeth slept on chairs to give us room. Took train on Sunday, third, for Preston where I was to have charge—found the Saints very kind and glad to see me. Here they had me measured for a new suit of which I am badly in need. Spent the time as usual in all the works of the gospel, meeting its trials and rejoicing with its glorious truth.

February 16—

Shrove Tuesday or Pancake Day—as it was called, I went to Sister Ward's and was taking pancakes, after each bite my mouth was severely rubbed according to custom. After the pancake spree went to the hall and addressed Saints on "tithing."

I find in looking through father's diaries that he has a sort of "catechism" which he propounds to the Saints often. It is as follows:

1. Do you honestly pay one tenth of all your income as tithing unto the Lord?
2. Have you aught against a brother or sister who is held in church fellowship?

3. Do you have family prayers morning and evening?

4. Do you have prayers privately for yourself?

5. Do you observe a fast before the Lord your God?

6. Do you in all things uphold by your faith, prayers and means the servants of God placed in authority over you?

7. Do you attend your meetings when not lawfully detained therefrom?

8. Do you abuse yourself, by being intemperate in anything forbidden by the laws and revelations of the Lord?

9. Are you strictly honest in all your dealings?

10. Do you ever take the name of the Lord in vain?

One evening as he walked over to Blackburn it began to rain very hard, and, having been quite ill and with five miles more to go, he prayed the Lord to stay the rain till his arrival, which He immediately did. Each and every day he preached somewhere and on Friday the twenty-sixth, attended council meeting at the chapel and examined the tithing book and found a decided improvement in receipts. During his pastorate he did much writing for the elders and Saints, especially for them to those who had left for the States. He also took care of the money before turning it to the higher authorities and made several records so that it could be more systematically kept in the different branches, and warned them that the books should be kept and not burned or destroyed as many had been.

April 15—

Attended meetings at Brother Robertson's and preached on "Overcoming the Flesh, World and the Devil" — and showed if we could overcome the flesh, the world and the devil would soon relinquish their hold. Also told them they should not murmur about poverty or circumstances as we must be tried in all things. Seeing they were essential to our perfection.

On the Sunday following Pastor Oliver again preached on tithing and from his remarks gleaned the following. That after this week, no man is to hold the priesthood who does not pay his tithing, and no members be allowed to partake of the sacrament, and if they do not repent and reform are to be cut off the church.

A Letter To His Parents

June 19—

My twenty-fourth birthday, I wrote a letter to my parents of which the following is part—

Dear Father and Mother:

This is my birthday—24 years ago you had an addition to your family who has since been the object of much love, hope, anxiety and despair. Brought up with care and nurtured in love, it is

no wonder the love and affection I feel for you both, and I wish to render my heartfelt and sincere thanks for your goodness and love to me.

Although I may be counted an out-cast from my father's family, owing to the peculiar faith I have espoused, rest assured, that, nothing but a sincere regard for truth has led me to embrace the doctrines I so earnestly defend.

Along in July I was taken ill and continued growing worse and worse, and although the ordinance was performed several times, I only received slight relief. I grew so ill that there was no hope and they were to send word to my parents, when to all appearances I passed away. Arrangements were made to bury me and they had sent word around the district. Among others that came, were Brother and Sister Unsworth and Elizabeth of Bolton. Just as they were meeting for the funeral, a slight movement was noticed and I was laid on the bed where life came back, and gradually grew well. During this time I left my body and could see it lying helpless, lifeless. I passed to the other world accompanied by an angelic person who led me through the beautiful city of lovely homes, and stopping before one, we entered. It was most beautiful and I exclaimed at its loveliness. I was told that this was to be my home if I were faithful and my heart swelled with joy. We came out, when he said, come Mark—I followed and he led me where I could see all over the city, then he brought me outside and down to where I could see my body and those who had gathered to mourn. When I found I must go back, I asked him why? "Your work is not done, and you have only begun to earn that home." God help me to do my duty.

Arrived in Liverpool on August 28th, and there met President Whittall and Brother Tullidge, associate editors of the *Star*. They gave me some instructions as to writing articles for which I was very thankful. Having received a request, I wrote an article on Priesthood vs. Priesthood, which was for the next *Star*. Friday, December 31, I went to Birmingham to attend conference. This closed the year 1858, during which time I have traveled and labored to the best of my ability in the cause of Christ and his work. I pray God that I may be better fitted and do more for his glorious cause. In this conference I was appointed to labor as President of the Wiltshire district. Presided over the Wiltshire conference during 1859, and until released in spring of 1860 to emigrate to Utah.

In February I left Bath to visit my relatives to bid them adieu and also to visit Elizabeth Unsworth whose consent as well as that of her parents I received to our marriage, prior to

emigration. Returned to Bath where I spent a few days with the Saints and then to Liverpool to make all arrangements. Returned to Bolton Saturday a. m., and on the following morning, March 25, 1860, was wedded at the register office, Bolton to the dear lady of my choice. Again at night was married by Elder Jacob Gates according to ritual contained in the *Doctrine and Covenants* and left later for Liverpool.

Up to this time he had travelled 10,832 miles, of which he walked 7,986½ miles.
—R. C. F.

Leaves for America

Tuesday, March 27—

Sailed on board the *Underwriter*. Enjoyed our trip very much; arrived in New York, May 1, thirty days sail over the ocean.

America—

Left for Albany on the Steamer *New World*, up the beautiful Hudson. Arrived in Albany next day.

A Warning

The rest of the way was made partly on cars and partly by boat until arriving at Florence, Nebraska. The next morning Brother Holt came over from Omaha, and asked if there were any Saints from Bolton there. They told him mamma was there, so he called her out. Asked her, "Was there anyone else from there?" She said, "Yes, Amelia Rothwell." "Well, get your clothes and come on over and see mother and wash them." The girls delightedly did so, and loaded clothes into his cart and then got in themselves. Hardly had they left the camp ere Brother Holt said, "Well, girls, I preached 'Mormonism' in Bolton for many, many years and now I'll tell you what it is in Utah." He and his wife did so and the girls knowing his integrity believed and would have gone no farther, but Papa could not be convinced and thought Brother Holt a disgruntled old man, so as mamma said, "What was a bride to do, except obey her husband?"
—R. C. F.

(To be continued.)

The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good. God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God.—Psalm 53: 1, 2.

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Biography of Mark Hill Forscutt

Arranged from his diaries by his daughter, Mrs. Ruby C. Faunce

Experiences in Salt Lake City

UPON leaving Florence, which they did, as soon as an escort of wagons came, they started on the long road to Salt Lake City, pushing and pulling handcarts, seemingly as joyous as on a picnic, singing the songs of Zion, and rejoicing in their approach to the promised land. The campers made their first move to Little Papillion June 4, 1860, and making from seven to seventeen miles daily with an average of ten miles, arrived in Salt Lake, August 27. Here my family were met by their old friend Brother Bunting. Shortly after arriving there Father was made secretary to Brigham Young.

It did not take him long to see that Brother Holt was correct in his diagnosis of affairs in Utah, except they were worse than had been painted. Not long had elapsed when they tried to have him wed another woman, and even picked out the lady for him. He came home and told mamma about it, and said, "Elizabeth, you alone can save me." "How," she asked. "By making some demand that I cannot perform and sticking to it. They say a man has to have his first wife's consent and I'll hold to that." "All right you tell Brigham that when you furnish me a home and one year's provisions, you can marry whom you please." Father went to the office and told Brigham what Mamma said. "Oh! That is too hard. You must make her see that." "Well, that is her condition."—Brigham sent two of his apostles to remonstrate with her, and when they failed, he visited her himself. He talked and talked and at last asked if she did not want "celestial glory" for herself and Mark. "I'm not worrying about any kind of glory, but I want a home and provisions for a year and then Mark can do as he pleases." "We will build you a house, but you know we can't provide provisions for a year," said he. "Well, I've given you my ultimatum, so there is no use talking."

He came back to the office, quite angry and told Father that he should marry anyhow, but Father told him that he could not do so without her consent.

With the Morrisites

In about six months after arriving there they both left the church and soon joined with the Morrisites. They made their headquarters at Weber where Father taught school. The Morrisites were thoroughly organized and possessed of strong vitality, but strangled almost at birth by the dominant church, by brute force.

The following is a copy of a letter

from Joseph Morris to Mr. George Leslie from Weber dated July 9, 1861:

"The Morrisite Church was formerly organized on April 6, 1861, with six members. By the thirteenth of April, fifty-three had been baptized and by the end of three months it numbered over two hundred souls. The gifts of the spirit were enjoyed, and all the blessings, which distinguished Mormonism from Sectarianism in the Prophet Joseph Smith's day."

In point of time as a determined force against Utah oligarchy, the Morrisite church was two years in advance of the Reorganization, under the presidency of Joseph Smith, son of the Martyr, (though that was in advance of all others to regenerate Utah).

"The first copy of the *Saints Herald* came into my hands and I read in it to Joseph Morris and solicited his opinion of its aims. The article was on *'False Prophets'*, being also directed against Joseph Morris, among others. Mr. Morris listened and instead of denouncing the attack, quietly smiled and withdrew. In a short time he returned and handed me a revelation in which Joseph Smith, the leader of the Reorganization was declared to be a prophet of God and rightful heir to the presidency of the church. Joseph Morris never hesitated to express himself as to the wrongs of the dominant church and her officers."

That a conflict was imminent between the two churches was fully believed by both parties.

The trust in Divine aid was the Morrisites' only solace. Like their leader they were a praying people and from some part of the camp prayers were almost continually ascending. The "Order of Consecration" was observed. Each member made a list of all his earthly possessions and by deed and common transferred them, on paper, to the church, however kept them in their own charge. If needed, the presidency gave instructions and the clerk made out requisite papers on such members as had a superabundance of articles needed. The causes which led to their dispersion and overthrow were these:

1. The action of the Utah faction against them.
2. The "Laws of Consecration" and that which grew therefrom.
3. The refusal to recognize and respond to the *habeus corpus* issued in favor of prisoners they held in custody.

In the fall of 1861, a call was issued for the male residents of South Weber to appear at Kingston Fort on September 12, to enroll and drill. The day of

training came—not a Morrisite mustered; instead they repaired to the Bowery (church). One of the features being a revelation, received the evening before forbidding them to train with their enemies. John Banks then gave one of his wonderfully eloquent sermons closing with "We are the subjects of God's government and without his express commandment will neither organize nor train." "Amen," shouted all.

"Wading in Blood"

Repairing to the fort the irate colonel said excitedly, "I'll make the Morrisites train even though I ride up to my knees in blood to do so." Other things followed, and so much transpired that the Morrisites were afraid to heed the call for fear of death. Winter had now set in, a sorry winter for the Morrisites. Harassed from without and destitute of winter comforts within they suffered much but bore it as only people of undaunted faith can do. Many lived in tents with stakes driven in the ground and between the stakes and the tents earth was packed tightly as possible. Many were sick, but those few who lived in log houses helped as they could to care for the sick. Things went from bad to worse until June 11 when writs were signed by Judge Kinney to arrest some of the Morrisites. On Monday morning while the women in camp were washing and the men tending to their duties, as the apostles were returning from their day dawn prayer meeting, the last they ever had, an approaching army was seen on the Southern Bench. They gave the alarm. The apostles, those that formed the first council or presidency, gathered at Mr. John Banks' house and discussed the situation. Joseph Morris soon came and they repaired to the Bower, where they sounded a call to meeting.

My mother said that whenever this call came, all stopped whatever they were doing and responded. She was washing, but stopped, took off her apron, put on a fresh one, rolled down her sleeves and taking sister Amy, a babe in arms, went with the rest of the women to the meeting. She stopped by a chair and leaned on it looking for Father. John Cook came in, carrying a three-legged stool and motioned for her to come and sit on it. She went over and as she sat down a cannon ball came in and killed the woman on whose chair she had been leaning and then killed another, and shot through the jaw of a girl, so that it was only hanging by the skin. Joseph Morris and John Banks were also killed at this time.

Mr. R. Cook advised them, "Go quietly to your homes and let each man defend his own family as best he can." But

pandemonium and fear raged, so taking the women and children they put them in two potato cellars, where the women feared and the children cried. Mamma climbed out of the first cellar with Amy and asked where Father was, and was told he was taken prisoner, which she knew would be certain death: then they put her in the other cellar. After a while they came and told the women to get out and go to their homes. In the meantime Father had taken the church records and made his way stealthily over to Mother's brother's home which was just a short distance from the camp. He got back to camp shortly after dark and found his loved ones safe.

This ended their connection with the Morrisites church, and almost ended my mother's faith in any religion.

She told Father, "Mark, if you have any more religion, keep it to yourself and never bring it to me; I've suffered and had all I ever want." And who would blame her?

Soon after this The California Volunteers coming into Utah, Father joined them under Colonel Conner who came there in October, 1862.

The Permanent Camp was located at Fort Douglas, where it still remains.

Father was private secretary to Colonel Conner and while there edited *The Salt Lake Vidette* under his name, the first paper against the Mormons to be published in Salt Lake City. In 1863, instead of being sent East to fight in the Civil War as they expected, they were sent to Ruby Valley to protect the overland route to California. In July of 1864 they were ordered to return to Camp Douglas where they remained until in 1865 when Father received his discharge from the army. My mother was also in the army and was with Father all this time. She was hospital matron.

Escaped Assassination

As long as Father was in the army he was safe, but from the time of his discharge until he left in September, 1866, he was persecuted. On Monday, August, 31, 1866, in the morning, Mother went to get her scrub brush and found it laid upon the kitchen window sill. Upon taking it up she discovered a paper folded, which when she opened she found to have a gun printed on one side and a pistol on the other, each with bullets pouring out. Written in red ink were these words. "M. H. Forscutt if not out of this territory within one week thou shalt die the death of a miserable apostate dog." Mother came in so worried, but Father ridiculed the idea. That night Mother dreamed the same dream twice, "that Mark came into her room shot."

The next morning she again urged him to leave, but he said if he tried to sell out they would get him, and he did not have money to go without selling. Mother told him she would get the money and that he must go, or she would go wild. He said all right, so she sold

her feather bed, silk for two dresses she had had brought to her from England, and her dishes, to the officers' wives at camp. They also saved all they took in at the city and camp stores during the week. Wednesday she insisted that he buy his ticket for the stage. When he returned he said the first stage he could get a ticket on left Monday. "You'll be killed if you wait till then," said she. "Well, it was the best I could do." Wednesday evening one of the soldiers came in and told Mother he was leaving for the states Friday a. m. She prevailed upon him to change tickets, but to tell no one he was not leaving. Father said he could not get ready, but mother insisted. Suffice to say he left Friday. On Saturday night his partner in the deal with others, Doctor Robinson, was called to attend to a man they said was hurt. Against his wife's earnest entreaty and warning he went, but before he reached the walk was shot, killed, and thrown against her door. The soldier who took Father's place, wrote that when the stagecoach was about three miles out of the city, it was stopped by masked men and all the occupants made to get out, and as it was before day, held a lantern to their faces and then said, "Well, he is not here, so you may get in."

Joins the Reorganized Church

Father joined the Reorganized church in Salt Lake City and as long as he stayed there, he never mentioned to Mother that he had joined another body, and as he kept no diary at that time, or at least it is not with his others, we know but little except from his expense account. I read the following:

"On Monday, October 22, 1866, after traveling by O. S. line for seven days and nights arrived in Denver, put up at the Planters' House. On October 31, left by stage for Kearney where we arrived Saturday, November 3, crossed the Platte in a wagon and took cars for Columbus. Sunday introduced myself to Brother Henry Hudson and met his interesting family and accepted their invitation to their home. In the afternoon attended fellowship meeting, where my soul enjoyed a perfect feast. A tongue and interpretation by Sister Barrows was that the Lord would take care of my family and no evil should happen them, for which I was grateful, as I had felt great anxiety concerning them. On November 10, Sunday evening, I preached my first sermon, for the Reorganized church in the states, at Council Bluffs. Tuesday, November 20, to Gallands Grove, met with Robert Hanson, formerly of Utah, who accompanied me to Father John McIntosh, also to meet Brother Charles Derry."

Notes From the Diaries

November 24—Attended district conference at Highland Grove. At the evening prayer meeting, as many as three were on their feet at once and as many as twenty tongues were given, with as

many as three having the interpretations at once. The united testimony was that never before had they seen so much of the power and influence of God's Spirit.

November 25—Sunday p. m. after sacrament it was "resolved that Elder Mark H. Forscutt labor with Brother Charles Derry in his field of labor." Rode to Brother George Kemp's, to Brother Briggs on the Missouri River expecting to cross to Nebraska City, but could not do so until evening when we crossed in a skiff. Stayed with Brother R. C. Elvin, with whose family I was made more than welcome. Brother Elvin presented me with a reference Bible and Sister Elvin a 25 cent silver piece, the first fruits of assistance other than food and lodging, on my mission. Over to Plum Hollow, slept at Father Lee-ka's," to Glenwood, Council Bluffs and Omaha, all of these places preached and found attentive audiences.

December 13 — Another wonderful prayer meeting—a real soul feast.

December 15—To Omaha over the river on the ice, put my mule at Brother Sanders, myself at Brother Beebe's. In the afternoon a spiritual meeting—in the evening preached. Friday I went to Council Bluffs where I received two letters that had been sent to Plano and forwarded by Brother Joseph. One contained a letter from my mother to the editor of the *Vidette*, inquiring my whereabouts which letter he handed to my wife. The second letter informed me of the serious illness of my little Lulu—and of my wife's sufferings through the persecutions of my implacable foes, that she hardly feels able to even instruct our girls to pray. The letter said, "Only yesterday Lizzie asked me to teach her to pray; but oh! My dear Mark, I am so sick with the hypocrisy and deceit that it is driving all religion from me. You know how it is, I am unable to satisfy in regard to religion. You must have patience with me, as I am in hell and surrounded with devils of the deepest dye. But my dear husband, I have the same honest heart, and that teaches me to do right before God and man. Our little Lulu is still very sick, and I think sometimes will never recover. I have shed many bitter tears over her wasted form. To think that you must be driven away in the midst of sickness is past bearing.

December 25—Christmas Day. Fellowship meeting after which refreshments. After them Brother Derry spoke on the "*Sacrifice of Christ.*"

December 29—Brother McCord purchased my watch giving me \$15.00 and four yards of cloth at \$1.40 per yard. Not feeling like asking the Saints or Bishop for anything, I have preferred doing this. Left for Bigler's Grove.

I spent the rest of the year at Center-ville. As the old year expired and the new came in I gave myself anew to the Lord, to be used anew in his cause.

(To be continued.)

Biography of Mark Hill Forscutt

Arranged from his diaries by his daughter, Mrs. Ruby C. Faunce

January 2, 1867—

Received another letter from my dear wife with sad news that our little Lulu was worse, and no hope for her life. The same day her letter was written, a prophecy was delivered to me at DeSota, to comfort me and saying I should see my loved ones again. Oh, God grant it.

Thursday confirmed Brother and Sister Carl Hartwell. Sunday—went to Council Bluffs where I was booked to speak in the evening on "The Lost Tribes of the House of Israel." I spoke two hours and fifteen minutes to a full and very attentive house. Brother Caffel and I spent Monday visiting the Saints—I really thank God for such men as he is to labor with.

January 17—

Started making a synopsis and commentary for my own use and my friends, to aid in the work.

Friday went to Glenwood and on Saturday with Brothers Henry and George Kemp. Went to Nebraska City, stayed with Brother Elvin, whose family with himself, treated me like one of their own. Surely the ties of the gospel are ties of love. Spent the next few days at Nebraska City and Camp Creek, and intended returning to Nebraska City for meeting Friday, but weather turned so intensely cold that no one would venture from the house, as chickens froze and animals suffered. Saturday, weather a little moderated, Mr. Clayton loaned me a pony and some extra clothing and I alternately walked and rode to Nebraska City. To Brother Elvin's where I received a number of letters, among which was one from Brother Charles Derry, telling me of his illness since Christmas. One from Mrs. Stickney urging me to prepare a course of lectures on Utah affairs. Best of all I received one from the Prophet Joseph, which I must pronounce the best letter I ever received in my life, and my heart goes out to him.

January 29—

A great many of the brothers and sisters met at Brother Gaylord's—and I felt full of the Spirit of God. I retired and poured out my soul before him two or three times. Someone wishing a child administered to, I prayed while they were administering and as soon as they were through called on Brother Henry Kemp to sit down—I laid my hands upon his head, and while tears ran down my cheeks like rain and the powerful influence operating upon me, I pronounced upon him a blessing, such as he said afterwards "satisfied him for all his past labors." Received a letter from my wife today informing me that my child is restored to health, praise the Lord. Also there are scores of men in Utah work-

ing for their bread and men have actually been seen crying in the streets for bread. It is bad here but not like that—

From February 12 to March 12, I was sick with rheumatism, but through administrations, prayers and faith gradually recovered.

On March 4, I received a letter from my dear sister in England bringing the sorrowful news of my father's death, aged 82—who died January 17. The news made me much worse. The Saints all wonderful to me, especially Sister Hartwell who treated me like her own son.

March 29, Friday—

With Brother R. C. Elvin rode by cars to Boone, Iowa, then by stage to Des Moines, took train for Keokuk. By boat to Nauvoo where we arrived at 3 p. m. Sunday. Found roads deep in mud and things looked desolate at Nauvoo. Went to the Mansion House where we "put up." Joseph came in and David passed by, I recognized both from pictures I had seen of them, but did not make myself known. Brother Joseph's influence was felt by me the moment he entered. Brother Elvin in testifying in meeting introduced me. After meeting, Brother David, who was present came forward and introduced himself to me, then he took us and we met his honored mother, Sister Emma Bideman, she who had been the beloved wife of the martyred prophet. I certainly felt a very peculiar sensation when in their house. Brother David's manner is gentle, mild, courteous and pleasing. Monday, April 1, was introduced to Brother Joseph with whom I was very much pleased. I found him humble, kind, generous, unselfish, appreciative of others, farseeing and clear headed. Spent a very pleasant day with him, and one that afforded me much profit. Went with Joseph to Montrose where he administered to Brother Gurvey, returned to Nauvoo, Joseph being oarsman both ways.

April 3—

Council convened this morning in the meeting-house, in an upper room of the martyr's old store—was organized by electing Joseph Smith, President; M. H. Forscutt, Clerk—the proceedings interesting, deliberations and discussions instructive. Lasted third, fourth and fifth. Visited notable places in Nauvoo. April 6, rode down the Mississippi in a skiff to Keokuk. Up to Berrows Hall where conference convened. In the evening I spoke on 1 John 3: 20-21. Sunday 7, Brother Joseph preached on "Christ's right to prescribe laws for the government of his church and the imperative duty of men to obey." Never before have I heard anyone speak from so high a moral standpoint, nor associated with

one possessing so truly Christ-like disposition. We met next morning at 9. Transacted business until 5 p. m. At nearly close of session Brother Joseph said he would like to have me labor under him. I find much more talent in the church than I expected.

April 13—

Took steamer Rob Roy and went down the Mississippi to Saint Louis, arrived 6 a. m. Sunday. Walked to Brother Bellamy's and later went to the hall over The Mound Market. Preached in evening, 1 John 4: 10, 11. Spent ensuing week visiting Saints, and preaching to full houses each evening—baptized three on Sunday and helped to confirm them. Thursday, 25—Met Brother Hazzledine President of Saint Louis District. Preached in evening.

April 30—

Accompanied Brother Hazzledine to Gravois—in the evening preach from Galatians 4: 4, 5. Had good liberty. I urged the acceptance of God's mercy, and Mr. William Heishaw gave name for baptism. He formerly belonged to the church in the days of the martyrs, and was the first minister sent to Wales.

Thursday, 9—

Had a long talk with Brother Jefferson Green, who wants a minister sent to Wayne County as he has many calls for preaching and thinks much good is to be done. Friday—Preached from Ezekiel 33: 11, after meeting, ten names were given in for baptism. Sunday—Preached on, "Be ye courteous, kind and forgiving one to another and let love abound." After meeting we went in four wagons and one buggy to the river for baptism. Arriving I obtained the names of those to be immersed and found instead of the ten given in, twenty-two were desirous of baptism. Returning to Saint Louis with Brother Hall, Brother James Anderson and myself, these were confirmed. The hall was crowded and the Spirit of the Lord, mighty. In the evening the hall was literally jammed and I discoursed on "The Ten Lost Tribes." This day has been one of labor, but unequalled delight—a feast to my soul.

"Having been called by Brother Joseph I bade them adieu, regretting very greatly to leave them. Tuesday took train for Mendota and then on to Plano, where I went to Herald office, there meeting Brother Joseph, Blair and Sheen. In the evening to church, and then home with dear Brother Joseph. Thursday Brother Joseph drove over to Sandwich where I met Bishop Israel L. Rogers—returned to Plano.

May 17—

In the forenoon met at Brother Joseph's house and after prayer by Brother

Blair, Brother Joseph and Brother W. W. Blair worked on comparing copies and I commenced transcribing the New Translation commencing on the first chapter of Matthew. Sister Smith is very sick.

May 18—

Accompanied Brother Blair to Sandwich and then walked to his home on Fox River. Met Sister Blair a fine pleasant woman. Had a testimony that this beloved brother is an apostle in deed as well as in name. Sunday back to Plano—Sister Smith some better—went to Brother Mark's where we found Sister Marks very ill—Brother Blair and I administered and she was healed instantly. Praise the Lord.

May 31—

In the afternoon I was received as a member of the Saint Louis Branch and an officer of the church.

June 10—

Conference convened—I was called to occupy in the stand with Brother Hazzledine. Reports were very satisfactory while prospects for increased membership fine.

June 19—

My thirty-third birthday, spent the day in fasting and prayer, study and meditation. In the evening attending a soul refreshing meeting at Brother Hazzledine's.

Spent the balance of the week visiting Saints, where at Brother Molyneaux, instructed some in the gospel. Saturday visited Sister Burgess in morning and at evening went by steamer to Alton, where there was some difficulty. After two or three meetings it was settled satisfactorily. Back to Saint Louis where I spent the time as before visiting, instructing the Saints, reading, writing, and preaching until the twenty-sixth, when Bishop Anderson gave me six dollars and fifty cents with which to pay my fare to Jeffersonville, arriving there found meeting was at Dry Fork, so made my way thither.

Sunday, July 28—

Having come with Brother Green to Jeffersonville, I preached at the schoolhouse to large audience. Met Brother George Hilliard, son-in-law of Brother Green. During my work here four people gave me their hands in token of their wish for baptism, they were George Hilliard, Mrs. Amanda E. Hilliard, Mrs. Mary J. Green and John Jefferson Green. We had two teams hitched up and the four with a number of witnesses and myself drove to Mr. Hilliard's where Mrs. Hilliard, a Baptist, the mother of George, gave in her name. After the candidates had made a covenant with the Lord and prayer, I baptized them in the Big Dry Fork. That night was a night of joy to many souls. After service went to Mr. Crow—where I requested the door to be closed. I engaged in prayer, then asked Brother Green to anoint Mrs. Crow.

Prayed for her and rebuked the disease in the Lord's name promising her that according to her faith, it should be done to her. She had been a cripple walking on crutches for five years. At the night meeting she came without them. Sunday at eleven we met in the grove where Brother Green had fixed seats and made things very comfortable, I preached from 1 John 4:7. At 4 p. m. again addressed them on "The Second Coming of Christ"—great liberty. At close of meeting Mr. Parley P. Morris came forward asking for baptism. After closing service we repaired to the water where I baptized him. Monday to school District No. 4, Elm River Branch where I preached from Romans 5:20 to a large audience. Tuesday arose quite unwell as the night before I had perspired so freely my clothes were wet and I thereby took cold. Did not feel able to speak, so asked Brother Green to do so. He began but was called to a sick bed. I asked that his Spirit take possession of me and I was made well and preached with much liberty. In evening preached from 1 John 2:2, and preached with great liberty. While singing closing song, Mrs. Catherine Martin came and asked for baptism. Friday, August 9, wrote and studied, and in the afternoon went to Johnsonville; after our arrival, Brother P. P. Morris came for Doctor Green, who could not go, but who put up medicine for him. While doing so Brother P. Morris and I went to the woods, where I prayed earnestly that his wife might be healed. I told him to go home and he would find her better.

Saturday, August 10—

To Candles schoolhouse where I spoke on Matthew 17:20. Brother P. P. Morris came over—Sister Morris was much better and had fallen into a sound sleep while we were praying.

Sunday, August 11—

Spent morning in prayer and talking till 11 when we met in grove. Brother P. P. Morris was elected presiding elder of the Branch Creek Branch. In afternoon by request preached from Revelations 22:17, with good liberty. At the close Tabitha Dalton asked baptism. She was a member of the Methodist Church. Went to Brush Creek and immersed her. Monday morning awoke early and was greeted with the glad news that two of her sisters desired baptism. After breakfast we repaired to Brush Creek and led them into the water—after dismissal I rode with Brother George Hilliard and others to his house for dinner. In the evening Brother George drove me over to Brother Green's. En route he told me he had been praying for the blessings I pronounced upon him when confirmed. His whole soul is in the work of the Lord and I thank my heavenly Father that it is so.

Tuesday, August 13—

Rode over to Brother Hilliard's and at five p. m. had a little meeting in which Mrs. Hattie Morris was a candidate for

admission into the church. After closing went to the Big Dry Fork and baptized her. At dusk repaired to the Hard Scrabble schoolhouse where I preached with much light and power from John 3:33. The place was crowded and every window full.

Thursday 15—

Went to the border of Harrington Prairie, there on to Mr. Preston Asa's. Retired to the woods to pray, but not much power of the Spirit. Preached from Galatians 2:20, and on my return with Brother Morris and Hilliard learned that my entire discourse was a response to an argument advanced by a Campbellite while I was in the woods.

Friday, August 16—

At 2 p. m., held fellowship meeting the first held in this region. I found it necessary to instruct the brethren in the priesthood and to reorganize the branch. I confirmed Sister Hattie Morris and Sister Sarah Ann Miller. The husband of the latter came with her and sat with a drawn knife in his hand. It was made known to me that he intended to kill me, but I arose and under the influence of the Spirit, I told the audience that I had seen and talked with Jesus and the angels and that the promise to me was that no hand that was raised against me should prosper, and that my life would be preserved until I had finished my mission, it mattered not what power arose against me. I made no reference to anyone directly or indirectly. Proceeded to reorganize the branch.

Saturday—

Learned from Brother Green that Mr. Miller came to the meeting intending to kill me—Poor Man! I pity him. Many have tried it before and may try again, but until the Lord wills, they will try in vain.

Sunday—

Preached, Luke 14-15. A Mrs. Lappin came forward and gave her name—at request of branch president I administered, blessing the bread and wine. Brother George Hilliard administered it—I am thankful to the Lord for this good man. He is as zealous for God as he was formerly for pleasure.

Monday, August 19—

Attended meeting at Brother J. J. Green's at 9:30—used 1 Thessalonians 5:9—after which baptized Mrs. Lydia Lappin. Afternoon I preached on "Duties of Saints" after which assisted by Elder Morris confirmed Preston Asa, Minerva Haus and Lydia Lappin. Blessed four children and dismissed. Returned to the house and blessed eleven more children and administered to one. Then there being many Saints present I felt to kneel before the Lord and ask his blessing upon them. In bidding them good-bye, there was not a dry eye there.

(Continued on page 178.)

had preceded them lounged or stood about, and the presence of bottles and glasses indicated that all had been refreshing themselves with liquor after their ride.

Larry's eyes sought two figures, and there they were. The young man came toward her.

"Why, Larry, this is a gorgeous surprise. I didn't expect to see you!" His tone was flattering. "This is going to be a gay party with you here." Behind him was his partner of the night at the Playland. He turned. "This, Larry, is Miss Shelby otherwise known as the Whoopie Lady. Miss Larry Verne."

Larry was looking into a pair of the most curious eyes she had ever seen; golden eyes they were and fringed with dark lashes. Truly Dagmar Shelby was beautiful, but those eyes gave one the impression of facing a magnificent lioness instead of a young woman.

(To be continued.)

MARK HILL FORSCUTT

(Continued from page 174.)

Tuesday, August 20—

Miss Elizabeth Candle gave her name in for baptism.

Wednesday, August 21—

Baptized Miss Candle, returned to her home and held the most interesting confirmation meeting I have ever attended in the Reorganized Church. Confirmed Tabitha, Isabel and Lucinda Dalton and Elizabeth Candle, after confirming the first two they each knelt and offered a beautiful and affecting prayer, testifying to have received the Holy Ghost. The following named persons who were once members of the old organization, but who have not before been able to make up their minds to join themselves to the Reorganized Church were then and there presented and voted to be received into full fellowship on the strength of their original baptisms. Samuel Candle, Lucretia Candle, Malila J. Hensen, Mary E. Hensen, and Nancy A. Brown. At 4 p. m. convened in schoolhouse, but found it too small and moved out into the grove. I then preached with much reasoning from Jude 3. After meeting bade the Saints and friends an affectionate adieu.

Thursday, August 22—

Journeyed to Saint Louis, in the evening attended meeting and enjoyed a very pleasant time. Spoke by request, the Saints were very glad to see me again. Sister Burgess gave me a new pair of pants and vest. The Lord bless her, for I needed them and had not the money to buy them.

Tuesday, August 27—

Laid down after breakfast, was told by the Spirit to go to Alton—arose and went to Saint Louis then took steamer to Alton. Arrived after dark and found my

way with difficulty to Brother Peck's. Found why I was told to come.

The rest of the year was spent in and around Saint Louis attending to his duties.—R. C. F.

(To be continued.)

THEOLOGY—THE GUIDING POWER

(Continued from page 170.)

does not want his work called Barthian. His work is not finished. He has set himself a great project and he invites criticism as he goes along. Notwithstanding the fact that they have already worked out some theory which would not logically allow them to conceive of Zion, yet their stress on the importance of the word of God will be a challenge to Christians of every shade, and in its effect upon the minds of the people, build up an anticipation for further revelation, for they say, "In its theology, the church reflects upon its message for the age in which it lives in, and measures it by the standard of the word of God. It ventures to reckon with the belief that God will speak his word in the present, because he has already spoken it." (Ibid., page 7.)

In the meanwhile it remains for some Latter Day Saints to reorient themselves and adjust themselves to a theology based upon the word of God. As I see it, and I only see a little, our unity lies in that direction. When that degree of unity comes, other factors will be forthcoming (some are now in operation) that will prepare many people for the endowment of the Spirit. That such a time will come is promised in the word of God and it has become a treasured anticipation among Latter Day Saints.

The Rosicrucians

Astrology, occultism, fortune telling "psychic" control, the planchette (ouija board), and other inheritances from the pre-scientific era seem to die with remarkable slowness. The newspapers have done something not very good in the reviving of astrology by printing horoscopes. An article by S. A. Burgess in the *Herald* of January 2 very ably set this matter in its right light. Some good people of many denominations have been involved in one or more of these delusions. Herbert L. Willett, who conducts a department, "The Question Box" for the *Christian Century*, writes in the issue of January 31, 1934:

"A group of moral and religious reformers appeared in the 17th century in Europe, and employed the language of chemistry or alchemy, as they called it, as likely to aid them in the propagation of their views. They were anti-Catholic in their attitude and held to many forms of occultism which they claimed as the possession of the 'initiated.' They were not held together by any close bond

and had no formal organization. But small companies here and there asserted their connection with a mystic order with gifts and powers unknown to others. Among these were foreknowledge of the future, understanding of the riddle of existence, transmigration of souls, the power of physical invisibility, control of disease, and various types of astrological lore.

"A fabulous origin was claimed for the order, which carried it back to the 15th century, and to a certain Christian Rosicrucians, from whom the name of Rosicrucians, or "Red Cross" brothers was supposed to be derived. References are found to such a brotherhood in the literature of the 16th and 17th centuries and in works of fiction dealing with that period. They seem to have had some relation to the Illuminati who flourished in the early years of the modern period and made extravagant claims to superior knowledge and powers. In this they were aided by the emerging discoveries and vocabulary of science, with which few were as yet acquainted. The claims of such groups to esoteric wisdom and mystic powers melt away in the light of modern scientific study.

"It is evident that efforts are being made at the present time to capitalize whatever value there may be in the name and the claims of the medieval Rosicrucians. There are two centers on the Pacific coast which profess descent from the order as it flourished in the 17th century, just as that brotherhood asserted its connection with biblical times. Neither claim is valid. There is no historic connection between these present-day, and apparently rival groups and those of the times of the Enlightenment, just as the assertion of the latter to have an origin in antiquity is wholly fictitious. The pretence that the activities of the fraternity are guided by a band of Invisible Helpers, that the publications of the headquarters can give accurate and satisfying information on such matters as the whereabouts of the dead, purgatory, angels, astronomy in the Bible, life and activity in heaven, astrology, the use of horoscopes, physical healings, and disclosure of mysteries carefully guarded through the ages, the influence of previous incarnations upon the present life, the attainment of a sixth sense, etc., will be judged by intelligent people in accordance with a proper appreciation of reality."

Missionaries are surprised to find some members vainly trying to reconcile the claims of these pseudo-sciences to the teachings of the Scriptures and to the known facts of life. All we can do is to advise such people to study the regular sciences of biology and astronomy as presented by modern authors and they will have a proper background for saving themselves from these delusions.

The new 1934 Herald Catalogue is ready. All old prices are canceled. Send for your copy now.

Biography of Mark Hill Forscutt

Arranged from his diaries by his daughter, Mrs. Ruby C. Faunce

Routine of Missionary Life

Jan. 1, 1868—Having been out serenading with the choir, returned to my home at Brother Bellamy's and after bathing, prayed and gave myself over to the Lord. At 6 this a. m. met with the Saints in prayer meeting and commenced the year in the service of my God. In the evening I attended the New Year's festival at the hall. I played the organ, purchased today for the church.

Sunday, Jan. 5—Spent morning at home—afternoon fellowship meeting—read them Bro. Joseph's vision. Evening preached on chap. 5 of 1 Timothy. Played organ at church.

Tues., Jan. 14—The New Translation of the Scriptures arrived today and I took the volumes 250 in number into my room for Bro. Bellamy the agent. Spent most of my mornings working on church forms.

Sunday, Feb. 23—Rode to Gartside—attended S. School and in evening preached from Matt. 24-14.

Sat., Mar. 14—Peter Burgess was taken violently ill, white as death—Bro. Robt. Elvin and Bro. Ritche and myself administered to him, and he was healed instantly, even the color returning.

Aug. 30, 1868—Sandwich. Went to Bro. Rogers, was told Bro. Henderson had engaged Union Hall for a course of lectures—consulting with the committee, wrote out forms for poster and arranged for seventeen lectures.

Sept. 10—Went to Plano—made preparations and returned to Sandwich where I delivered first of lectures. The 11th—spent day in study—visited some—at night delivered 2nd lecture on "Faith, Repentance, their nature, object and effect." The 12th—at night delivered 3rd lecture on "Water Baptism" divinely appointed.

Sunday the 13—Delivered three lectures of the course—10.30 a. m. "In What Manner, to Whom, by Whom, Baptism Should be Administered." 2.30—"The Holy Spirit; How Obtained!" 7.30—"The Power and Ministrations of the Spirit." Gave lectures each night from Monday, September 14 to September 22—when the subject of the closing lecture was "The Glories of the Redeemed."

Sept. 23—Went by request and preached the funeral sermon of Sister Pease.

Sept. 24—Spent day at Father Griffith's, studied and wrote a little. Was much entertained with recital of little deeds and words by my beloved children, heard by Sister Griffith prior to her leaving Utah.

Mon., Sept. 28—Spent day at my desk—felt very happy in contemplating the progress of church, which the Lord

seems to be especially blessing with an increase.

Oct. 1—Went to Amboy where I was told to enquire for Jacob Doane at Keefler's Meat Market. Found it closed. Started for Bro. Stone's house, got wrong direction, I had walked about a half a mile, was tired so cut a stick to carry my satchel (which was very heavy), hurt both hands, left shoulder got tired, went to change and tore my coat. Reached the house, found no one there. Waited awhile, then walked to Bro. Cadwells—he was not home—rode with a nephew to where he worked—felt almost wornout. When he was through work returned with him to his home, where I was well treated.

Friday, Oct. 2—Walked down to Sister Stone's, the house where the prayer meeting was held in which Brother Joseph and his mother were received in 1860. Had a pleasant ride to Dixon—went directly to Bro. Alvah Smith's formerly one of Wm. Smiths twelve—where I met with Bro. Joseph and Bro. Hendrickson, waiting for the train westward bound. Bro. Joseph being on his way to Semi-annual Conference.

Oct. 3—Addressed an audience in the courthouse on "The Difference Between the Reorganization and the Brighamite Fraternity."

Oct. 8—Went to Dixon and found a "Grand Democratic Mass Meeting," some fairly good speakers.

Oct. 9—Went with Bro. Smith to look at Lutheran church, which cost them over \$4,000, and offer to us for \$1,200—lot worth \$500.

Oct. 11—Again preached at Rocky Ford in the morning then rode to Amboy where in afternoon preached on "The Body of Christ"—in evening on "The False Prophets." Excellent audiences and fine liberty both times.

Ordained a High Priest

Oct. 15—Brother Joseph arrived in Amboy at 11 a. m., but did not get off the train. He informed me that conference had voted me to be ordained a High Priest and the Southern States to be my mission and I appointed to preside. He to decide the boundaries.

Nov. 5—Visited Bro. Marks. Bro. Walker ordained an Elder, by Bro. Joseph, Bro. Sheen and myself. He then left for Sandwich. Bro. Marks came down and I was ordained a High Priest by Bro. Joseph, Bro. Sheen. Bro. Joseph said "I should be blessed with power to fill the calling to which I was now ordained."

Nov. 12—Spent day at office packing books ready to leave after the dedication. Brother Joseph busy painting the

new church. What an energetic, working man; he is—.

Sunday, Nov. 15—Attend meeting in the new church—the Plano church looks commodious, neat and in good taste. Conducted the singing with the organ. Singers did well. Joseph preached—collected something over \$800. At 2.30, Bro. Joseph preached the dedicatory sermon and I offered the prayer. A beautiful sermon. In the evening I occupied.

Nov. 16—Spent the day in writing and making out a form for a course of lectures, the council last night having determined to have me take part. After making them I took them to Joseph to fill out names. Joseph takes 2—Brother Sheen 4—leaving me eleven.

Nov. 18—The posters are well gotten up—spent day in writing—to Sandwich in evening.

Nov. 19—Sister Banta gave me a pair knit socks—this is two pairs of her own knitting—God bless her. Sister Falconer told me she would be married before I came back—Brother Walker, I believe. They are worthy of each other.

From Sunday, November the twenty-second to December the fourth, lectures were given, the last of these delivered was on "The Glories of the Redeemed."—R. C. F.

His Family Joins Him

Monday, Nov. 30—Today I received the wonderful news from Sister Warburton telling me that my family was soon leaving for the States.

December 8—Sister Trout died at 10 p. m. Thermometer 18 below zero. Commenced packing my things. Sister Pomeroy gave me hats for my two little daughters. I preached the funeral sermon of Sister Trout the 20th. I then started for Saint Louis, and the desire to see my family once again.

December 13—Attended conference in Saint Louis in the morning at 10.30—was glad to meet with many of the Saints, who welcomed me kindly. Occupied the stand with Brother Hazeldine and preached. Afternoon meeting, fellowship. In the evening preached from 1 John 3:11. When I went home to Brother Bellamy's I was met by Lydia Cox, who told me she had something upstairs to show me, I followed and found my family, whom I had not seen for over two years. I shall not attempt to describe my feelings—impossible to do so.

Dec. 15-21—We spent the day with Sister Burgess—Wednesday spent the day with my family—at night over to Dry Hill where I preached on "Love—God—Liberty." Saturday we rented a house at 1305 Chambers Street \$13 a month. Sunday—to Compton Hill, back to St. Louis where I preached by request

on "The Resurrection." Monday—bought furniture at Auction Sale—\$67. The rest of the week was spent in getting settled and acquainted with my children especially Lulu who had forgotten me.

Dec. 27—Sunday—Having my wife's consent, although my daughters were older than it is usually done, I had them blessed. My eldest was named as always Elizabeth Amy, but when I laid my hands on the younger, I was led to say, "Thy name is no longer Lulu Sarah, but Ruby Celeste." My wife was rather indignant till I told her I had no intention to change till led by the Spirit. The year closed with my family and myself reunited.

1870—Times very hard and I find it difficult to get enough for the family. Brother Thomas made me a present of a ton of coal and Brother Cook brought it and assisted in getting it in—God bless them. In March we took a store on Broadway. Sister Burgess let us have some things to sell and we obtained others—My wife attends to the store while I continue in the ministry. Attended conference April 6—a good time. I resigned Presidency of Southern Missouri district. Engaged to go to Plano to assist at office. In July gave up store and shortly afterwards started by steamer for Keokuk. Visited Brother Anderson at Montrose. When we arrived in Burlington had to borrow money from Brother Morton to carry us on. When we arrived at Plano about 3 a. m. went to Joseph who let us in—looked all over town but found no house—Joseph offered us his two west rooms.

Watching "Brother Joseph"

I wish to digress from my father's story to tell a bit about my mother—when father told her he had accepted Joseph's offer, she said, "Well, I'll not go there." He said, "Well, dear, it is the only thing that offers." Studying a moment, she said, "Well, I will take it, but I'll watch him, every move and I'll go tell the world just what kind of a man he is." A couple of months later, Uncle Joseph (as we called him) met her in the hall and said, looking quizzically at her, "Well, Sister Forscutt, have you found out anything as yet?" "What do you mean?" "Do you think I have not known you have been watching me like a cat watches a mouse? have you found anything?" "Indeed I have, I have found you the best man I have ever seen, and you have done more to restore my faith than you will ever know."

Father later rented a house for \$7.00.

During this time he started the Hope, and wrote for it. Often when no material came in, he wrote the entire paper under different names. This was the first Sunday school paper published by the Reorganized church. He spent the balance of the year in the office and preaching near Plano.—R. C. F.

Sat., Jan. 1, 1871—I pray God to help me keep my resolutions.

Jan. 12—Received telegram for either Joseph or myself to go at once to New Lennox where we would be met. Left at 1.20 for New Lennox, Brother Dancer met me and took me to twelve mile grove—found Brother Harvey, Sister Dancer's father, very low. Asked me to administer, called on all to kneel, prayed then administered. Home to Brother Dancer's. The next day—Brother Harvey is much better he had a comfortable rest.

Feb. 9—Son born at 5 a. m. Mother and child doing well.

April 12—Bishop I. L. Rogers donated the indebtedness of the church to himself \$4,097.26 as tithing. An excellent spirit. Bro. J. W. Blair accepted. Presented completed memorial—accepted with an addition as an amendment by Bro. W. W. Blair.

April 25—At night assisted brethren to plant shade trees around church.

May 9—Started early for Plano—Received \$8.00 in Rocky Ford over my expenses—a new phase in my experiences.

June 19—(Having gone to St. Louis.) Preached three times and dedicated the new meeting house. Nice neat place 25 by 30. Took collection of \$67.00 to apply on the edifice.

Tuesday, June 21—Left St. Louis by boat at 4 p. m. Reached Hannibal at noon Wednesday, could not find Bro. Taylor, crossed the river took the work train for Pittsfield. Brother Williamson, Mills and a number others waiting for me. Had a delightful time. Thursday I spent a very pleasant day with the Saints. Bro. Williamson baptized me into the church 19 years ago and it was a treat to meet him and his. Preached in the Christian church—Rev. Rose, Congregationalist was present, much pleased and asked me to fill his pulpit today, but I could not.

July 11—Drove home by way of Father Gurley's, his daughter Louisa, 37, lies dead in the house—a beautiful countenance. Tuesday, Bro. Joseph and a number of Saints went to Bro. Gurley's where he preached the funeral sermon.

July 16—News arrived today of France having declared war against Russia.

July 31—Preached in the morning at Sister Howard's—Drove to Batavia where in Bro. Alvah Smith's yard was a meeting house made of poles and calico. A large audience and extraordinary liberty.

During this year father spent much time laboring in the office and work upon the hymn book.—R. C. F.

The Purchase of a Home

Sept. 7—Was anxious about purchase of Brother McMahon's house. Prayed that if it was God's will that I obtain it, the money for the first payment might be offered unsolicited. As I started home Bro. Dancer came to me and said he understood I wanted to buy a home, and if I wanted \$100 toward the first pay-

ment I could have it. I thanked him and accepted. Praise God for such an answer to my prayers.

Aug. 18—Alex. H. Smith and family moved to Nauvoo. At night I attended prayer meeting and earnestly requested Saints to pray that I might have a testimony to the truth of the Book of Mormon.

Preaching

Sept. 10—Rode with Bro. Wilsey to Newkirk—preached in Bro. Manchester's barn—very nicely fitted up. Sunday preached three times in the barn—the audience large each meeting. Monday baptized and confirmed Miss Sarah May Wood.

Oct. 2—Sunday—Preached in Methodist church in DeKalb, in the morning. In the Baptist church at 2.30. Elder King, first minister of the church gave me John 3: 5 to preach from on my next visit and use of the church. Again at night in the old Methodist church.

Oct. 17—Went to orchard to pick up apples. Brother Manchester drove me home—gave me some butter—\$5 and 4 sacks of apples, promised me a young cow in the spring—God bless him forever.

Sunday—Went to Baptist church and heard Elder Dickinson preach against Mormonism, he refused permission, without being asked, for a reply, or an announcement. Outside the church I made the announcement. In the afternoon and evening I replied to his sermon. Room could not hold the people.

Thanksgiving Day—Went to Blackberry to preach funeral sermon of Sister Franklin—family badly broken and hard to comfort. Started home early Friday—Sister Howard gave me, for wife, a pot of butter. Arrived home to learn that Sister Lucinda Horton died yesterday. Agreed to preach her funeral sermon. Played organ and preached funeral sermon of Sister Horton Saturday.

Sunday—Preached at Methodist church in DeKalb at 10.30—at Baptist 2.30. Baptized three in afternoon and then preached at Methodist church at 7.30.

Nov. 30—Attended Rising Star Singing School. Officers elected.

Sunday, Dec. 4—Led choir. T. W. Smith preached good sermon—Sunday school in afternoon, baptized six among whom was my daughter Lizzie, and Carrie Smith, daughter of Joseph. Preached at night, Joseph and I confirmed children.

Sunday, Dec. 11—Preached three time in the M. E. church—felt well—called for candidates and in afternoon baptized three. Wednesday, wrote tune "Consolation."

Dec. 24—Wrought in office a few hours—spent the rest of the day in practicing children for the festival. Received on Christmas tree a new overcoat from the Sunday school. The children did very well with their program.

(To be continued.)

Biography of Mark Hill Forscutt

Arranged from his diaries by his daughter, Mrs. Ruby C. Faunce

1871

Debate

The diary at this point starts with the opening of the year 1871. In the historical background are the Franco-Prussian War, alluded to earlier, and the great Chicago fire, mentioned below.

For the purposes of condensation we are omitting entries in the diary which record the regular run of speaking engagements and the subjects discussed. We are selecting the more significant and unusual items among the writer's experiences. These notes and summaries, when not otherwise signed, are by the Editors.

Sun., Jan. 29—Drove over to Sandwich in Joseph's cutter and preached the funeral sermon of Bro. Ernschaw's little daughter, Ruth. On my way back administered with Brethren Scott, Lange and Pomeroy to Father Gurley, who was weaker. After I had prayed with an earnestness and power I had not felt for some time, Bro. Lange followed with one similar. He anointed him and I confirmed, breaking out in tongues. Told him he would be soon able to take a mission in the other world. In the evening Bro. Banta gave the 10th lecture on "The Holy Spirit."

Sat., Feb. 4—Attended wedding supper at Bro. Sheen's for daughter. At 7.30 went with Joseph and Bro. Sheen to town house and I attended to the organization of the Plano Literary Society.

Just a note to show how Utah was always in the background, and in those days something of a problem to the U. S. Government as well as to the Reorganization.

Feb. 7—Went by 7.20 train for Chicago. Mr. Taggart is much interested in Utah affairs. Reports Robert J. Burton is indicted for the murder of F. J. Morris and Mrs. Boroman, but had not been seen for some time. Utah's affairs changed. Brings me regards of General Conner and Major Hempstead. Mr. Taggart wants Joseph and I to go to Utah; and if Joseph can't go for me to go and start an Independent Newspaper in which he promises Government support and patronage. He expressed a fear that Bro. Brand would be killed on account of his extreme boldness and persistent attacks on B. Young's policies.

Friday 17—News comes of the killing of John D. Lee—someone signing himself Argus, charges it on Brigham.

A word on the milk supply. In those days there was no motorized daily dairy service. Either you had a cow, or you went without milk, in most places.

May 23—Bro. Manchester brought me a cow. The Lord bless him for his kindness.

In those days debating, and defending the church against attacks was much more important in the work of the ministry than it is today. Brother Forscutt was a brave and able man in the defense of the Reorganization.

Sat., June 17—Applied for clergyman's permit. Took train for Mendota, met by Mr. Westgate and learning that the Methodists of Triumph had sent for and obtained a rev. gentleman to debate with me—said I would like Joseph there as chairman. We telegraphed for Joseph. In the afternoon repaired to grove, fitted up for the occasion. Comfortable stand and seats for about 400. Spoke in the afternoon on "The day of preparation" followed by Rev. Elzea. We had a running debate of two or three speeches each and decided upon a discussion for next day—Bro. Hy Stebbins came in Joseph's stead.

Sunday 18th—Met at Rev. Cummings, Elder of the M. E. church and agreed upon the following subject. "Resolved that a church, in order to be the true church of Jesus Christ, must receive the gifts and signs referred to in Mark 16: 17, 18, and 1 Cor. 12: 4-11, and that the church of Jesus Christ of Latter Day Saints has received such gifts." Affirmative M. H. Forscutt—Negative Rev. Elzea. Elder Cummings and Elder Stebbins our Chairman. Mr. Wm. Y. Wesley as chairman of meeting. I opened the debate—spoke 4 times and Rev. Elzea 3 times in the morning—about 600 present. In the afternoon spoke 3 times each, I as affirmative having the closing speech. Mr. Wesley called for rising vote and Rev. Elzea rec'd about a hundred—I the rest. To God be all the glory. Brother Henry Stebbins occupied at night on "The Apostasy," and at the close of the meeting Rev. Cummings came and asked if he could review the sermon two weeks from then, as I again had an appointment there. I told him he could do so. June 19—My 37th birthday. Mr. Westgate handed me \$5.45 and I gave Henry \$3.00—received another dollar at train. Tues. 20—Zenas, George and Samuel Gurley called today, they are fine boys.

Mon., July 7—Ret'd to Plano—Mr. and Mrs. Westgate and Mr. Worsley coming to train with me. Met a lady and gentleman who thought if I would only leave Joseph Smith, the *Book of Mormon*, and the name Latter Day Saint out, I should have a wonderful influence and do great good.

In Missouri and Kansas

Wed., Aug. 2—Started at 11 p. m. for Kansas and Missouri with wife, Ruby and Zenas and Bro. Crick. 3rd—Rode

to Kansas City and reached there at 9 p. m., liked a portion of the country, but not all of it. No one met us, my wife's folks expecting us tomorrow.

Aug. 4—Left K. C. with Bro. Crick for Columbus, Kans., 5th. Attended conference.

17th—Went to Fort Scott—as I was leaving the Bros. Wagner each gave me a note for \$100 that I had borrowed to fix my house and also \$5.00 each to meet expenses. I was very thankful for the loan, how much more for the present I cannot tell. May the Lord of heaven reward them. 19th—Arrived in K. C., up to father's, wife glad to see me. Spent part of day looking over the city—Thriving place. In the evening I went to Independence. 20th—Visited Dr. Wm. E. McLellan, whom I found very bitter against everybody and everybody's views but himself and his own views. Visited a number of the former Saints and others belonging to the Hedrickites and enjoyed the time with them. 23rd.—Bro. Haldeman took me for a ride around the country and am much pleased with it—of all places I have been, Independence is the most desirable. Returned to K. C. 25th. Started by the 7.00 train to Turney. In the afternoon rode with Father Strobe to Far West. Father Strobe came before the Saints were driven from here. He came so near the close of that time that he was permitted by the mob to remain. On learning of the Reorganized church he gladly united with it—also his wife. He is 78 and she 76. They are very faithful, active and earnest. Probably some 50 remained during conference at their place, and they waited on and made them comfortable. I stayed with them and with others slept on the hay in their barn. Went to council meeting—warmly welcomed and being voted to take part in the deliberations of the conference I gave all the instructions I thought advisable.

Sunday 27th—Son, wife and daughter of John Whitmer one of the 8 witnesses of the *Book of Mormon* were present. In the afternoon I preached a funeral sermon of a boy of 8 years. Evening a fine fellowship meeting lasting till one o'clock. 28th—Rode to John Whitmer's, he had gone to Kingston to attend court—I was sorry as I wished to confer with him on the *Book of Mormon*. His family were very kind and invited us to stay all night. Before leaving S. Whitmer appointed the place of the Temple and the Prophet Joseph's residence.

—Went to bed feeling very low in spirits on account of some conditions in the branch, and worry over my family, but after falling asleep awoke with the spirits power and had the words of Jas. 41-9 to 13 very forcibly impressed upon

me. My heart was comforted and I again slept. Thurs. 26—Wound up my writing and arranged things for leaving, altho having no means, did not know how I would get to Wayne Co. nor conference. Attended church and gave a lecture by request to the young and had considerable liberty and a good flow of the spirit. The Saints in bidding me good-bye gave me \$28.00 and when we arrived home Bro. Bellamy gave me \$5.00 more which opened my way. Settled with Bro. Bellamy for New Translations, and then at 4 a. m. went over to E. St. Louis understanding a train left for Zenia—but being misinformed had to wait till 3 p. m. 28th—walked over to Bro. Clements through mud and water some of it 9 inches deep. After dinner Bro. Clements loaned us horses to ride and we went over to Pleasant Grove to Bro. Geo. Hilliards, where we met with a kind welcome. Preached to good audience in evening. Sunday preached at the Hard Scrabble schoolhouse which was far too small.

13th—Spent day in writing, in evening went to Sandwich with Bro. Robt. to Bro. Bantas—Bro. J. W. Briggs, president of the twelve there very sick—he requested me rebuke the disease in the name of the Lord. His brother Edwin, Robt., and myself laid hands upon his head and I did as he wished. Visited Father Stites the first fruits of the reorganization in Utah—he is 76 and very ill—glad to see me and I prayed for him. 14th—Bro. Briggs well.

To Brother Joseph's—his mother's last evening of her present visit—sang till we were in tears—Joseph asked me to pray with them—I felt unworthy to mingle my voice with these noble families, Joseph, wife and children, Alexander, wife and children, David and their honored mother the elect lady all here together an oh! what deep love. Tell me not of this family aught but good. God forgive their foes and bless their friends. I sat up to call them in time for the 2.05 train. Mother left everybody in tears. I slept with David. Wed., Apr. 15th—Wrote a letter of instruction of six pages to the Lamanite brethren, Moses, James, and David Covart, which Bro. Joseph signed and handed to them. In the evening attended fellowship meeting, Bro. Moses spoke in his own Indian language, Bro. Joseph in speaking interpreted. Bro. David Covart having been an interpreter spoke both Indian and English said that the translation was given word for word correctly. 16th—Rode with David and Joseph's eldest daughter Emma, over to Bishop J. L. Rogers, via "Taddy and the buggy." Bro. Rogers requests me to write an article for the Herald, a letter of instruction to the Bishops and their agents in the church. Bro. David was enraptured with the scenery and beautiful sky and colors during drive home. 17th—Joseph bought me a new pair of boots this morning. 19th—Walked to Sandwich where I preached. Toward evening walked to Plano where I heard

Alex. H. and David H. Smith preach on "Thou Shalt Not Live by Bread Alone."

May 1—After morning exercises and prayers started for Manango and stayed at Bro. Charles Aldermans. A terrible storm, lightning, thunder, rain and hail, a boy and team were killed, and we picked up three lambs killed on the road side. 2nd—Had an interesting conference. Bro. Joseph and I went to room together and slept (a little) bedbugs were plentiful and dropped upon us as though we were delicious morsels. Back to Plano the 15th. 10th—Preached in the morning from Romans 1: 16. In the evening Bro. Joseph presiding I delivered a lecture on "Present Revelation." 24th—Walked to Sandwich, heard Bro. Gurley preach on "Sanctify the Lord God in your hearts," a very able and interesting discourse. In the afternoon went to see Bro. Stites, who is nearing his end. In the evening I preached from Rev. 22: 17. After closing we held a prayer meeting which was the best one I have attended for some time. Tongues, prophecies and two that had not before had a testimony of work obtained one. After meeting which lasted till nearly 12 o'clock I walked to Plano and reached home about 2 a. m. 28th—Over to Fox River to Bishop Rogers. He was much pleased with my rectifying mistakes and reading accounts appertaining to the New Translation. Helped the beloved Bro. Joseph and his lady in their garden for an hour this afternoon.

The month passed with a Conference—and work until the 23rd. when my eye hurting me I decided to visit the eye and ear infirmary. 24th—Doctors Pollock and Green after examining my eye said they would operate if I wished in the morning. 25th—Attended the infirmary where the Doctor Gregory operated on my left eye. Friday suffered much. 27th—Stitches taken out—quite annoying and inflamed. The rest of the month quite ill with eye.

July 16—Taken very sick at Sister Burkess'. 17th—Went over to Bro. Kytes and taken worse. 23rd—Took steamer for Keokuk—on all the next day. Took very ill. Arrived at Keokuk before daybreak, went to Bro. Andersons and was well cared for by them and Sister Hemmingway. Sunday, July 26—Much better—walked to Montrose. I preached over to Nauvoo. From the 20th—to the 24th—I spent the time in Council Bluffs attending the conference."

1872

The record here indicates a tireless and continual activity in behalf of the church work. At the same time, an indication of the financial distress of the times is barely indicated in the following brief note.

Mrs. Forscutt has finished learning the hair work—with which she hopes to help pay our expenses. 4th—Preached in

Wellington, then Bro. Manchester drove me to Plano in a raging snow storm.

Threats

There was always danger in debate that when a debater won an argument he was likely to lose in a fight. When the opposition exhausted all other devices, their minds often reverted to the tar-and-feathers method of rebuttal. The elders of the Reorganization often made their most brilliant defenses while they were wondering at just what moment the mob would break loose. People then living could remember 1844.

Jan. 19—Met with my committee at residence of Squire Warwick and made arrangements for the debate. The rules—each disputant shall select one chairman. The two chairmen and the two committee's to select a third, one not a believer in the faith of either disputant to preside over the meeting. Debate began that evening at 6 on "Was J. Smith a Prophet?" The Lord gave me good liberty and the large audience earnest attention. The Saints seemed happy. Again at 10 a. m. on Tuesday met Mr. Wray in continuation of the same proposition. Again at 7 met and Mr. Wray did not prove one single prophecy of Joseph false. His chief forte lay in traducing Joseph. 21st—Met again. Mr. Wray affirmed the proposition or tried to and made a total failure. In the evening again on the question, and Mr. Wray failed to make a single point. 22nd—Met this morning on the 3rd question, "Are the Revelations of the Book of Doctrine and Covenants inspired." I was not well and did not make as good an argument as sometimes. Mr. Wray unfair. He pretended to read what was not in the book, and by additions, omissions, etc., sought to influence the people. After meeting excitement was intense and I learned that some had gone to obtain whiskey—saying they were going to "drive the d—d Mormons out tonight." I thought then of my wife's dream 'ere coming here. She begged me because of it, to write each day as she felt danger awaited me and we might not meet again. My committee especially seemed distressed with presaging storms. Was warned by Samuel Hinkle that the boys intended mischief that night. In the evening attended last debate. Mr. Wray opened question, "Are the vices and crimes of Brigham Young and his followers the natural outgrowth of Mormonism proper, and the church they represent any part of the Mormon church proper?" The Lord was evidently with me tonight as against Mr. Wray. The efforts of Mr. Wray, the mob spirit of the crowd was kept under and the Reorganized church freed from the reproach sought to be cast upon it. There was so strong an influence in my favor that I was enabled to speak forth the truth with power. The Saints felt a power for good and rejoiced.

(To be continued.)

Biography of Mark Hill Forscutt

Arranged from his diaries by his daughter, Mrs. Ruby C. Faunce

The biography at this point finds its subject in the year 1872. Steadily his work with the Reorganization has grown in power and importance. This is evident from church history as well as from the modest statements in the diaries.

Mar. 11—C. W. Smith, of Jerico, elder of the Adventist church called on me to arrange for a debate. Mr. Smith and I arranged for a debate on the 24th. I wrote to Bro. Patterson, Reynolds and Bronson, my committee. . . . 25th—Rode to Henderson grove to the Union School House where the debate was to be held. First question, "Is the Book of Mormon of human origin." Mr. Smith affirmative, I negative. 1½ hours each. Meeting continued at night and Tuesday—vote taken gave me 36 to opponent 13. Entered upon new question, "Is the Book of Mormon an inspired production?" After all speeches another vote was taken showing more on my side. Adventists much discouraged.

April 4—Went to St. Louis. Met Joseph, Alexander, and others. On board the "Harry Johnson," rode to St. Louis with them. At night we had meeting on board. Bro. Joseph spoke first then I followed. Both good liberty and many on board surprised we were not polygamists. Arrived in St. Louis Saturday the 6th. Went to Sister Bellamy's whose husband died on Monday last.

Appointed to British Isles

It was a time of sadness when one was asked to go abroad in the interests of the church. With families living close to want, many times, and with insufficient financial security, it took faith and courage for a man to leave his loved ones to the care of others.

9th—Among the appointments of conference I was to go to the British Isles. 10th—In the afternoon I was set apart to the presidency of the English mission, by Joseph, Bro. Patterson to Scotland by Bro. Blair, A. H. Smith to the Pacific Mission by J. Ells. 14th—Went to Sister Reece whose eyesight was partly restored by administration and promised by Joseph, perfect restoration on condition of faith. 15th—Met in hall with a number of Saints and thence with them to the river, where after prayer I baptized 5. After the baptism I went to Bro. Davis'. He had died a few minutes previously. He was one of my truest friends. 17th—Rec'd a calico dress and some little trinkets for each of my two little girls and two undershirts and handkerchief for myself. 18th—Had a letter from my wife; she is opposed to my going to England. If it be the Lord's will I go, I trust her mind will be changed.

May 17—My two daughters down with measles. 20—preached funeral sermon

of Louis Manchester. 25—Bro. Marks died at 11.45, aged 79. 28—Into Chicago, was driven around considerably, showing me the havoc done by the great fire. The city is building rapidly.

June 1—Henderson's Grove. Walked through rain and mud for two miles to meeting house for district conference. Good attendance. 16th—Rode with Bro. and Sister Pomeroy, wife and others, across the Fox River to Bro. Agan's place where a two day meeting is being held. David's sermon was excellent as was Thos. Hougas. Bro. Joseph preached a plain practical sermon in the afternoon. After administering to Bro. Hougas' child, we returned to Plano where I preached my farewell sermon to a full house. 17th—Went with family to Sandwich to have my family's pictures taken, as we had none, and I must have them to look at while absent. June 19th—My birthday. At night attended S. S. concert. The children did excellently. They had collected \$4.45 for me privately, which was presented with the following letter:

Dear Uncle Mark:

Please accept this little token of friendship from your young friends of Rising Star S. S. We are very, very sorry you are going away, for we know we shall miss you. But you will find friends wherever you go, yet do not forget us, for we all love Uncle Mark. Our offering is so small but we think you know we would be willing to give ever so much more if we could.

Your friends.

God Bless Them! A collection for \$17.00 was taken up and given to me. Likewise a Waltham silver watch and silk guard presented by Bro. David Smith. I felt overpowered by these many tokens of love and esteem. 20th—Farewells—took train for Chicago, accompanied by wife and daughter Amy, Sister Sheen and Bro. Patterson. 21—Left with John, and Amy my daughter. Felt very badly at the station where leaving my wife. She, dear soul, seemed broken hearted. God bless and comfort her. Father above, I leave my loved one to preach the gospel of thy Son. Oh! be thou their stay, comfort and helper. 24—Bro. John Patterson decided to return to Chicago and take through train to N. Y. Amy and I took train for South Bend and on to Cleveland. From there to Willoughby and with Mail Carrier to Kirtland. 26th—Visited the temple and noted its peculiar features. At night I preached in the temple to fair sized audience—Romans 1: 16. Was led to view it from an entirely different standpoint than ever before. 28th—To Willoughby thence to Cleveland, where I left Amy

at the station and visited Gen. A. S. Sanford who assisted some little on the manuscript on Book of Mormon when it was first set up.

July 2—Took the train from Pittsburgh for New York—arrived about noon. Made our way to Bro. Thos. Trumans. Treated very kindly and make their home our home. 5th—Met Mr. Stenhouse who is writing a work on Mormonism which he intends publishing. 6th—Bro. Patterson and I went to harbor and visited various boats, liked the Anchor Line best. 7th—Bro. Patterson and I went to hear Henry Ward Beecher of Plymouth Church. It was an excellent effort and very little we could not endorse. A masterpiece of oratory. In the afternoon attended meeting in Cosmopolitan Hall, Brooklyn, and had sacrament. Addressed them a short time. At night I spoke on the parable of the ten virgins. Monday—bought tickets on the Anchor Line, boats to sail Saturday. Steerage. 13th—Bade friends good-bye and sailed on the *Australia*. Started at 12.30—Amy seasick two hours. Sea calm and weather lovely. Sunday meeting in the cabin. Rev. Serright preached—Presbyterian. 15th—A large school of whales close to ship. 19th—Sea still heaves and majority of passengers ill—including Amy and myself—Bro. John still quite well and hearty. 24th—Came in sight of coast of Ireland about 11 a. m.

In England

After a voyage of eleven days it was fine to see the lovely green fields of Ireland. We anchored out in Moville Bay where a small steamer took off passengers. Took supper at the restaurant, then John went out in Glasgow and found Bro. Gavin Finley who took us home and treated us very kindly. Friday went out in town with John and Amy. Took afternoon boat for Liverpool. Good cabin in steerage but no beds nor food. Passed Isle of Man early, landed at Victoria Dock about 1.30—went direct to station, but could not get my baggage checked so had to wait till 4.35. Arrived at Leicester about dark. Took cab for sister's where we were kindly cared for. My dear Mother was there on a visit. Sunday. Went with sister twice to hear Mr. Griffith, their minister—liked his manner, but not all of his doctrine. 29th—Visited friends and loved ones.

Aug. 1—Rode with Mother and Amy to sister's cottage. She has a pretty city residence and a very neat suburban home. An excellent man for a husband—one of the best I think I have ever met. 3rd—Elizabeth Charlotte, daughter of my niece, Mary, came. She is much

like her mother was, and will be a companion for Amy as they are both to stay with sister. In the eve. took train for Birmingham. Met by Bro. Taylor and his two sons, Edward and Thomas. Was at home with them.

Sunday, Aug. 4—Bro. Taylor, Emma and I took a walk in the park. After dinner took bus in Mosley road to High Street then walked to No. 14 Temple Row. I had the pleasure of preaching at 3.30. Took tea in the ante room as, being scattered, they bring their afternoon meal with them. Had sacrament and fellowship meeting after which I spoke with much freedom. 5th—Train to Leamington. Was met by my sister and husband and went with them to see my nephew, Chas. Thomas. Found him to be a steady nice young man. Visited old church, Market Hall Museum, Warwick Castle; saw the tree said to be in the center of England. Took a walk through the principal streets of Leamington and enjoyed it very much. Back to Birmingham. 8th—Visited and administered to Bro. Crump, who is terribly afflicted. A wonderfully patient and spiritual man. 9th—Letter from John Patterson breathing a good spirit. Went to visit with Bro. Taylor, Mr. Meredith. He is very favorable. Was formerly a Brighamite who went as far as Council Bluffs and returned here. His wife a fine lady. 11th—Two lectures in afternoon and evening.

12th—Wrote letters in morning. In the afternoon went with Sr. Taylor to the Birmingham Model Prison. Shown through by Mr. Brooks, brother-in-law to Sr. Bellamy. Received a long letter from Joseph and in my answer also wrote an account of my income and expenses and asked him concerning Herald and other moneys rec'd for periodicals as follows:

Please advise me as to moneys rec'd for books and periodicals for the church on this mission. There is some on hand at Bro. Taylor's which he desires to pay over to me for missionary purposes. I have informed him that I have no authority to accept and use it—if I do not he thinks I will suffer, as there is no probability of my getting but little or any besides. This he states was the case with Bro. Briggs and Ells. Shall I for'd what he has or any part of it; and if a part what proportion? I shall not use a farthing without your order, no matter what I suffer.

Two Branches United

16th—In Trent. First letter from wife and Ruby. At evening a short address on the "Parable of the ten virgins." 17th—Did considerable writing while Bro. Caton half-soleoed and heeled my boots. 18th—Attended council meeting at Birch St. Academy. I was chosen to preside. This place has had two branches, but by removal of one of the heads one has become inactive. I gave

instructions and asked that, instead of two we become one branch and they bury all differences and elect new officers. My remarks bore the fruits of peace. Every officer in both branches resigned their offices. The brethren nominated: all were elected without a dissenting vote. Bro. Taylor was sustained as District President. In the afternoon and evening I preached with excellent liberty.

Sept. 1—Preached morn and eve., good audiences. 2nd—Visited Mr. Meredith and talked over Utah affairs. Evening held council meeting, many questions asked which I answered. Meeting lasted until nearly eleven o'clock. 3rd—Wrote report of semi-annual conference and sent to Joseph. Weds. to Derby. Thursday to Clay Cross Station, thence to Clay Cross a 14½-mile walk. At Bro. Bennets—Saints and friends came in to whom I talked about the Faith till 10 p. m. Saturday wrote and studied. 9th—Preached 3 times in Angel Inn Room. Several members and ministers of Utah church present. 9th—Bro. and Sr. Bennett accompanied me to station. Have been very kind to me and seemed sorry to part with me. Took train for Sheffield. Met by Ben. Millard who took me to his father's, where I felt, at once, at home.

With Family and Friends

Spent a pleasant evening with family and friends. Wed.—Took train for Peterborough, visited the cathedral. Afternoon to St. Neors. Met by my brother Wm., accompanied him home. 13th—My four nieces and I took a long walk and I explained the faith of our church to them. Left for Hartford thence to Old Crop where I visited my brother Charles who is partially paralyzed. My beloved sister was also there. In the evening went and met Mr. Neal with whom I learned my trade. Took train for London, met by Bro. Norton and Bradshaw—home with the latter. Some of the Saints came in and had a good meeting. 17th—Went to Rectory Lane where I spent a very pleasant afternoon and eve. with Bro. Norton. 18th—Wrote nearly all day and at even—we walked up to Hollborn—returned and attended fellowship meeting. Found some conditions not just right, but must be very careful. 22—Went to Rectory Lane Station, with all the priesthood bearing members to Bro. Nortons. The trouble was quite freely aired and charges made, which I requested them to put in writing and then present before a court to try them. Returned to Bethall Green—attended meeting at Temperance Hall. Sacrament service at which I gave an address. To Bro. Rooks then back for evening service—good liberty. 28th—Bro. Bradshaw and I went to Boor cemetery where we buried Sister Cook.

Oct. 4—Bro. Patterson arrived. 5th—We went to Bro. Norton's where conference convenes today. I presided, Bro.

Patterson spoke—afterwards we had sacrament. After that we finished conference business and passed important resolutions on work here. In the evening I spoke on "The Love of God." 13th—I attended local council which held its first meeting this a. m. Every man in the priesthood appointed to office. Afternoon Bro. Patterson delivered an excellent discourse. At night by request I preached on "The Atonement of Christ." 16th—Bro. John left by steamer for Leith, Scotland. Prayer meeting at nite—an Elders fund was authorized to be started. 17th—Visited the Crystal palace—it far exceeded my expectations. 23rd—Birmingham—I spoke to the Saints on "Spiritual Gifts." Bro. and Sister Taylor were pleased with what I said, but was almost afraid someone would think they had told me of the circumstances here, as I touched them so accurately in my speech. 26th—Left for Aberdeen, South Wales, was met by Bro. J. T. Davis from Kansas—missionary to Wales. 27th—I made five speeches on different subjects and preached in the evening. 30th—Spent day in writing—at night preached Prov. 20: 22—feared lest the Welsh people might not understand me.

November 5th—Took train for London. Met Bro. John Davis, we walked about 2 mi. to Moniston—we preached in the market-place. Bro. Davis in Welsh and I in English. 10th—Preached three times. 17th—Darby—the Saints here were organized into a branch and called "The Clay Cross" branch. Afternoon and eve. I preached in the Angel Inn room. Spent 18th at Mr. Cadswell's formerly a Brighamite now a believer, in part at least, of the Reorganized church. 19th—In eve. Bro. Bennett drove me to Tibshelf—it raining all the way. Preached in Bro. Hill's house to a large congregation from 2 Cor. 13: 1, ordained Bro. Waters to office of deacon and confirmed Wm. Waters. A Mr. Moorell seemed much affected, came to see me and gave me \$5. Left by the train for Leicester—warm welcome and in the evening accompanied my sister to hear an Evangelist preach on "The Coming Again of Our Lord Jesus Christ," references and arguments such as we have used for a number of years. I find Amy has been doing nicely and is happy in her school-work. 23rd. Attended conference council, the brethren, while very fine men, do not understand the rules of order.

(To be continued.)

What right have we to call ourselves Christians, followers of Jesus Christ, if we do not attempt with every power we possess to bring to our world the spiritual renewal which it must have if it is to survive!—*Church Management.*

Only 50 cents for a ticket to General Conference—via Conference *Daily Herald.* Price goes up after March 23.

Biography of Mark Hill Forscutt

Arranged from his diaries by his daughter, Mrs. Ruby C. Faunce

Dec. 1 — Bro. Taylor, Webb and Crump went to Walsall and I preached twice. 2nd—Spent the day writing instructions to branch presidents—sent copy to Pres. J. Smith. 5th—Went to see Sister Newey and daughter, where I was well entertained. From there to Mr. Faireg, who is printing the pamphlet of conference minutes. Then to the Royal Art Gallery—this is the finest collection of paintings I have ever seen. 8th—Preached 3 times in Birch Terrace Academy. 11th—Walked over to Burslem where I had a very pleasant visit with Col. Lucas, American Counsel for this District. He knew Joseph the Martyr and related experiences to me. 14th—Bro. Poole brought my boots half-soleed, heeled and repaired—an excellent job. 15th—Preached three times, topics Acts 3: 26—Faith and Repentance.

17th—Took train for Liverpool—met by Bro. Coward and taken to his home. At night went with him to visit Bro. Jos. Bennett recently baptized here. He and his family went to Salt Lake City same time that I did. 19th—Train to Manchester, thence to Stockport up to my dear old friend John Eardly who received me very affectionately. John and I clerked together in Florence church offices and again in South Weber—we were also held prisoners together for three days by the Brighamites. John still holds to the Morrisite views. 20th—Spent the day with John, conversing on religious matters and in writing. John seems pleased with our views and his wife expressed herself as being satisfied with them. I have hopes of bringing them into the covenant. Went to Bolton and visited my wife's relatives—and at night Cousin Samuel accompanied me to Manchester and took me to hear a very fine rendition of the "Messiah." 22nd—Spent the day with John and with him went to visit others returned from Utah and spent the day in giving them our doctrine and practices. 24th—Leicester—In the evening accompanied by my family went to Wellingsboro where we met Bro. Wm. Thomas and Zacheus—went to Zacheus home where Charles was also. 25th—Christmas Day and a family gathering. The first time for over 22 years, I have had the pleasure of meeting all my brothers and sisters together. Enjoyed it altho sad to think of my loved ones so far away. The family all together again on Thurs. Took train for Chatteris where I visited my dear mother and aunt. Spent next morning with them and in the afternoon visited father's grave.

January 1—1873. According to appointment, left my dear, aged mother—76 yrs. and aunt 74—and took 1st train for St. Neots, to spend New Yrs. at my

eldest brother's home. Received a very warm welcome from all and especially from my dear Amy. No place I go do I feel more at home than with these loved ones. At night to the teachers' festival of the Baptist S. S. of which my Bro. Wm. is superintendent—did not enjoy it much. 5th—Met Bro. Patterson in London—visited Bro. Norton in the morning. Bro. Patterson preached in the afternoon and myself at evening. 9th—We went to Wellington Row and spent the day with Mr. Geo. Thompson and wife—a Morrisite. Enjoyed our visit. 10th. Amy and I took train for Birmingham. 12th—Sunday—enjoyed fellowship meeting—at evening preached on "Consciousness after Death," good liberty. Also a short time on the death of little Mary Rose Meredith. Monday—Went with Edward and Amy to see a Christmas pantomime—Edward paid expenses—it was a great treat to Amy. 14th—Visited Mr. Meredith and family and tried to give them comfort—went to the bedside of their other two children, sick, and prayed for them. Mr. Meredith tried to encourage me to start a job office in Birmingham, promising to back me with funds and give me the service of his two boys for a few months. 24th—Bro. John and I went to Sister Coruthwaite to tea. Learning Sister Fisher's daughter was very sick—consecrated some oil and took it along. She was suffering intensely. I administered to her. Her countenance brightened and she was at once relieved of all pain. I felt very thankful to God, as this was the first time two of the sisters had ever seen the ordinance for the sick administered. 26th—Sermons preached on "parable of the Vine" and "Latter Day Ministations," and "Joseph Smith a true prophet." I had good liberty all day—good congregations. Bro. Pomiton came for me in the evening—I agreed to go to Sheffield and try to open a branch—may God open the way.

February 14th—The following notice from my pen raised a bit of excitement as it was noted in the Daily Mail of Birmingham:

"Christ is Coming!" Three discourses will be delivered on the above subject, in the Saints meeting Room 14 Temple Row, by Elder Forscutt from America, on Sunday next Feb'y 16th—Morning 10.45. "The Promise of His Coming," afternoon 3.15, "The Signs and Preparation of His Coming," and evening 6.30, "The object of His Coming"—Bring your Bibles! 16th—To the room and preached to a fair sized congregation in the morning and in the afternoon to a still larger one, some having to stand, in the eve. carried in extra seats—all filled—I had excellent liberty—Thank God—during

the intermission 6 were baptized and later confirmed. 19th—Wrote out subjects for 20 lectures to be delivered in Birmingham—5 per week to commence March 2nd. and took them to Bro. Taylor. 23rd—Conference—met at 9—Bro. Taylor in Chair—good session—I preached at morning service. 24th—Bro. Poole repaired my boots—he refused pay altho poor. Preached at Bro. Caton's on Baptism. Good number present. Tues.—A goodly number met at Bro. Caton's to whom I related my early experiences in the reorganized church. 26th—To Stafford—altho quite sick—spoke at night at Bro. Seville's. 17th—To Birmingham—spent evening with some of the Saints whom I am trying to instruct in singing.

An Offer for Kirtland Temple

Mar. 2nd—Attended meetings and delivered the first three of the series of 20 lectures I am appointed to deliver. 10th—Had three letters from America—One from Bro. Joseph Smith informing me that Bro. Russel Huntley had made a deed of the "Mormon" temple at Kirtland, Ohio, to Mark H. Forscutt and Joseph Smith, and that Mr. Whilpy had written to say that if we would sell it for \$2,500, he believed the board of education would buy it of us. Another letter was from Bro. Walter B. Fiske, who is willing to come and take charge of a printing press here. In Joseph's letter I read that Bro. Samuel Powers, of Beloit, Wis., another of the apostles is dead. (From this date to April second much of the time was taken up in preparation and delivering of the twenty lectures—the last being "The Earth, the Saints everlasting Abode.")

April 4—Met Saints coming in to conference—Bro. Davis and Griffiths came from Wales. 5th—opened conference. 6th—Elders met this morning, Bro. Patterson in the chair and organized elders 4th quorum. Repaired to the Athenium where Bro. Davis delivered an excellent sermon. Dinner served at our meeting room. At 6.30 I spoke on "Spiritual Ministrations." God grant this conference may work to his glory. 9th—Went with Bro. Patterson to have him measured for a new pair of pants. If I had the means would buy him a suit. At night Bro. John preached. 11th—Good Friday—afternoon excellent prayer meeting—evening I preached on "Atonement of Christ." 13th—Three meetings at which Bro. John preached in afternoon and I morning and evening. 14th—Baptized two this afternoon. 16th—Went down to meeting with Bro. Patterson and fixed the room. Bro. John delivered a discourse on polygamy, "Polygamy is a false, misscriptural and Anti-Mormon

doctrine," as per announcement in "The Mail"—Elder Snow, son of Erastus Snow and two ladies were present, as also a reporter for the *Daily Post*. 17th—Bro. John left for Leicester and Doe Hill this morning. I rec'd a letter from Bro. J. W. Chatburn sent to England by the Iowa Board of Immigration to get settlers for Iowa. The *Daily Post* contained about 1¼ columns on the discourse of Bro. Patterson, very correct in most of it. 20th—Gave 3 sermons. Every seat occupied and excellent liberty all day—Praise the Lord. 25th—Left for Aberdeen, Wales—Met by Bro. Davis. 26th—In the evening attended conference business meeting in the Albion Inn Room—took severe cold in chilly room. 27th—Attended meeting three times and addressed the conference on various subjects and at night Bro. Evens and I preached, he in Welsh and I in English. Bro. Evens appointed to labor under Bro. J. T. Davis. He is an able man, with a wonderful spirit. Spent the week visiting in the homes of the Welsh Saints and enjoying their company as far as we understood each other.

Released

Thurs. Bro. Davis and I went to Aberman and at night I preached from the D. of C. The Saints here seem to be very sorry to learn I am going away, as I received a letter from Joseph today that I am released and J. S. Patterson succeeds me."

"May 13—Took train for Birmingham. Found Bro. Patterson awaiting me. He does not like the arrangement of my release and his appointment. I feel very grieved and heart-broken tonite. Bro. Joseph's letter informs me of underhand work at conference against me. Thanks to the Lord. He and his Prophet have not forsaken me. I felt I should go to Wellingboro, but Sister dissuaded me. Fri. 16th—By this morning's post a card announcing the death of my niece at Wellingsboro, Sarah Ann Forscutt, age 24—sister and I know now why I should have gone. Took first train and found my brother Zacheus and his wife full of grief for their child, who was loved greatly. She was taken suddenly ill on Sunday. I tried to comfort them. 21st—Concluded to accept my release, altho I am doubtful as Joseph does not seem to concur and the way is opening beautifully for my success in Birmingham and elsewhere. A fine class of people and many attending the services. My wife writes that she has hopes that with her business she will soon be self-sustaining and especially I do not wish to return, until I have, at least accomplished part of the work I was sent to do.

Anxiety

Joseph's letter says I am appointed to labor under Joseph or the "First Presidency" and again writes "I await with anxiety to see your minutes to conference to see what success you are meet-

ing with in the publishing line. And until such time as its fate is decided you will remain as the active minister in charge of the mission, rumor and mother grudge to the contrary. As this will by my positive instruction to you as laboring, under my direction." What to do I know not and if I do not give up the Presidency I seem to violate the decision of conference—and if I do I shall go directly against the instruction of Pres. J. Smith. If I go I had better go before Amy is 12 years old as I shall then have to pay full fare for her. Bro. Patterson does not like it because I have not given up the presidency to him, but the dear Lord knows my heart, that I have no desire to hold the office, but I honestly do not know what to do. Joseph also said in the same letter. "Bro. Blair, David, and myself will have an official consultation the first of next week, when I shall again write you. In the meantime please remember you have my warmest regards and truest friendship and support and defense in all righteous undertakings." I am so unhappy with Bro. Patterson now, that I must decide to resign as he thinks I ought, stating the General Conference release is final. I resolved to resign and did so, writing to each branch. Yet I doubt the correctness of my decision. 24th—Evening meeting house was crowded—numbers could not enter. A great many expressed their deep regret at my release—and many wept. A resolution was presented and passed expressing regret at my release. Bro. Taylor as Pres. of the branch asked me to speak next Sunday. Spent week in writing, visiting the Saints and in leaving all things in order.

Sunday, June 1—John went to Walsall and I occupied morning and evening at Birmingham—in the evening to a crowded house I preached my farewell sermon. Monday baptized 3 and with Bro. Taylor confirmed them. June 3—Packed my things and sent them off—and visited. 4th—Went to Bro. Taylor's and bade them good-bye. Left on the 11 train for Leicester. Found all well—all grieved at our leaving. 6th—Mother came last night, God bless her. She feels so grieved at my going, but is bearing up better than I expected she would do. 7th—Bade good-bye to mother, sister and brother, as well as friends and Amy and I left for Manchester. Went to Bolton and stayed with my wife's uncle, Samuel Unsworth. 10th—Secured passage for self and Amy on steamship Spain. Rec'd a letter from J. S. Patterson containing c3:14-6 and an account of 4.4.6 having been raised for my immigration. Bro. Bennett and Bro. Coward also gave me the 10 I had brought them back. I refused except as a loan to be paid as I could.

Home Again

June 11th, [1873]—Started on the ship for America. 19th—My birthday, poor place to celebrate, and poor fare. The

trip was marked with very cool weather, rough sea and much sickness. 20th—Sighted coast of Maine. Sky cloudless and like an American sky and exclaimed "Home-sweet home." 25th—Did not get our boxes out until afternoon and then to Castle Gardens where all immigrants have to land, where it is too late to get our baggage. So had to go to a cheap hotel. Tues.—Amy and I went to Brooklyn and visited the Saints. Wed.—In the evening went by immigrant train, miserable inconvenience, via N. Y. & Hudson R. R. to Suspension Bridge across Niagara Falls to Ontario. 27th—Arrived in Detroit, Michigan, started by Michigan Central to Chicago—arrived at 8:30—could not get my boxes. Split the seat of my trousers, had no money to get others, so bought a packet of pins and Amy pinned my coat around to cover the place. Left at 10:30 for Kewanee where we arrived at about 6 a. m., wife up and rejoiced to meet us. She brought out a pair of my old pants but I could not get into them, so had to go to bed while she patched those I had on, for our boxes did not arrive for a day or two. A number of the Saints came to welcome us. 29th—Went to Bro. France's to dine, thence to fellowship meeting and at evening I preached. Spent the week with family and helping to take stock for wife and Sister Smith. Mon.—Wife bought Mrs. Smith's share of fixtures and they divided the stock. She is very glad to have the business in her own hands. Thurs.—Cleaned my clothes. Rec'd card from Joseph, stating that H. C. Bronson, President of this district has requested for me to labor here with him and Joseph consented if I deem it wise—until something definite. Sun.—Bro. Bronson here—I preached in the afternoon and he in the evening.

July 14th—Wife and I went to Plano—many expressed their pleasure at seeing me—though surprised to see how stout I had grown. Joseph away—visited around and in the eve. went to Sandwich and to Bro. Banta's where we were warmly welcomed—visited with the Saints. 17th—Took train back to Plano—had a long talk with Joseph, who tells me that the conference did not release me and that I ought to have remained in England in charge of the mission. Friday we returned home. Sunday—Rode with Bro. Jones where at the Union Schoolhouse I preached twice to a well filled house.

You cannot speak of ocean to a well-frog, the creature of a narrower sphere: you cannot speak of Tao to a pedagogue!—Lao Tze.

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Biography of Mark Hill Forscutt

Arranged from his diaries by his daughter, Mrs. Ruby C. Faunce

In Secular Work

August 2nd—Bro. Bronson and I took train for Canton—stayed with Mr. David Williams, who had been a member of the old church but not of the Reorganization. Bro. Bronson asked him, if he could not use me in his business? He is proprietor of the Canton & St. David mines, and has a general store. 3rd—The brethren and Mr. Williams rented Union Hall and I preached three times, good liberty and large audiences. 4th—Mr. Williams agreed to hire me, this morning, and pay at present a wage of \$50 a month and to raise it when he moved into the new store bldg. Went by train to Galesburg—wife glad to hear of situation I obtained. Spent the week till Saturday invoicing Mrs. Christian and Kings Bazaar. Saturday was taken ill with cholera. Sunday—Very ill all day. Administered to but with little effect. Slept very little and spent morning in bed. Arose and preached funeral sermon of Bro. James Hart. Monday—Worked on books and accounts of the bazaar and finished them Tuesday. . . .

Entries for the remainder of the year 1873 are of a routine character, indicating a very busy life. For although he was in business, he also gave much time, especially on week-ends, to church work. It appears that this service was given without thought of compensation or support by the church. Then there is a time when no entries are made, and the first item for 1874 is written on August 13: "Wife and I agreed that I should enter the ministry," probably meaning to return to giving full time to it. Entries following this indicate much church service and frequent preaching engagements.

It was at a conference in Council Bluffs, September 23, that he was appointed as minister at large, to labor in the state of Illinois under the direction of the First Presidency.

The diary here records his ministerial association with many leading men of the church, and frequent contacts with President Joseph Smith, too numerous to be included in the printed account.

In those days our ministers were often permitted to speak in churches of other denominations, in places where our people had no buildings of their own and the work was just being introduced.

The following are typical entries, showing the kind of experience of the time:

Tuesday—To Harlan where my home was with Bro. J. W. Chatburn. Spoke in the Baptist church each evening and twice on Sunday. Certainly enjoyed my

stay in this place. Monday, Oct. 26th—With Bro. Thos. Dobson went to Beloit. Preached at the Saints' Chapel, not yet finished. With Bro. Dobson, administered to Bro. John Newcome; also Bro. Jordon, and to his mother-in-law, Sister Galland, after whose husband (now dead), Galland's Grove was named. Spoke at night but owing to heavy rain, attendance was small. Spoke each night and three times Sunday, and had crowded houses and good liberty. . . .

Monday, Nov. 2nd—To Lake City, where I preached. Three ministers there; good liberty. Tuesday—Preached to large congregation. Elder McDaniels of the Christian church closed meeting by prayer. All week preached to good crowds and enjoyed a fine spirit. Sunday the house was overfull. Good liberty. Collection of \$5.80 taken up. Had a challenge to debate, but the Elder would not meet on fair proposition, so refused. Nov. 13th—Arrived at Bro. Salisbury's and preached at night. Nov. 17th—Went to Newton where I remained until Thanksgiving Day. On the 26th, went to Des Moines. No chance for preaching. On to Farmington, where I spent Saturday, Sunday and Monday in visiting, writing and preaching.

Dec. 1st—Over to Vincennes to Dr. Cheney's and stayed till the 3rd, preaching. Accompanied by J. H. Lake went to Keokuk. Spent 3rd and 4th there. Dec. 5th—From there to Ill. Met by Bro. Wm. Lambert who took me to Rock Creek over roads so muddy and sticky had to stop often to let the horses rest. . . .

1875

Monday, March 8th—Took 11:10 train for Peoria, where I spent the week. Sunday 14th—Spoke at court house morning and evening to a very large and intelligent congregation, and at their earnest solicitation, agreed to speak the first four evenings. Monday, spoke on "Have Faith in God"; Tuesday, "Signs Following the Believers"; Wednesday, "Repentance"; Thursday, "Baptisms," and on Friday held a meeting for organization of a branch. After ordination of elder, priest, teacher, and deacon to offices designated and called by the Spirit, the branch was organized with nine members, and all seemed to feel happy. Stayed over Sunday 21st, and preached twice. In the afternoon held a fellowship meeting. Wednesday went by train to Kewanee. . . .

General Conference

Monday, April 5th, preached on "Love of God." Tuesday 6th, Conference convened. Joseph opened with a glorious speech. Two Conference sessions. At

night Bro. Caffel preached. Wednesday 7th, prayer meeting at 9 a. m.; two conference sessions. In the evening Bro. Jos. R. Lambert spoke. Thursday same routine. Saturday preached funeral sermon of Mr. Randall. Bro. Joseph preached at night the best sermon I ever heard him preach, on "The Work in the Heart and in the World and its Auxiliaries." Sunday, six baptized; four by Bro. Joseph and two by Bro. Kelly. At 10:30, some business, then sermon by T. W. Smith. In the afternoon, a sacrament meeting. At evening I preached on "The Holy Ghost." Bro. Wm. Kelly, James Caffel, Joseph R. Lambert and I confirmed five of the six baptized. I was appointed minister-at-large in Ill., Iowa, and Missouri. Tuesday, April 13th, went to Sandwich and met the Bishop. He said he could give me no hope of aid for my family from church funds. I told him I needed some myself and he gave me \$15. I told him I had thus far cared for myself and, with my wife's aid, our family. For, except when on my mission to England, I had for all my ministerial labors, received only \$40 from him: \$25 some years ago and \$15 now. Left at 10 a. m. for Lewiston and to my home at Bro. Stafford's, where I remained till Saturday, then over to Canton. Preached twice and attended social meeting. Over to Lewiston for the next two weeks, preaching each evening.

A Self-supporting Ministry

Saturday, May 3rd—To Peoria where I delivered lectures till Thursday. Met wife at Cisne and came to Jeffersonville. Wife is looking for a location for a millinery store, but does not like Jeffersonville. Bro. Hilliard took us to Fairfield. Like the town as does wife. Took store, or rather house, of six rooms and the front room can be used for store. Rent: \$12.50 a month. Wife back to St. Louis and I returned to Jeffersonville. Spent the week preaching in the neighborhood. Monday 17—Back to Fairfield where I worked all week getting house in readiness for the family. They came Saturday, May 23rd. Spent Sunday at home. Monday, wife opened up and did a good business. Ruby quite feverish. Wednesday Dr. Green came, Ruby worse; says it is chicken-pox. Thursday, Ruby broken out. Friday, getting worse. Saturday, wife had a good day; quite encouraged. Sunday, May 31st, preached in the Cumberland Presbyterian Church morning and evening; large congregations. Bro. Geo. Hilliard came and we administered to Ruby; never suffered again.

Saturday, June 5th, went to conference at Milner; good time. Sunday, preached twice and attended fellowship meeting.

Monday, home and found Zenas sick like Ruby. Wife called Dr. and he said same as Dr. Green. June 17th, Zenas reached climax. Mr. J. G. George, President of town council, said there was a rumor that we had the small pox and the board was sending a doctor, Dr. Rogers. In a short time Dr. Rogers came, and soon after Drs. Vertrees and Mabry came. They said Dr. Rogers pronounced it small pox, but they differed. Another was sent, who at first pronounced it small pox, but later chicken pox. Saturday, a constable came and ordered us to lock up house and store. We did so; boy improved rapidly. Board had our house roped across the walk so people had to go around and then put up a sign with "small pox" on it. They kept these till July 6th, when they said we could open up and commence business with their best wishes. Wife's business ruined and we kept in bondage, altho neighbors from whom Birdie caught the disease not even kept at home. Drs. Vertrees and Mabry very disgusted. . . .

A Dedication

Sunday, August 8th—A very large congregation to witness the dedication of the church (40 x 30 in size); crowded to suffocation and yet many not able to get in. By request I delivered the dedicatory sermon and the prayer, Bro. J. H. Lake conducting opening and closing services. In the afternoon, Bro. Lake preached a good discourse, while I occupied in the evening. Sacrament at close of afternoon service. Monday, August 9th, pleasant visit with many visitors who came on Saturday for dedicatory service and remained to attend debate to commence tomorrow between Rev. Mr. Shinn, Universalist, and me on the two questions, "The Coming of Jesus Christ to Judge the World," and "The Literal Resurrection of the Body From the Grave." Mr. Shinn chose as his moderator Rev. Mr. Hughes, and for mine I took Bro. John H. Lake. Mr. Shinn spoke first (affirmative) on "The Bible teaches that the coming of Christ to judge the world is past." Spoke twice—each session one half hour. Daniel Lambert and W. R. Sellon were reporters. Afternoon debate lasted two hours. Wednesday—Debate lasted four hours today and first question concluded. Evening, Bro. Lambert preached an excellent sermon. Thursday I opened the debate affirming "The Bible teaches the literal resurrection of the body from the grave." As before we had four hours, one half hour each at a time. Friday, the debate closed with two hours each morning and afternoon. Congregation in afternoon was very large, not able to accommodate nearly all. Sunday, August 15th—Attended meetings three times and preached in the evening. Collection of \$12.80 taken up and given to me. Monday, Brother Walter Head had sent his team and son Robert to drive Sr. Bellamy, Sr. Martha Burgess and I to Nauvoo. Preached in evening.

Tuesday, visited Sr. Bidemon and learned many facts about Joseph, her husband. Preached each night and on Sunday three times. Had good liberty and good congregations. . . .

Saturday, Oct. 9th [Council Bluffs]—I baptized five and assisted in confirmation. The Saints and friends have been very liberal with me, giving me a greatly needed new overcoat, besides helping me financially. May God reward them. Monday, Oct. 11th—Bro. Redfield took me over to Monti. Several loads from Shenandoah came and I preached on "The Apostasy." Tuesday, again spoke; many again from Shenandoah. Good liberty. Wednesday, over to Nebraska City to begin a course of lectures. Preached at evening; small congregation. Home to Bro. R. C. Elvin's. Continued each evening and three times on Sunday, and on Saturday, Oct. 23rd, baptized eight. Sunday—three meetings. In the afternoon, with Bro. R. M. Elvin and Henry Kemp confirmed the eight. Blessed two children. Petition handed me, signed by eighty-one names, to continue another week. Consented and preached each night to overflowing congregations. Saturday, Oct. 31st, Although with severe cold, went to river and baptized four; felt better. Sunday afternoon addressed candidates and assisted to confirm them. Morning and evening preached to crowded houses.

Monday, Nov. 1st—Again repaired to the river and baptized four, which at evening were confirmed. Preached my farewell sermon. Tuesday, Nov. 2nd, left Nebraska City at 5 a. m.; reached Omaha at 11 a. m. Evening preached at church. Wednesday, Bro. Gordon Duell came and preached in the evening, giving me a rest. . . .

1876

Jan. 1st, to Burlington, where I gave a series of thirty-six lectures. Stayed at Col. W. R. Sellon's delightful home. Finished the lectures on Monday the 31st. Except for two or three very bitterly cold nights had large and interested crowds. On Monday baptized six, of which number was W. R. Sellons. To Bro. Farlow on Tuesday where I assisted in confirming, I being mouthpiece for Bro. and Sr. Holsteen and W. R. Sellon.

Debate With the Reverend Treat

Tuesday, March 8, met Mr. Treat and company at the Christian Church and arranged preliminaries for debate. The six propositions reduced to four. Debate to commence at 10 a. m. Elder J. M. Walters is Mr. Treat's chairman. Bro. Joseph R. Lambert arrived. Rev. Mr. Hicks appointed chairman. Elder J. M. Walters moderator for Mr. Treat. Elder Herbert Scott moderator for me. The audience was large and debate opened by me on the following proposition. Resolved: That the claims made by the inspiration of the volume known as the Book of Mormon are founded in fact, supported by the old and new Scriptures,

and by the discoveries of modern times. B. F. Treat negative. Find Mr. Treat an unfair disputant. Saturday very unpleasant weather; cold, severe and throat sore. Finished first proposition. Sunday, a cold, wet day, so as I was suffering greatly did not go out at all. Monday resumed debate. Mr. Treat affirms the following: "Resolved: That apostles and prophets ceased by divine appointment with the first century of the Christian era, but that the Church of Christ as an organization has continued from the time of Christ to the present day." He failed to prove any of this. Tuesday, debate continued, I affirming proposition three, "Resolved: That the organization, doctrine and tenets of the Church of Jesus Christ of Latter Day Saints are in conformity with the New Testament Scriptures and that 'Spiritual Gifts' as described in 1 Cor. 12th Chap. and elsewhere in the New Testament are necessary to the Church of Christ in its militant state and are enjoyed by the L. D. S." On this proposition Mr. Treat was especially abusive. Wednesday, debate closed with Mr. Treat affirming: That the Christian Church, or Church of the Disciples, is, in its organization, doctrine and tenets, identical with the Church of Christ. Debate closed at noon and at evening I preached to crowded house. Thursday, Bro. Sandage brought me to Derby where we took boat for New Albany. Friday, March 17th, Bro. Daniel Lambert left for his home. God bless him. Saturday, March 18th, stayed in bed all day; very ill. Sunday, very little better. Would go home if I had the money. Monday and Tuesday very unwell still. Kindly cared for by Bro. and Sr. Sichert. Wednesday, felt worse. Went home with Bro. Herbert Scott. Friday very sick. Conference tomorrow. Saturday, attended conference at Mount Eden. On motion, I took the chair. We got through main business about 3:30 p. m. Preached at early candlelight from Book of Mormon. The Lord helped me. Sunday, Columbus Scott and M. T. Short occupied in the morning and I in afternoon and evening. Good liberty by all. Monday, attended conference till 12 a. m. Intermission one half hour; then sacrament meeting. Brethren took us to town and I took train for Flora, where I had to remain all day and night. Left at 3 a. m. and went to Fairfield. All glad to see me and very kind.

(To be continued.)

The rule of conduct enjoined by Jesus at the first of his ministry in Palestine is the true governing principle to be met at the threshold of the Zion state of equality, and men must ever stand dazed and disappointed who undertake to bring about the hoped for conditions among a people who fail to keep this law: "Therefore, all things whatsoever ye would that men should do unto you, do ye even so to them: for this is the law and the prophets."—Matthew 6: 21, Inspired Translation.—E. L. Kelley, in "Equality."

Biography of Mark Hill Forscutt

Arranged from his diaries by his daughter, Mrs. Ruby C. Faunce

Conference at Plano

April 3rd, after spending four days at home, left for Plano. Tuesday, April 6th, attended conference. Attendance not large. Returned home and made out my six months report. Traveled 2,500 miles; attended 229 meetings; spoke 207 times; baptized 51; confirmed 25; administered to 34; blessed 7 children. Friday attended an excellent prayer meeting; afternoon business meeting. In evening Z. H. Gurley and A. H. Smith spoke. Saturday, April 8th, I preached in the morning; in afternoon business meeting and evening sermon by T. W. Smith. Sunday, preaching all day. Monday, Tuesday and Wednesday business and preaching. My mission, Iowa and Nebraska. Left Friday by 10 o'clock train for Burlington. Some better. Saturday, thank the Lord, improved. Sunday, attended Sunday school and church. . . .

Saturday, June 3rd—Again to Nebraska City, where I spoke morning and evening on Sunday. The dear Lord assisted me. Tuesday preached; baptized Ella Mott. Spent the remainder of the week, except Saturday preaching. On Tuesday, June 13th—Over into Iowa where I preached in various schoolhouses till June 24th, when I went to Glenwood, where I met Bro. E. L. Kelly. On Wednesday, June 28th, Bro. Kelly and I went to Plattsmouth. I esteem Bro. Ed. a most admirable, worthy and noble-hearted young man. In the afternoon went to Omaha, to Bro. Sylvester's home. Thursday, June 29th, attended prayer meeting and made appointment for Sunday. I intend to rest till then. Sunday good meeting and a fine Sunday school.

Tuesday, Centennial Day, July 4th—Great doings all over the Nation. . . .

To Nebraska

Saturday, September 2nd, daughters and I took train for Nebraska City, where we were met by wife and son at Sr. Waldsmith's. Tuesday 5th—This day rented store and house for \$10 a month. Stayed at Nebraska City till October 7th, cleaning and getting those things absolutely necessary for us to exist, except on September 23rd and 24th, when I labored at McPaul.

Saturday, October 7th—Wife and I went to Council Bluffs to conference. Sunday went to conference grounds and met many friends. Monday business meeting. Old missions generally sustained; committee on music released and new committee appointed, consisting of myself and any two I may select. I selected Bro. John Scott of Indiana and Bro. Kinnemon of Missouri. Tuesday 10th—Wife went home; I preached in chapel. Spent Wednesday, Thursday and

Friday at Omaha, preaching each evening. Sunday preached afternoon and evening at Council Bluffs. Monday, October 15th—Baptized three and confirmed one. Tuesday, home to Nebraska City. Attend prayer meeting. Sunday attended Sunday school and an excellent two weeks gave a series of discourses. . . .

Sunday, November 5th—Over to McPaul to conference. Preached morning and evening. Monday attended business meeting and preached at evening. Tuesday rode home with R. C. Elvin and family. Stayed home till Saturday, Nov. 11th, then over to Shenandoah, where we had sacrament and preaching. Spent week till Saturday, when Bro. Redfield took me to Farm Creek where I spoke from Sunday 19th to Monday 27th. Spent most of the days in selection of music for the new hymn book. Over to the Wayne schoolhouse where I gave five lectures. Thursday, Thanksgiving Day, arose with very sore throat and symptoms of diphtheria, but preached at night. Friday very ill, thought best to go home. Returned home, where under the loving care of wife, gradually grew better.

Wednesday, [December] 27th to 31st—Spent at home, selecting and writing music for the new hymn book and studying for the fifteen lectures to be delivered here at Nebraska City. Sunday 31st, gave lectures one and two morning and evening. Dinner at Hy Kemps. After evening services held prayer and testimony meeting till 12, then knelt in silent prayer while the Old Year passed away and the New Year dawned for us.

1877

January 1st—Spent with friends, conversing and singing good old English tunes, as many English were there. From the 2nd, through Sunday 14th, I gave the fifteen lectures. Usually large audiences, but, it being from eight to ten degrees below, two or three nights smaller ones. Thursday 11—Bro. Norman W. Smith came and we have spent most of the time while he is here on music. Monday, January 15th, at evening had a Sunday school sociable. Not many out but for such a fearful stormy night it was well attended. Snow was waist deep in many places and the cold cutting. Wednesday good prayer meeting and many out. Thursday, Saints held a surprise party on us, bringing many useful and needed things for our sustenance. Also brought food to be served that evening. They gave a box in which when I opened it, was found \$13. We were greatly affected at their generosity and I could hardly express myself, but asked our heavenly Father to bless them all. January 19th—Accompanied by Ruby and

Sister Ella Mott went to Barney and to Bro. Jamisons, where I held forth four times. Took cold and was very sick. Wife nursed me but I was confined to my bed till Friday when I was much better. . . .

Remained home until Saturday, February 3rd, when I left for St. Joseph. Met Bro. Burlington and Bro. Robert Winning. Sunday 4th—Attended Saints hall and delivered my first two of a series of twelve lectures. Monday, February 5th—Bro. J. F. Kinnemon and I spent some time on musical matters, trying tunes written and selected for the new hymn book. Tuesday delivered lecture number three. Wednesday and Thursday music during day. In going to meeting, as it had rained last night and today, roads and streets very bad. I fell down in the mud. Looked a sorry subject for public scrutiny but still had good liberty. Friday delivered lecture number five; good audience and excellent liberty. Saturday evening practiced with Saints and friends music for tomorrow. Sunday 11th—Morning lectured, afternoon sacrament and at evening lecture number seven. God's Spirit was present. Tuesday 13th—Gave a lecture on "Eternal Judgment." Day in music. Thursday again spoke to a good crowd with excellent light. Friday evening number ten, which was much disturbed by a Spiritualist meeting in the next room. Sunday 18th—Wife came. Attended meetings and gave lectures number eleven and twelve on the Book of Mormon. Large audiences and wonderful and enlightening liberty. Monday 19th—Wife and I took evening train to Stewartsville. Spent day in music. Preached to large congregation with good liberty. Home at Bro. Kinnemon's. Wednesday spoke on "Moral Agency"; fine spirit. Thursday 22nd—Spent day in music. Evening small crowd and only fair liberty. Rained all day. Friday 23rd, Congregation poor, roads bad, weather cold, so preached with poor liberty. Sunday 25th, held meetings in the Union Church and talked on the Book of Mormon, giving scriptural evidences. Fair liberty in the morning and splendid at night. Bro. Kinnemon drove us to Stewartsville where wife took train for Kansas City and I for Brevier. . . .

(To be continued.)

I that still pray at morning and at eve
Thrice in my life have truly prayed,
Thrice stirred below my conscious self,
have felt
That perfect disenthralment which is
God.

—Lowell

Biography of Mark Hill Forscutt

Arranged from his diaries by his daughter, Mrs. Ruby C. Faunce

Another Debate

Friday, October 5th—Left with Amy for home; business poor. Spent the time around home, to Shenandoah, Glenwood and around till October 15th when we attended the debate between Elder Wm. H. Kelly and Prof. Jamison. Sunday October 21st, the Southern Nebraska District Conference. No strangers here; not much business but pleasant time. Wednesday 24th—Bro. George Kemp came for me to go to Bartlett as Elder Wm. Denton had been lecturing against the Saints. Found Mr. Denton preaching his thirteenth lecture. The first thing heard was a falsehood. I spent the next ten days studying, and Friday evening answered Mr. Denton's statements. Challenged me to debate and spent the evenings till November 1st answering Mr. Denton's statements.

On December 17th we went to Bartlett ready for debate. Mr. Denton was there but the Disciples chose Mr. Bush of Lincoln to meet me. Debate opened on the proposition: Resolved—that Joseph Smith was a prophet of God and received the Melchisedic Priesthood after the order of the Son of God. I affirmative and Mr. Bush negative. Two speeches each morning and afternoon. Tuesday attended debate again two meetings. Closed debate on first proposition. Mr. Bush is a very gentlemanly and able disputant but failed to establish a point against us. Wednesday, second proposition also affirmed by me. Resolved—that the Book of Mormon is a true record and contains the fulness of the Gospel. Two days; two meetings each day. On account of miserably muddy roads, closed the debate. Even a number of their own members acknowledged they had failed to meet the issue, and the Saints were happy. To God be all the praise, for the victory was his. Saturday went home weary but happy. Spent Christmas week and until Friday at home.

1878—In Business Again

January 4th till June 8th in Council Bluffs in the Master's cause. Received offer from S. Lockwood and Co. of St. Joseph, so went home to consult wife, for while I love the ministry more than all, feel that I must help my family as my wife has had to use the money needed to pay her bills to provide for our children's necessities. Decided to accept altho I had never travelled and sold goods before. Went over to Shenandoah till Thurs. Jan. 17 when I returned home. Evening we attended Leslie Waldsmith's birthday party. I went on the road as salesman for the firm the 1st part of Feb'y and remained with them till Jan. 1st. 1879. During all this time I had preached whenever op-

portunity presented itself. My wife and I consulted each other and agreed that the ministry is my field. Rec'd a letter from Bro. Blair that he, Joseph and Israel would be glad to have me in the field. Wrote him somewhat of our circumstances. I prayed the Lord to open my way and show me what he desired that I shall do. Called to Magnolia but had no means to go, wrote Bro. Codwell why I could not go—My wife had started a small store in Shenandoah and Amy was running it so the girls could be with me, and the Saints were very good to us, with food and other help, and I pray God's choicest blessing upon them. Spent much of my time on music and copying same for the new music book. Bro. Knight also copying for me. Tues. Jan. 11.—Last night my daughter had a dream that seems to lighten my heart and I feel that God will answer my prayers. Today I sold an insurance policy so had the means to leave. While in Magnolia I gave a series of 12 discourses. At the end of this time a vote was taken and a unanimous request made for me to continue. Preached Monday, but Tuesday received a wire from wife that her mother had died. When I arrived in Kansas City I was requested to conduct the funeral services. Mother Unsworth was one of God's own children, a faithful Latter Day Saint.

1879

Feb. 13th—Went to Lexington, Mo., then to Richmond where I met Father Whitmer and family—and to their prayer meeting. John Whitmer son of Jacob one of the eight witnesses presided. Returned with family. The next day I spent examining the original manuscript of the Book of Mormon and comparing it to the printed copy, also in conversation with Father Whitmer about the early church.

April 6—Conference convened. Jos. Smith, president; W. W. Blair, ass't.; H. A. Stebbins, sec'y. Joseph preached in the morning, prayer meeting in the afternoon and preaching by me in the evening. The conference was marked with spiritual blessings.

June—In Plano where I made my home at Joseph's. Spent day in music and history of Sister Emma—until Sunday—Joseph spoke in the morning on "Spiritual Life," and at evening I delivered two hours discourse for publication on "The History of Emma."—On the 19th, I began a series of lectures in Sandwich which I delivered until July 1st when I went to Kewanee.

July 31—To Keokuk where I held services over Sunday—quite a few out to hear me. Monday to Rock Creek, where I made home with Father Lambert. Had

a refreshing sleep and feel better than for some time. Spent day in music. Spoke Tues. and Wed. nights. Thurs. 7th—Rode with Bro. Lambert to Nauvoo, visited the graves of Joseph, Hyrum and Emma, also the wife of the present prophet and two of his children and others. I felt sad—Major Bidemon seemed grateful for my commemorative sermon on Sister Emma. Back to Rock Creek and preached through Sunday nite to very large crowds with fine liberty. To Nauvoo Monday and baptized 7—assisted at confirmation and blessed two. Sat. 16—Preached funeral sermon of Sister Matilda Zeve—Sunday 17 preached funeral service of Sister Esther L. Wallace. . . .

1880—Organized Branch in Chicago

February—Spent in work around Chicago. Learned of the death of my brother, Thomas. from Mr. Anderson, of Wisbach, England. Feb. 24—Accompanied Bishop Rogers to see "The Danite," being played at McVickes. Thursday we went to see the Christian and other churches, the bishop agrees to stand by me to the extent of \$300 for a church in Chicago, or to buy the Christian church if we can get it for \$800.

March—Also spent in missionary work in Chicago.

April 5th—Took train for Plano. Conference convened Apr. 6—J. Smith and W. W. Blair presidents, H. A. Stebbins and John Scott sec'y's, myself chorister. Left Plano for Chicago Thurs., April 15. Met at depot by Bro. G. Blakeslee and we went and leased Castle Hall for one year with privilege of three years. Paid one quarter's rent in advance. Wrote cards notifying friends of new meeting place, also wrote cards for the six Chicago dailies. Apr. 18th, spoke for the first time in the new hall.

May 2—Bro. Joseph preached the dedicatory sermon for the new hall. May 25—Organized a Bible class with 22 members. Sunday 30th—Preached morn and eve. Miss Hazel Briggs played for us. Larger audiences continue to come to the services.

June 2—Bro. Joseph came, Miss Briggs consented to play for us at church. Worked all week assisting to make a font, and other work. June 6—Baptized seven souls into Christ. This evening Sister Nelson fainted. Learning it was heart disease, I administered to her and as soon as I was finished, she opened her eyes and was relieved, "The Lord be praised." Thurs., June 10th—I went down to the Greenback convention. The delegates were the most disorderly, ill-mannered set of men I have seen together for some time. Mon. 14—Paid plumber for work on font. Will have another bill for pipes; collections yester-

day were \$1.80; I do not know how I shall meet expenses. I pray the Lord to help his work. 19th—The Saints gave a surprise party for my birthday and I enjoyed and am very grateful for the useful gifts they gave me. Sunday, June 20th—In afternoon organized the "First Church of Latter Day Saints." Officers elected, Pres., M. H. Forscutt; Priest, C. L. Muetze; Teacher, E. G. Culver; Deacon, Ewd. L. Allen; Secty., C. A. Hall; Treas., E. L. Allen; Book Agt., J. W. Hinks. Monday we held our first branch business meeting, adopted rules of order authorized a Sunday school and did considerable business. Sunday, June 27—My Amy's 19th birthday. May God bless her and keep her pure.

July. Tues.—Mrs. Brighthouse's father came for me to administer to her child, I did so, but could obtain no faith for its recovery. Again on Thursday, but no hope, and an hour later it died. Friday, called to Bro. Hink's and administered to his child; she will be blest. Then to Brighthouse's where I conducted services for their little child. Sunday, July 4th, after preaching on "The Reign of Christ," I baptized Mrs. Brighthouse and Mrs. Stewart and assisted by Bro. Mentze, confirmed them. Thurs. 29th—Preached our noble Bro. Frank Culver's funeral sermon at the home to a large crowd. Sat.—Dear little Pearl, Frank Culver's daughter, was taken sick today—Sunday administered to Pearl, no testimony. Tues., Aug. 3rd—While studying in the afternoon, Bro. Culver stood before me in my study. He told me he wanted Pearl with him—I said, "Submit yourself to the will of the Lord. I will see your wife and beg of her to do the same." I went to her house and told her this. Thurs. spent last night sitting up with Pearl. Fri.—Little Pearl died at 7 today. Saturday I preached her funeral sermon. . . .

August—Professor Dye called to converse with me. He has been laboring to correct the impression that we are of the same faith as the Utah Mormons. On Sunday spoke to a large congregation with excellent liberty. Baptized Miss Minnie Breese and Miss Edith Pattergill and at evening with Bro. Muetze confirmed them. Monday—I assisted the ladies in organizing the "Ladies Benevolent Association." Tues.—Went by train to Hinckley. Met by Bro. McCallum. Kindly received by him and his wife, Emma, eldest daughter of Pres. Jos. Smith. Preached in Baptist church to small audience as it was raining badly. Friday, good audience.

September—Left Chicago for my home in Nebraska City, the Saints had a sociable and presented me with \$13.50. When I arrived home, I found the family well, though evidences of poverty appeared.

October—Left home for Chicago, where I spent the time in visiting, preaching and the usual duties. Oct. 14th, left for Streator to attend conference. Monday, Oct. 18th, back to Chicago. Col. Castle having given me a

complimentary ticket, accompanied some of the Saints to the Exposition. 27th—Called by telegram and went to Burlington, Wis., to preach funeral sermon of Bro. Lyman Hewitts, a member of the High Priest's Quorum.

November—Went to North Freedom, Wis., met by several friends and home with Bro. Bronson, preached Friday and Sat. evenings to full houses. Sunday—Started with Bro. Frank Hackel by horse and buggy to Sandusky, a distance of 20 miles, in 10 below zero weather for the home of Sister Lee, whose late husband's funeral sermon I have come to preach.

December—Spent back in Chicago, in the work, baptized four. Saturday, December 25—Christmas Day, I preached on the Savior's birth and life. Sunday morning, felt very ill before meeting, was wonderfully blessed while speaking and free from all pain. Friday—Very busy all day. New Years Eve. an "Old English Tea Party" at night—an excellent time.

1881

Spent time in visiting, administering and all the work of the church, doing to the best of my abilities all things in my charge. Towards end of the year I received word from home that things were very stressed and on consultation with Bro. Joseph, (as a position had been offered me) and the church being unable to help, decided I had better go to St. Joseph. So left Chicago during Feby, and engaged in secular business, but helping in the Lord's work all I was able.

Later in 1883 went to Nebraska City to assist Bro. Waldsmith and be with my family. There I was placed in charge of work, and as at St. Joseph gave all my spare time to the Lord.

1884—Stone Church Dedicated

In April of 1884, I was assigned again to labor, but remained with Bro. Waldsmith until he replaced me in my work. On July 5th, I went to Independence, as the Stone church was to be dedicated on the 6th. Having been one of the 1st, if not the first missionary there I desired to be present. Brethren Joseph and Alexander Smith, T. W. Smith, Wm. H. Kelley were there. Joseph being in charge, asked my assistance I offered the dedicatory prayer and Joseph the dedicatory sermon. He also spoke in the afternoon, and I in the evening. Monday 7th—Bro. Maloney took the visiting ministry on a drive to Warm Springs—enjoyed a wonderful talk and discussion on "The Second Coming of Christ." 8th—Visited with the Saints and felt the presence of God's Spirit. Brother James has a beautiful home, it is Zion there both as to surroundings and the spirit of the place.

July—Back home, and on 19th, to Shenandoah where I held a series of meetings with good liberty—baptized 7. 26th—Went to Jewel City, Kansas, and Sunday, August 3rd, commenced a series of discourses in the Baptist church—

many turned away unable to get in church. Music was excellent. Stayed with Mr. and Mrs. Manifold. Wednesday—Today I went to the country with Mr. Hills and Manifold and a bird dog. They hunted prairie chicken and brought back twenty-five. Spent the rest of the week preaching for meetings and on Monday returned home. I stayed there until Saturday when I left for my Eastern mission, where I pray God, I may do much good. To Omaha, where I was met by my son-in-law, George Parr, thence to their home to visit Amy. Sunday to Wed.—Preached in Omaha, then over to Council Bluffs where I preached that evening. Thurs. 21, to Chariton, missed connections and Friday to Davis City and with Bro. Zenas H. Gurley. He feels badly and strangely. Rained very hard and so evening congregation was small. From Davis City I went to Lamoni, where to my pleasant surprise I found my wife at Bro. Wick's home, she had taken an opportunity to visit Lamoni and arrived before I did. The Saints here are building a larger auditorium which is badly needed. . . .

Dec. 2nd—To East Liberty—visited Richard and Zaide Salyards. Blessed their child, grandchild of Joseph. Sunday, preached—had splendid liberty. "I thank the Lord for his blessed Spirit."

1885

January 1st, 1885—Spent the night in prayer. Feel poorly this morning, but full of high resolves. Will I, can I, shall I be aided to keep them unbroken, honored and sacred? . . . Tues. 27th—Relaxed and rather wearied. Sunday's subjects were all of higher than ordinary pitch and I am somewhat weakened by the expenditure of force and I feel more than ever, that it is God's own hand that helpeth me, and to Him can I only apply the borrowed and beautiful thought, "Thine is the power, and the wisdom and the glory, forever and ever. Amen."

Feb. 2nd—Prayer meeting of the young people—interesting. Young people desire me to infuse some spirit of activity into them. I am pleased and will try. After they left I had an open vision and feel that Bro. Hulmes' son, Ralph, will pass away. Tues. 3rd. Sister Mary Hulmes called this a. m. I asked how is Ralph? She answered, "He seems some better." I did not tell of my vision, but another forcible impression came. "He is going home." Wed. Spent the day in duty—evening learned from Bro. Criley that Ralph was worse. Bro. Richard Salyards came in and we knelt in prayer and prayed the Lord earnestly for the lad. That he might be spared nevertheless His will be done and if he must go, that he might depart in peace, and the hearts of his parents be comforted. Brother Ralph passed away Friday. . . .

(To be Continued)

Once a body laughs, he cannot be angry more.—James M. Barrie.

Biography of Mark Hill Forscutt

Arranged from his diaries by his daughter, Mrs. Ruby C. Faunce

Conference—And a New Home

Apr. 4th—Left for Independence. To Bro. T. James, home where I was made thoroughly at home. 6th—Conference convened. Joseph Smith, pres.; W. W. Blair, associate; Hy Stebbins, Secy.; W. C. Cadwell, ass't.; Bro. Besbee, chorister; Bro. Gillin, speaker for the evening. Thurs. 9th—Fasting and prayer today that the Lord might speak concerning David and the 1st quorum of the church. 11th—A good quorum meeting at Bro. C. Mills. In conference afternoon on motion of Bro. Robinson, I was called to the chair during the sustaining of authorities. Joseph Smith and Bro. W. W. Blair were sustained. On motion to sustain David, Bro. Joseph stated that "The voice of the Spirit" to him was that David shall be released. We are left with 8 apostles and 2 of the first presidency. In the afternoon I had the pleasure of marrying Mr. Guy C. Smith and Emma E. Johnson at the home of her sister and brother-in-law, Thomas James. Bro. Joseph and a goodly number of Saints were present. Back in St. Joseph --20th—Reached home and found all well—thank God for home. While home Col. Shuster offered me the home in which we live for \$1,000—\$100 down and the rest on payments. Decided to accept and worked on it till Sat. Went to Shenandoah and preached on Daniels prophecies and the Latter Day work.

June—Journeyed to Omaha where I visited my daughter Amy and husband, and my son Zenas. Twice during my visit I felt that only through the miraculous care of God, our lives are spared from danger. The first was a serious run-away, and the other a terrible storm while driving with a friend. Much damage was done. Mon. 15th—I received a letter from the 1st presidency permitting me to remain in the west, till my health is improved enough to go on my mission. Today President Smith, Alexander and Joseph Luff came to see me. They were on their way to Utah and California. They stayed with us and were pleased to find my health improving. 27th—Went to Fremont—passed the old trail near there where we traveled with ox teams and hand carts 25 years ago. Peculiar thoughts crowded my memory. I felt like a culprit for having drawn a handcart in just such sultry weather as this across this region in my anxiety to gather to Zion and yet I felt happy in the thought that, culprit as it made me feel for my credulity and overweening confidence in men, I did it because I had faith and love, faith that I was serving the God of Israel, love for him and his work more than myself.

July 1—Very poorly indeed. Better toward evening. Went to church, prayer meeting. Spoke a short time by the spirit, and about half the night after I retired was in the spirit. 6th—Spoke on "Angelic Ministrations," with the attention and interest of all. 7th—Rec'd telegram from E. T. Dobson to go to St. Joseph on next Sunday and assist Bro. McDowell in opening new Hall there and answered I would go. 12th—Conference at Elmwood—a great day of camp meeting from 750 to 1,000 present. Back to St. Joseph. Sunday preached morning and evening at new Hall with good liberty—fair congregation—was soaking wet both morning and evening, overheated and so suffered. Weds.—Visited at Bro. Neidorfs. Last evening Bro. Neidorf fell while unhitching his horse from his buggy and was kicked by the horse, twice on the back, on the arm and grazed on the forehead. I went at once to see him and he would not have a doctor so I administered to him. When Bro. Dodson came home we went over, after gaining silence Bro. D. led us in prayer, then he held Bro. Neidorf up while I anointed his back, praying that as my hand and the oil placed over the wound, all pain, swelling, and soreness might disappear. When through Bro. Neidorf was with tears of joy, spread forth his hands and said "Thank God I'm so much better." Bro. Dodson confirmed the anointing. This morning, the good health of the stricken brother is such, he told me, as he has not had for months. "Praise the Lord, oh my soul—in humility and love." . . .

Oct. 28th—Borrowed organ from Sr. E. Holmes, Bro. Criley sent me down table from church, and these make me comfortable to work on music and writing. Lord give me ability to write, to preach, to compose music in which thy Saints shall delight and let thy wondrous love permeate my soul so I shall be an influence always for good.

Nov.—Rec'd letter from Bro. J. W. Waldsmith, telling of taking a homestead and tree claim in Kansas and wishing me to do the same—it has been an earnest thought with me, but I cannot see my way clear to do so now, although I realize the church cannot take care of me in my old age, and I do not desire to be an object of charity.

December.—Work around Knoxville—20th—preached on baptism—came home at noon and had a marvelous manifestation. I have foes whom I know not, and friends I suspected not—there is to be an increase and much opposition in consequence, but a glorious triumph awaits me. At the afternoon meeting the spirit

was visibly and markedly manifest to spiritual sight. . . .

1886

Sunday, 10th—Attended services but was sick. Bro. Thomas preached—home and lay down—a little before three I was bidden to "Rise and go to the meeting, for I have a message for them from thee." I went but was so sick when I arrived had to call on the elders to administer to me. The Saints all knelt while the elders administered. God bless their loving hearts. Soon after, I arose meekly and had just finished saying that I had been bidden to come, but I knew not what the message was, when the Spirit came to me like a flood and carried or impelled me up the aisle, to the elders and down the other, my eyes closed in going and my voice uttering an unknown tongue, what to me as to all others unintelligible. As I sat down I felt weak, Bro. Thomas, then gave a prophecy. When he had taken his seat, the spirit again rested upon me and led me to give the interpretation as it had the tongue, and in the same manner was I impelled forward. When I reached Brother Criley I laid my hand on him, uttered a few sentences, then resumed march till opposite the bulk of Saints—spoke to those on the right then to those on the left, thence to the communion table where I laid hands on Elder Reese, then on to Elder Thomas; and returning finished tongue opposite last seats, opened my eyes after amen and amen and took my seat—To me it was a wonderful display of the Spirit's power and many faces were wet with tears. Administrations were then held at which there was a wonderful display of power and blessing. "Dear Lord thy glory and majesty are thine, we can only give thee thanks."

Feb.—Bro. Wm. H. Kelley came to see me and said there was complaint because I did not travel more as some did. In a letter from this same Wm. H. Kelley, dated Dec. 18th—he wrote me, "There is doubtless great need of your labors in Pittsburgh and other places, also, if time and circumstances would permit you to visit them. I have been in that district so little that I cannot advise very satisfactorily to myself as to where the most urgent calls are at present. I hope to spend some time next month in Ohio. There is great need of work being done farther east, but every step in that direction is attended with increased expense. This old hindrance is a great drawback, yet must be consulted. You will doubtless find plenty to do for awhile at least where you are or in adjacent

places. Aside from Pittsburgh you would doubtless enjoy laboring in the Massachusetts district for awhile, the best of any place in the East. But want of means and it being so near the April conference it seems out of the question to try to reach that. The finances are down low just now, so I learn, we will have to keep near home." When I received this I was glad that I was as busy as I could be opening and trying to open other new places. Bro. Kelley advises me that I close my work here and go elsewhere. 2nd—This morning Frank Reese came to see me and after a talk he went. Then I wrote a letter of resignation to the branch enclosing my reports of labor and moneys left in my hands on committee work, with accompanying vouchers. 4th—Bro. Frank Criley came to see me to talk over the resignation. He said at one time there was not more than four, at another six disaffected towards me, and they only at my presenting personal views in preaching, though he admitted that I did not give them as anything but my views, which I did not ask the people to receive. He expressed the conviction that my resignation at that time would injure the cause. I agreed, he took my resignation and put in the fire. 6th—Had a conversation with Sisters Salyards and Creese, and felt very sad, as did my master. "Oh! My God, hast thou forsaken me?" Satan has been very busy and it seems some of the Saints have been his emissaries. I hid as much as possible my grief and after praying with them, went up to my room and poured my soul's deep entreaties before God for guidance and light in my hour of need.

April 1—Arrived at Burlington—found a suit of clothes from my dear daughter, who, with my wife, paid for them. I need them badly as I am worse clad than for many years. God bless them both. Fri.—Took train for Lamoni and conference. April 6th—Conference convened today at 10 a. m. Pres. J. Smith and W. W. Blair, Sect. H. A. Stebbins, and John Scott. Reports, read, taking all time of both sessions. Bro. and Sr. Waldsmith accompanied by my wife came on the 8th and left the 15th. A petition from Nebraska City and District was received, asking that I be sent there—with 208 signatures. This was handed to Bro. Caffel on the first day of conference and by him handed to and read before the quorum of Apostles; but never acted upon. When names were read for appointment, no high priests among the appointments, the Apostolic quorum report said that no report had been received from the H. P.s, stating they were ready for duty; hence no appointments made. My report was read in conference the 2nd day, I believe it was, and I expressed my willingness to continue and yet "no report." Like the Nebraska petition it was pocketed. On the 14th this report of the Apostolic Quorum was received and the H. P.s held that evening

and the matter taken up and it was found to be unknown to all its members except the secretary, who was also the church secretary, that such a rule had ever been passed by the Apostolic quorums to the other quorums. But we gave in our names Bro. C. Derry, R. W. Elvin, and M. H. Forscutt as willing to take the field. On the 15th the Apostles again reported this time giving missions to C. Derry and R. M. Elvin but none to M. H. Forscutt, claiming he had not been recommended for a mission. Many of the brethren and especially those from Nebraska, were indignant at the treatment I received, and on motion of two of the H. P. the Twelve were asked to give the reason why they had not given me a mission, in the afternoon they gave their reason and I presented my resignation. I have given my best years of my life to this church and my baptismal registers show upward of 500 baptized converts. I have loved and labored for God, have tried to do my duty, been blessed of the Lord, and have been comforted and sustained by him, when doubts and troubles have assailed. I am compelled under the accumulated presence of secret influence for years operating and by the public action of today to either sacrifice my manhood or my standing as a public missionary in the church. Returned to my home in Nebraska City. Later I went to Omaha where I secured a position for the Union Pacific R. R. and where I worked in the local branch, preaching and working with the young people as I love to do as much as I was able. Stayed there till April, 1888, when I left to go to Lamoni where I accepted a position as Editor of the Harmony. Entered on Editorship last week in April, 1888. Finished work in March 1889. When through I turned over to the church all manuscripts, music as well as song books from nearly all nations which I had gathered together during my life time—The work upon which I had with others spent weeks, months and years was finished and given to the church, from which I received both praise and disapprobation, which I have found always accompanied our efforts.

April, 1889—Attended conference—First Presidency appointed me as minister to St. Joseph for which place I left and entered upon my duties the same month.

1890

Jan. 1, 1890—Weather fine and clear—administered to child and at 2:30 attended meeting again called for child and then to administer to Sr. Neidorf, who was greatly relieved. 7:30 to prayer meeting, the largest one ever held here, 10 prayers, 10 songs and 45 testimonies, short, but to the point. Prophecy to Bro. Bacus and David Krahl—adm. to 3—Bro. Wight's child has scarlet fever. 2nd—Slept none last night so at 2 arose and began writing and continued till 9 a. m. Letter from Joseph—he commends my

work on the Harmony, as do many others, even if I am severely criticized by some. Preached at Bro. Clay's. 3rd—Wrote till 3 p. m., then visited at Bro. Ennis, after which I went to Young People's Mutual Improvement Society, which I organized last summer and presided till in working order then resigned.

March—Worked on revision of Harmony and finished the revision the 19th—also worked in ministerial duties.

April 1—With Bro. Luff and E. L. Kelley went to Lamoni met by son of Sister Wicks, Peter Luff and I on auditing committee, worked on auditing Thurs. and Wednesday. Conference convened on Apr. 6th, with President J. Smith and W. W. Blair in charge—H. A. Stebbins, John Scott, sect. Conference about as usual.

[Diary from here to Jan. 1, 1892, missing.]

1892—"Zion's Ensign" Begun

Jan. 1, 1892—Evening to Oyster supper at church—Ill so did not stay long. 4th—Evening birthday party of Chas. Eldredge and wedding anniversary of Bro. and Sr. Gardener. 16th—With Bro. Winning met Bro. J. A. Robinson at the St. Charles—Robinson and Pitt have commenced a new paper, *Zion's Ensign*.

June 19—58 years old today—J. W. Smith preached in the morning and Pres. Joseph Smith in the evening. Ruby brought me 6 shirts and Bro. Atwood a book. Lord help me to grow in thy likeness as age increases. Baptized 2. . .

(To be continued.)

Unruly Members

By H. E. Depew

Our tongues are active little things
That often hurt, with many stings,
The very folks we love so well;
But when these tongues begin to tell
The latest bit of gossip, fair,
Consideration isn't there.

Unruly members of these frames,
That often fan consuming flames
Of jealousy, and envy, too;
There's nothing they won't stoop to do
As gossip's path they often pace—
To set at odds the human race.

With such a wealth of good, and cheer,
Stored up for listening ears to hear,
It seems a waste of time, and breath,
To rail and criticize to death
The earnest plans, or humble voice,
Of one deserving better choice.

Those thoughtless words we speak so oft
Are spread abroad, and go aloft,
To make a record which, I fear,
At some far day will cost us dear.
So now, while yet there's time to spare,
Let's train our tongues to be more fair.

Biography of Mark Hill Forscutt

Arranged from his diaries by his daughter, Mrs. Ruby C. Faunce

A Mission to the South Sea Islands

On my return to Lamoni, fully occupied by auditing books, quorum meetings, etc., till conference convened on April 6th. During this conference I was appointed on a mission to the South Sea Islands. Returned to St. Joseph about the 20th and found all seemingly glad to see me, and many expressed their sorrow that I was to leave, especially among the young people. I loved the dear Saints of St. Joseph, both old and young, and it is not merely a niche they will occupy, but a room in my heart, and my soul was touched when at the last meeting of the Young People's Improvement Society they handed me a beautifully written book, "Resolution of Respect from the Young People's Mutual Improvement Society to Bro. Mark H. Forscutt—as follows:

"Whereas, our beloved brother, Mark H. Forscutt, as missionary in the city of St. Joseph, has labored faithfully and diligently for the past four years to establish and build up the work of the Lord, and whereas, by the appointment of General Conference, he is about to make his departure for a foreign mission to regulate, set in order, and establish the affairs of the church among the South Sea Islands, and whereas, our brother was the founder and first president of the Young People's Mutual Improvement Society, and by his wisdom, prudence and consideration has endeared himself to our hearts, and by his instructions guided our steps in the onward way, and whereas, this organization through the blessing of heaven and the wise counsel of our brother has been and promises to be a powerful means, in the development of the young spiritually and intellectually, here and elsewhere, therefore be it Resolved—that we hereby express our highest estimation of the ability and earnest devoted service of our brother, and our deepest regrets that we should be called to part with him, while bowing in submission to the call which takes him from us.

"Resolved: that we will unitedly endeavor to so act that the good work begun among us may never be impaired, and that the seeds of truth planted may spring forth bearing fruit, some thirty, some sixty and some an hundredfold, to the glory of God and the satisfaction and joy of our brothers. Out of our sad, tearful, but we trust unselfish hearts, we say, 'Go, dear brother, on thy blest mission; may the Holy Spirit comfort thee; may thine angel attend thee; and may thou return safely to thine adopted land bringing with thee the blessings of the Islanders, as thou hast the united, heartfelt prayer of the young people of St. Joseph."

May God bless them, now and always.

Held meetings there and around about till some time in May when I left for my home in Nebraska City to get ready for my departure to the Islands. Found wife and daughters very busy in the store, as it was their busy season. They left the house at 7 and it was from 10 p. m. to 2 a. m. often, when they finished their work, so saw but little of them except on Sundays. We managed to get my things in shape, my good, dear wife adding many things for my comfort and seeing that my clothing was in good condition. Then on the 30th of May went to Independence, where with the other missionaries we left on June 1st, bidding farewell to a group of loving, warm-hearted Saints. Among them were Bishop E. L. Kelley, Apostle Joseph Luff, and others in life's meridian, whom I had led by the hand when tiny tots, and numerous others. The tear of genuine Sainly affection glistened as the last farewells were spoken, and the thought came—"It is pleasant to reflect that those who have known us longest and most intimately love us best." This farewell was almost as hard as leaving my loved ones at home, but I leave all with my Lord and Master. The dear Saints had provided liberally for the body, and soon we ate our supper and caught naps as we could.

Arrived at Denver about 6 p. m. and were met at depot by our young appointees to Australia, Bro. Kaler, who escorted us to the pretty home of Bro. Joseph S—, where we were made warmly welcome. Bro. Newton and I stayed there while Bro. Gilbert went elsewhere. We stayed at Denver over Sunday and till Thursday, when we took cars for Ogden. Were met there by my wife's brother, Rev. Samuel Unsworth, who took us to the Rectory of the Good Shepherd, where at his hospitable board we dined. I remained with him, while the brothers, although invited to remain, thought they would hunt up some of the Saints. Dinner over, however, my old friend Elder Eli T. Dobson drove up with a spirited team and conveyance and took us all for a pleasant ride around Ogden. On Saturday we went to Salt Lake, which I was glad to look over. I found the presiding Elder's place of business, when soon my companions arrived, and then, bringing joy and gladness to my heart, dear Bro. R. J. Anthony and his son-in-law. We took a trip to Salt Air, which we greatly enjoyed, and we all admired the magnificent new building and the fine beach. Sunday Bro. Anthony preached in the morning and I at evening. Among the congregation I saw some whom I knew thirty years ago, one of them being Samuel H. Smith, Joseph's

cousin. The congregation gave very flattering attention. In the afternoon we attended the Tabernacle and heard Mr. Roberts, whom Bro. Anthony thinks their most eloquent man. The effort was a good one. The music was beautiful and wafted one's thoughts on high.

On Monday returned to Ogden and at evening started for San Francisco. The ride through Nevada brought back the time I spent in the Army there. After two night's travel we arrived in San Francisco, the land of fruit and beauty (after Nevada). Leaving my two companions to guard the baggage I started on a tour of exploration, and succeeded in finding the store of Bro. Parkins, to learn he had gone to the wharf to find us. I returned, but the brethren had been approached by no one except cabmen. I escorted them to the store, where we met the branch president, who appointed us to our homes in which to tarry till we leave for the Islands. My place was in the cheerful home of Bro. and Sr. Anthony, theirs at the hotel kept by Sister Livingston. We were all made to feel at home.

We remained in San Francisco and its suburbs until July 1st, when we embarked on board the *Tropic Bird*, Captain Burns, commander, bound for Tahiti, which we reached on the 23rd, although the harbor pilot did not come on board until the 24th when we steered into the beautiful Bay of Papeete. Long before we reached it, however, we saw our predecessor and his wife, Bro. and Sr. Devore, with a number of native Saints, awaiting us, to give us the hearty inspiring welcome which true Saints excel all others in giving. The welcome here was almost an exact response to the good-byes given us at the pier, by the dear Saints of San Francisco and Oakland. Many of them became very dear to me in a short space of time. We have found loving ones wherever we have been sent. May the Lord bless them. The Lord had been with us on our journey, and manifestly, as the *Tropic Bird* made the quickest passage she had ever made. Although we were delayed from two to three days by calm and seven hours in repairing the sails, owing to heavy winds. On the third day of the calm pained by the oaths I heard, I retired to my room, shut the door and bowed in prayer, and I prayed the God of Elijah to have mercy upon us and cause the wind to rise and waft us on our journey. I especially asked him, as evidence to me, to have it start within twenty minutes. In less than twenty minutes, we were making twelve knots an hour. I gave God the praise and went out into the cabin to find gladness all around. Later Bro. Newton told me he also made

a petition. Our passage was a pleasant one, Bro. Newton had one short spell, but neither Bro. Gilbert nor I were sick an hour. The Captain refused to have religious services on board.

It was a beautiful sight as we landed at Papeete on July 24th. The beautiful trees and foliage, flowers and fruits, the natives dressed in white or light hues with their long black hair, sitting or stretched out on the earth, watching their little ones, and occasionally casting a glance on us as if to see what manner of men we were. We landed and met Bro. and Sr. Devore, who in time introduced us to the natives. Following this there was a babel of voices, which we learned was their passing their opinions on us. It was probably well for our peace of mind that we did not know what they said. On Aug. 6th, I called a mission council, Bro. Hankins being interpreter. Bro. and Sr. Devore agreed to remain, their health being better, and he agreed to take a mission. Many of the natives are unable to help with money and we find it hard to live on what we get. When we first arrived the natives gave us their Oraha, or thanks offering, \$24, which, divided among the three missionaries was \$8 each, and we have to buy what we eat, except for an occasional fish and some fruit. We bought some rice, two or three cooking utensils, some window curtains and some lumber to fix our room. We do our own cooking as a native would neither eat with us, nor have us eat with them. They will wash for you if you furnish soap. This is the 20th of September, and we have had only the \$8. A broom costs 80c, calico for curtains 18c a yard, rice 22c, bread 10c, butter 70c sugar 20c, potatoes \$2.50 a bushel. Can get oranges at 20c for one half bushel, and nice water cress. I bought some rice, oranges and water cress, and that with bread, salt and occasionally a fish, I get along. Bro. Gilbert did the cooking and not till he left were we conscious of how much more he did than his share. He is a fine young man. Our room or house has three makeshift beds, three chairs and one rocker. The natives have their beds on the floor. Some have one chair for those who write. Whether sitting, sleeping, eating, working or playing it is all done on the floor. Many of them, both men and women dive for pearls and oyster shells. The women do not take their husbands' names, and all are addressed by their given names, even the missionaries. They do not help the feeble, but allow them to stumble along, and laugh heartily if you desire them to do so.

The first conference or Mission Council, under my administration was held at the church at Fareute, Papeete, Tahiti on Aug. 5, 1893. Council was called to order by M. H. Forscutt at 10:30 a. m. A secretary was appointed for each language, Bro. Gilbert in English and Bro. Pouiti in Tahitian. Bro. Hankins asked the guidance and presence of the Spirit in Tahitian and Bro. Newton in

English. Bro. Devore was chosen my counselor, Bro. Hankins as interpreter, and Bro. Meluare Bishop's agent, if the conference so willed, but he desired all to feel free to speak fully and freely on the question. The following is the list of appointments: To Manihi, Elder Wm. Newton; to Niau, Elder Devore, J. W. Gilbert; to Tubuai, Elder John Hawkins; to Ravaniu, Elder Tapuni; to Aicututuke, Elders Parau and Koehauri; to Tahiti, M. H. Forscutt. Use the missionary boat when it arrives and take charge thereof, Elder Metuore, he to expound the law of tithing and go as captain of the boat, Elder Williams as mate. Elder J. Coffin visit on the boat and set in order the several records of the churches and instruct the secretaries in their duties and go with the boat when it reaches here—Elder Hotu. On Monday, Aug. 14th, Elder Wm. Hankins sailed for Tubuai and Elder Tapuui on same vessel for Ravanai. On entering upon the charge of the South Sea Islands Mission, Elder Pohemiti, secretary, reported that the mission embraced twenty-one islands on which members of the church are found. There are thirty organized branches; two divisions, Tahitian and Takarawa, each having a president. Two conferences are held a year in each district and all at the same time. The district conferences are held Jan. 6th or July 6th, the division conferences Oct. 6th, and the Mission conference on April 6th of each year. There is no limit to their duration because no specified time of closing. One of the difficulties of baptism in this mission is the custom of cohabitation without marriage. They seem to see no wrong if they are true to one another and can hardly understand the attitude of the church. The appointments were all ratified and all expressed their willingness to fulfill their duties to their best ability. I spoke in the name of the Lord and gave them a blessing contingent on their faithfulness. All felt the presence of God's Spirit and the meeting closed with a benediction by Bro. Devore. The natives call me "Marketo" pronounced by them "Mar-a-toe."

A one-roomed house was furnished us. This has two recesses in it for beds. We do our own cooking and housework. The second evening some thirty or forty came to pay a visit of welcome. An interpreter was with them. They seated themselves on the floor, the first close to the wall, then another line, with as many as possible in the center. The doors and windows were filled. Then came songs of praise and songs of welcome and through their interpreter words of cheer and glad welcome to the missionaries who had come to labor with them, so that my heart was surcharged and my eyes overflowed so I could scarcely answer their welcome. Bananas, oranges and cocoanuts were brought with other things for us to live upon. We have never tasted such luscious fruit. Fruit is very cheap and we use it and bread mostly for our living. We preach through

the interpreter and can see by their expressions when we please them. There are many beautiful islands and sights to be seen here. Many things we do not approve but the people are childlike, trusting and love their leaders.

Sept. 6th—It has been impossible yet for me to get a grammar or dictionary of the language, so have borrowed Bro. Newton's occasionally when not too busy. Therefore have not made as much progress as I would desire, altho I am beginning to understand many words that sounded a jumble before. This place is rightly named the "Gem of the Pacific" and is certainly beautiful scenery. On Sundays we have preaching at 7 a. m. at 10 a. m. and at 7 p. m. Sunday school at 11:30 and fellowship meeting at 3 p. m. Five services. Three on week nights, and I teach school two nights. Ten services a week. A great handicap in this mission is the trouble to secure passage on some boats, and on others no accommodations whatever, not even covering to get out of a storm. By a letter from Bro. L. D. Devore dated Papeete, June 27th, 1891, in *Saints' Herald* of Sept. 5th, 1891, it is stated—"I am satisfied the mission will never prove a success until the church furnishes us a boat for the use of the missionaries. There is no certainty when one will arrive taking passage on these trading vessels, which is perplexing to say the least." Bishop E. L. Kelley told us when parting from us, Wm. H. Newton, J. W. Gilbert and I that means were sufficient for the purchase or building of a vessel and we might expect it at Papeete almost as soon as we. Elder Newton has waited here eight weeks for the chance to go to Manilui. It is badly needed.

(To be continued.)

The Paths of the Stars

Down through the spheres there came
the name of One

Who is the Law of Beauty and Light;
He came, and as He came the waiting
Night

Shook with gladness of a Day begun;
And as He came, He said: "Thy Will be
Done

On Earth"; and all His vibrant words
were white

And glistening with silver, and their
might

Was of the glory of a rising sun.
Unto the Stars sang out His Living
Words

White and with silver, and their rhythmic
sound

Was a mighty symphony unfurled;
And back from out the Stars like homing
birds

They fell in love upon the sleeping
ground,

And were forever in a wakened world!
—Thomas S. Jones, jr.

Biography of Mark Hill Forscutt

Arranged from his diaries by his daughter, Mrs. Ruby C. Faunce

The church at Papeete, three miles from town, was dedicated on May 31st. To be near and watch over them, I have had a mission house built near the church. There has been a new branch formed at Papaoa. The mission house is the one we occupy. In the Tahiti Division there are thirteen branches and in the Takarau Division, sixteen. In the Mission are ten frame churches and three of stone. Other places have churches built of cocoanut matting with good strong frames made of cocoanut timbers, generally. These churches should, with the land attached, be dedicated to the general body, but the government does not allow any church to own property as a church. It must be held in the name of some individual, generally the head of the church in those parts. The church is Papeete is held in my name as president of the Mission here. Bro. Devore states that "the General Conference held on April 6th for the two days was considered one of the best ever held. There were twenty-two Elders present and I was pleased with their actions, for they tried to observe the Rules of Order in their deliberation. The next General Conference was appointed for April 6th, 1892, at AUSA, 250 miles from here. We have concluded to visit Tubri by the first boat we can get, as they desire us. Elders Hawkins and Tapunu will accompany us. We organized a regular Sunday school in this branch. They were pleased with it."

(From a letter to us dated Sept. 6th, 1893, our father says:)

"I am learning the language slowly, and understand much more than I can speak. The natives speak very rapidly, so makes it difficult to catch."

(In a letter of Nov. 30th, 1893, he says:)

"I find there is no certainty of getting our gospel boat much before the April conference and without it this mission is handicapped. I was very sick when boat went out November 8th. I find this climate is very bad for my old complaint, as it is greatly aggravated by the heat and mode of living. Sr. Devore was very kind to me, as were the natives during my sickness. The natives looked very doleful and sorry, and never before did I realize to its full extent "when the head is sick, the whole body is faint." The natives look up to me as a father, and by God's grace, I hope to prove to be one to them. Six weeks ago I left on an eight-ton boat to go to conference on the Island of Takahow. I was not sea-sick but the close quarters with no privacy made me sick. I ate only one small meal of cocoanut and fish in the four days en route. We caught about 400 fine fish, looking like mackerel but tasting differ-

ently. Their mode of cooking fish and fowl is the primitive one. After killing and wrapping them in green leaves, they are placed in a hole in the earth, at the bottom of which are heated stones covered by large green leaves. On these have been placed cocoanuts or breadfruit for roasting. The fish or fowl are laid on these and again covered with large leaves. Then more hot stones are placed on them, followed by dirt and small stones, till all is covered and the heat kept in. Sr. Devore gave me a cup and saucer, a knife and fork, and two plates from her scanty store. She has been a sister and her husband a brother to me indeed. God bless them. We cannot obtain milk here except by owning a cow. Have only tasted meat and potatoes twice since landing. I am considerably better and hope to continue to improve. There, I just looked up to see who was drumming in front of my door. Seven little boys and girls are so glad that Marketo is up again. Everyone must shake hands and say "saoraua Mareto" ("Health and all good to you, Mark.") They are dear little fellows and show their love and veneration for me always.

From this time our father traveled to the different islands, doing whatever he could for the upbuilding of the church, but as the rainy season came on, his illness was so greatly aggravated that he had to leave the South Sea Isles in February, as "chronic cholera morbus," from which trouble he had suffered off and on ever since the Civil War, was one of the dread diseases prevalent then. He was released and sent to northern California, leaving Bro. and Sr. Devore there. On Feb. 27, we take from a letter written by Sr. Ella Devore the following:

"As you will be anxious to hear from this place, and should I go to conference it might be long ere you would hear, as you were so loath to leave the Mission, you will be interested in hearing from me. Many thought it strange your leaving without the usual *Ia ara na* and *arolia*, but I told them the best I could. Harra and Poris wife and I took our Bibles and sat under that tree at the corner to see the vessel start out and to wave to you our fond farewell, which you answered. They both wept and as we came back to my house, passing the back part of yours, we saw your things as you had left them, but no Bro. Marketo. A rush of weakness and feeling overwhelmed me. I hurried into my house and gave vent to my feelings, weeping and walking the floor; then out on the veranda to watch the ship carrying you away, then back to look at that lovely house. There were some of your books and other things, but no brother—our head, our elder brother, gone—

gone from the Mission. I could not help but weep and moan. Alevira sat upon the floor, with her babe, weeping. Faithful Harra followed me in my walk, crying out loud, yet trying to comfort me. For an hour or more we wept, and were just calming down when Moe and Torua came. Moe burst out and cried aloud, and throwing himself down he wept like a child. This started us all afresh. It was indeed a house of grief. Finally rallying, we watched the vessel out of sight. It was well we had given vent to our grief as it relieved the burden, and I was ready to take up my duties again. The grief was indeed sincere, and our hearts refused to be comforted, yet I would not have called you back to suffer again. I have been very busy doing what I promised you I would and surely it is bringing them out."

In a letter dated April 16, 1894, we see she was chosen for the Sabbath school work, foretold in a blessing placed upon her head before father left for America. She writes that she had the request read before conference, so they might understand that blessing, as it would deepen their respect for her and give them more confidence, knowing what he had done. It so proved to be the best thing to do, as the Sunday school was a new step to the natives. The next day she was requested to take charge of the school and make it as the one in Papeete. Do not know just when father arrived in California, but find that in April at conference he was appointed to labor in northern California, and did so as health permitted, but find no record of his labors until Jan. 1, 1895.

1895—In America Again

The year opens with unsettled weather. Watch meeting last night at Bro. Anthony's. By request I presided. Prayer meeting from 10:40 to 11:55, then silently engaged in prayer on our knees till the clock stopped striking. Then closed. Am relieved of the dread disease that preyed upon me at the Islands, but do not seem to regain my strength. Jan. 5—Letter from Bro. Daly, acting missionary. Tomorrow is the day for organizing the Berkeley branch and this letter leaves me free to attend.

Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely. The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the stars; he calleth them all by their names. Great is our Lord, and of great power: and his understanding is infinite. —Psalm 147:1-5.

Biography of Mark Hill Forscutt

Arranged from his diaries by his daughter, Mrs. Ruby C. Faunce

Here the diary records a great amount of routine work in California, beginning with the organization of the West Berkeley Branch. Ill health continued to make the author's labors difficult.—Editors.

Left for conference, going south and on the next Sunday, March 24, preached at Los Angeles morning and evening. Large congregations and good liberty. Spent part of the week visiting old-time friends. On Thursday I left for Denver, where I spent Sunday, and then on to Kansas City and Independence for conference. In Kansas City I was met by my beloved wife, and great was my rejoicing to see her. Conference convened on April 6th, and I attended as I was able. On account of my not having regained my strength, it was thought wise to place me near home, so I was appointed to labor in southern Nebraska. Returned home to my beloved family, and pray God that I may be able to do all I can in and for his work. April 17th, performed a marriage ceremony, and at evening attended prayer meeting. For the next week or two, was busy unpacking and arranging my books, and getting my clothing in good order.

At this point we are again omitting much that is of a routine nature. However, we present what seems to be the last records of his missionary work in his diary.—Editors.

Thursday back to St. Joseph, then back to Nebraska City. All well at home. Preached then and in the nearby cities and towns, spending my time in the work of the church until the first of March, 1896, when I went to Lamoni, where later with two others I worked on the auditing of the Bishop's books. Wednesday, April 1st—Pres. J. Smith, Bishop E. L. Kelley, Richard Salyards, and others, left for conference to be held at Kirtland, Ohio. On Sunday, prayed with Sr. Banta, the last time I expect to do so in this life. Worked on books till noon April 9th, when our work, so far as now possible, was done and report sent to Pres. J. Smith. Evening, prayer meeting. While Sr. W. W. Blair was praying, I saw two pass down and across death's dark stream; these were met by two shining ones. I told the Saints in meeting that two were about to be taken by death, but not together, as one was a little behind the other. The next morning word reached us that Sr. Banta had passed away at 6:30. In the evening Bro. Bailey and I administered to Margaret Wicks and Sr. Viola Blair. Preached Sunday evening. Worked in office all week. Saturday about 11 o'clock a telegram came announcing the death of Pres. W. W. Blair. The telegram came from the conductor of the train, to

his sons, stating he had died near Chariton. A wire from Bro. Weld confirms the sad, sad news. Sunday, the 19th—A large assembly of people was at church and sorrow was on every countenance, and during the afternoon prayer meeting, it seemed impossible for the Saints to testify without referring in tones of affection to the dear one, gone from them. Tuesday we laid all that was mortal away to await the resurrection of the blest. Remained in Lamoni most of the summer, working on books and helping when and wherever needed until Sept. 15th, 1896, when I took up my duties as Dean of Graceland College. Stayed there doing, or at least trying to do, double duty, as Dean in the morning and bookkeeper in the afternoon and evening, daily becoming weaker in body and less fitted for duty, but persisting in spite of it, until, on what date I cannot remember, but think Feb. 13th, when I awakened and found myself lying on the floor, having fallen from my chair. I undressed and got into bed and when I again became conscious, my wife, Amy and Lee were there. In a few days they with Dr. Stafford took me home to Nebraska City. In March as I was gradually improving, I went to the kitchen for a match, and mistaking the cellar door for the hall, fell down steps and again was laid up. Did little until March, 1898, when I went to April conference and again took mission appointment, this time S. E. Nebraska Mission, to last till April 21st, 1900, as conference adjourned for two years. My 1898 report shows: services 194; sermons 85; administrations 33; marriages 3; children blest 18; funerals 5; confirmations 5; ordinations 1. No baptisms owing to physical inability. During 1899 I preached and conducted services in and around Nebraska City and sent my report to J. Cappel: services 220; sermons 106; administrations 44; marriages 6; children blessed 7; funerals 7.

His Last Days

By his daughter, Ruby C. Faunce

We have no further record of father's activities, but know by his certificates of appointment that his place was still Southeastern Nebraska, with Nebraska City objective point. He did all he was able to do and answered all calls for whatever came. He was the president of the branch from 1898 till his death in 1903. As ever, in his life, he was interested in the young people, assisting them in their society, music and anyway he could. He was a deep student, a great lover of good books, good music and always encouraged the love of the same in others. His life was spent in trying to

serve and help others, and even at the cost of friends, loved ones, or even life itself, he would not compromise what he knew to be right. In September, 1903, the health of his wife and his own not being good, they with their daughter, Ruby, and family were arranging affairs, to go to California, and were nearly ready, when September 30th, Sr. Forscutt was taken ill and on the following Monday, October 5th, passed away. She was a woman of sterling character, strong personality and very greatly beloved by nearly everyone. The following Thursday Pres. Frederick M. Smith came and preached her funeral sermon, his first, I believe he said, but a beautiful one, and of great consolation to the family. During the ensuing week Papa kept on with his preparations to go to California. On Wednesday night he went to prayer meeting and offered his resignation as branch president. The congregation sat and neither accepted nor rejected, nor said a word till Father got up and left the building. They said afterwards they felt as if chained to their seats. On Thursday morning they called me and said Papa was ill, so taking the baby, I went to the house. All day he was restless but toward evening seemed much better, and would not hear of my sitting up with him. About 2 a. m. Amy and I both heard a noise and each started from our rooms. We met at the head of the stairs and found him lying against the closet door. He was unconscious, but when we tried to lift him he came to and said, "What are you girls trying to do?" "You have fallen, Papa, and we are trying to lift you." "You can't. Let me help." Putting his hand on the railing, with our help we took him in his room. Amy made his bed, and I sat down on the floor to remove his shoes. Looking down at me, he asked, "Ruby, where was I last night?" "Why, here," I replied. "No, I was not." "Well, dear, where do you think you were?" "If I knew I'd not ask you, but I saw Mamma, Bro. Blair, Bro. Cappel and someone else." I asked, "Did you talk to them?" "Yes, I asked them why I had to go back there, where I was so despaired and so miserable." Then I asked, "Was the answer satisfactory, dear?" He looked at me, and slowly nodding, said, "Yes, I guess it was. Yes, it was. They said, it wouldn't be long, it wouldn't be long." All day he was restless, but did not seem to suffer, and about 6 p. m. he became unconscious and failed again to rally. He passed away at 3:15 Sunday morning and the morning paper announced, "The Finger of God touched him, and he slept." Again our home was stricken but not like those without hope. We sent for Uncle Joseph (Pres. Joseph Smith)

and on Tuesday morning he, accompanied by Bro. George Hilliard came to preach the funeral sermon. Sorry indeed, are we that it was not taken down, for Bro. Joseph said "Mark and he" had agreed, many years ago, that whichever went first, the other would perform this office. It was a wonderful tribute he paid and tears dropped on the desk from his dear eyes often, as he spoke. We laid him beside his beloved wife, and our dear mother, in beautiful Wyuka to await the glorious resurrection morning. (The End.)

Signs and Times

(Continued from page 552.)

ings of Jesus Christ taught in the Scriptures. The first was in the meridian of time—his earthly mission when he offered the great and absolute sacrifice. The third is when he will come and set up the thousand years' reign. The second is when he "shall suddenly come to his temple." This coming is preceded by, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people." (Revelation 14:6.)

The preaching of the gospel is associated with the redemption of Zion "So shall they fear the name of the Lord from the west, and the glory of the Lord from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." (Isaiah 59:19, 20. See also Psalm 59:19, 20 and Revelation 19:7-9.)

Latter Day Saints believe that a Temple would be erected in Independence, Missouri, and that Jesus would come to that temple and to His Zion and thus fulfill Malachi and Isaiah and other prophecies.

The temple has not yet been built, but the promise of the Lord is that it will be built. When the Word comes to build that temple, which will come in God's own way, which is a way of order, it is bound to have a unifying effect on all people who have any appreciation of God moving among men. There will, in all likelihood be scoffers who, like the opponents of the Latter Day Saints around Kirtland, called the temple that the Saints built there, "The Mormon Folly." The scoffers are dead. The Kirtland temple still stands. It is admired by multitudes that come each year to look it over.

The times of the Gentiles are being fulfilled. The period of deterioration may take many years. During this period of deterioration of civilization there are many events, spoken of as signs in the Scriptures, to be made manifest. Among them we list:

Complete filling of the times of the Gentiles. (Luke 21: 33.)

Again—the abomination of desolation. (Matthew 24: 33.)

Destruction of Gentiles in last days. (Matthew 21: 55, 56.)

Gospel to go to Jews in power. (*Doctrine and Covenants* 87: 3, 4.)

Darkening of Sun, falling stars, etc. (Matthew 24: 34, 35.)

Zion flourish on the hills. (*Doctrine and Covenants* 49: 5.)

The War against the Jews at Jerusalem. (Zechariah 14.)

The Son of Man appears with his holy angels. (Matthew 25 : 31.)

The references given to the New Testament are in the Inspired Version. The writer has not listed those events in the order that they will occur and does not claim to know in what order they will occur. But it seems to be clear that the coming of Jesus that is imminent is to His church and temple. Then there follows a series of events which will consummate in the "third watch." See Luke 14:41, 42, Inspired Version.

Who is there that can look out on the troublous times and not realize that all that man can do it to steady things momentarily; who is there, that having his heart touched by the Divine Spirit, which came to him in fulfillment of the promises of God, but what can have confidence in all of the promises of God? Small wonder that our forefathers sung with the spirit and the understanding:

Lift up your heads, ye heirs of glory,

Cast aside your doubts and fears;

He who called you to his kingdom

Soon will reign a thousand years.

And the last stanza:

Come, Jesus, come and reign victorious,

Come with prophets, martyrs, seers;

Come and take us home to Zion;

Come and reign a thousand years.

"Go Forward"

By C. L. Munro

Just two words, but they mean a lot. Sometimes they mean success: it depends on what our goal is. Sometimes we set our goal high and then things happen that obstruct our view of the goal set, and when all about us is dark, we hesitate, not knowing whether to go ahead or backward.

There was a time, and a people who had to decide whether to go back or go forward, when the children of Israel had been led out of Egypt by Moses, after many signs and wonders and miracles had been performed they traveled through the wilderness. But the King of Egypt changed his mind, and ordering his army to get ready, and with six hundred chariots and men he pursued the Israelites, determined to bring them back.

The route of the Israelites was new to them. They had never traveled it before, so God sent a pillar of cloud to go

before them by day and a pillar of fire by night to guide them. Thus they were led to the shore of the Red Sea. They could go no farther, and their courage soon gave way to fear: for behind them was the Egyptian army, before them the Red Sea, and on either side mountainous wilderness. There was no escape. Then they began to murmur against Moses and Aaron, saying because there were no graves in Egypt, "hast thou taken us away to die in the wilderness?"

That was ancient Israel. How about modern Israel? What was Moses' reply? Listen—hear the message that sounded over that vast host. "Stand still, and see the salvation of God."

There seemed to be no escape, what was God's salvation that they were to see? Then Moses' voice rang out loud and clear, "Go forward." God knew what he was going to do. As they neared the shore of the sea, Moses stretched his rod over it, and to the surprise of the Israelites, the water divided, and stood as a wall on either side till all had gone over dry shod. Here was faith made manifest. Although they had murmured against Moses, they obeyed his command to *Go forward*. God knew what he was going to do, for the Egyptians in their mad haste, followed after, and perished in the sea. If some of the people had refused to obey the command to go forward, they would have been captured, and taken back to Egypt. But they all obeyed. Here is a lesson for us as a church. That is what we want to do, *Go Forward*. The priesthood going before, and the congregation following. If we do this, God will open the windows of heaven and shower down blessings on us. Those who refuse to obey the command to go forward, shall perish in spiritual Egypt.

Members of the church, awake, and gird on the armor of God, and put on the "robe of righteousness" and support the church and trust in the promises of God, who is the great head, and put your money where it belongs; not in man made institutions, for they will fail. But if all members of the church would deposit the money they put in banks and insurance companies, in the church, then in times of need the church would have the means to care for all the needy ones.

It, the Church, is God's insurance office, and guaranties life eternal by obedience to his law: *Go Forward*.

Fame is a pearl many dive for and only a few bring up. Even when they do, it is not perfect, and they sigh for more, and lose better things in struggling for them.—Louisa May Alcott.

Faith in God is an emerging essential to us every day we live. It is ever coming forth even when we least expect it. —Lyman P. Powell in *The Better Part*.