



Vol. 2. No. 17.

GRAND RAPIDS, MICH., SEPT. 15, 1899.

Fifty Cents a Year.

Editorial.

E. K. EVANS, Editor.

ENLARGED.

It is not necessary for us to explain that The Glad Tidings is now enlarged. That is apparent to all. Perhaps we may be pardoned for feeling a little bit proud of the paper. However, while feeling pleased with it, we also realize that we have undertaken something that means a great extra effort upon our part. We have done more than we promised, and more than the present support really warrants, but we are bound to go ahead with the paper, and to show that we mean business. Now let all who can do so, come forward with their aid by helping us get new subscribers. What has been done by Brn. Cornish, Durand, Goodwin, Sessions, Sr. Keyes, and others in getting new names on our list shows what can be done if a few more will make an effort. We wanted to print on better paper than this, but the extra cost caused us to decide otherwise. However, the paper is better than heretofore.

We are not yet satisfied with The Glad Tidings, and contemplate either another enlargement or a weekly in the early part of 1900. No one need fear that the editor will become rich out of this enterprise. Of course we must eat occasionally and wear some kind of clothes, but our ambition is to turn every cent possible into the business. It will please us much better to have a successful gospel publishing business than a bank account.

Nature seldom makes a fool; she simply furnishes the raw material, and lets the fellow finish the job to suit himself.—Josh Billings.

OUR OBJECT.

Probably every publication in the world claims to have an object in view other than the financial interests of their publishers, and while there can be no disputing the fact that a very great many of them would have no existence were it not that the publishers see it is to their own financial interests to advocate some certain principles, yet we

enlarged form, it may be appropriate to explain its objects briefly.

In the year 1830, on the sixth of April, a young man by the name of Joseph Smith, an excellent likeness of whom appears in the centre of this page, organized a church, claiming that he did so by direct command of God. It was, therefore, very appropriately called "The Church of Jesus Christ." In accordance with Bible

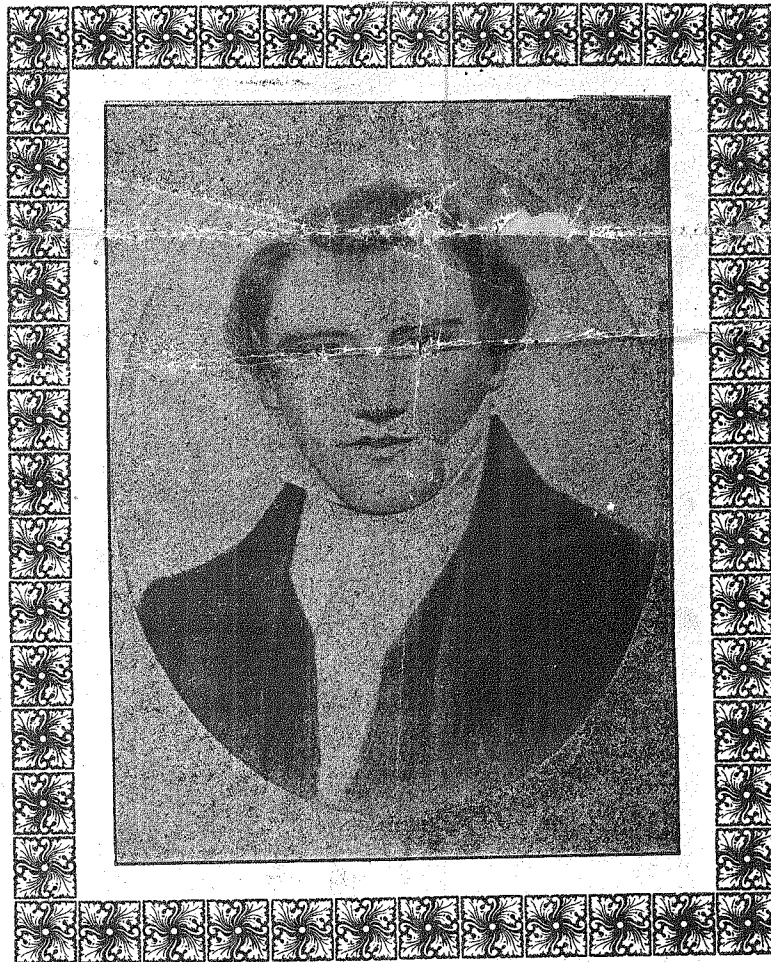
what are called Christian churches claim that God spoke to them and told them to do the work they endeavored to do. They simply claimed that they believed it right that they should do so. If you are a member of a church founded by some man who thus believed it was right, why should you object to us being a member of some other church similarly founded. Even had Joseph Smith received no commandment from God to organize a church, and we were to sit in judgment as to which one of all the churches is the best one to unite with, we would be compelled to acknowledge that in organization, doctrine, and ~~in~~ ⁱⁿ Joseph Smith is precisely the same as the pattern, or the New Testament church; therefore, it would be entitled to the preference. But in addition to the perfect system he arranged we believe he did not do it of himself, but that he was the instrument in the hands of God in the fulfillment of the prophecy of Isaiah, in chapter 29, verses 13 and 14, wherein the Lord says:

"Forasmuch as this people draw near me with their mouth and with their lips do honor me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men; therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder."

We have thousands of reasons for believing that the church which Joseph Smith organized is this "marvellous work and a wonder," that it is the kingdom of heaven, that it is "an everlasting kingdom" (Dan. 4: 3). We believe it is the kingdom referred to in Dan. 2: 44 wherein he says:

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people,

CONCLUDED ON PAGE FOUR.



JOSEPH SMITH, THE SEER.

believe that in many instances men have undertaken to publish papers advocating some ideas, knowing when they started that they will never derive any pecuniary benefit therefrom.

The Glad Tidings is one paper among hundreds of thousands of others, and perhaps some of our readers may ask what is the object of its existence. This being the first issue of the paper in its

custom the members of that church were called "Saints, and believing these to be the latter days they were called "Latter Day Saints." Leaving aside the question of God having given him any special appointment, we have never heard of any reason why Joseph Smith had not as good a right to organize and try to build up a church as had any other man. None of the founders of

Who Was President?

Editor Glad Tidings,

As you seem to have space in which to print my articles although they may not seem to be of any great importance, yet we like to give voice to our sentiments, that by exchange of views we may arrive at a correct understanding of matters, and as teachers be able to teach nothing but the truth, and as I find various opinions regarding, who was at the head of the church after Jesus was crucified, I desire to offer a few thoughts upon certain Scriptures, and if possible throw a little light upon that subject.

We will first notice that the apostles themselves understood that one among them must stand as the greatest. See Luke 22: 23-24. A strife arising among the apostles as to who should be the greatest, and as Bro. Kelly says in "Presidency and Priesthood," page 55, the men who engaged in this strife already held the apostolic office, and if there was no greater seat than they held, why any strife concerning an office that did not exist? If it did not? Now, who filled that seat, if anyone? As I am more desirous of showing that Peter did not than anything else, I will be content with calling attention to a few quotations showing that James seems to have been that one:

Gal. 1: 19.—James abode at Jerusalem while the other apostles travelled.

Gal. 2: 9-12.—Here James first, then Cephas and John are spoken of as pillars, or constituted the First Presidency.

Acts 12: 17.—Peter tells Mary, the mother of John, to go and show these things to James (first) and to the brethren. James here seems to be of special importance, and by virtue of his being the greatest would naturally be looked up to.

Acts 15: 13-19.—Here shows where a contention arose between the Pharisees on the one side and the apostles and elders on the other; the Pharisees contending that circumcision was yet necessary, so the apostles and elders came together to consider the matter, and after all had spoken,

James said (verse 19): "My sentence is," etc. If James had not authority to pass sentence, why then did they all obey his judgment as passed, as we find they did in verse 22. "But," says the objector, "did not Jesus say to Peter, in Matt. 16: 19, 'I will give unto thee the keys of the kingdom, and whatsoever you shall bind on earth shall be bound in heaven, and whatsoever you shall loose on earth shall be loosed in heaven?'" Yes, he said that to Peter, but this language will not surely be taken to mean that he was to lead the church. Why, Jesus had only nicely commenced to build his church, and until he was taken, it seems to me would have been plenty time to raise the question as to who should lead.

Now I will make clear my belief as to what duty was imposed upon Peter by Jesus, and then proceed to give the evidence to support it. I believe Peter to have been the General Church Recorder for the baptism for the dead. This may seem to be a strange theory or doctrine, but it will be remembered that Jesus is now about to be crucified, and that in and through his life, death, crucifixion, and resurrection was brought to pass the means by which those who had passed away, not having heard the gospel in earth-life, might hear it in hell, the pit, or prison-house, as it is called in holy writ. We read in 1 Cor. 15: 29 the language of Paul like this: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why then are they baptized for the dead?" From this we learn that there was such an ordinance as baptism for the dead in the Church of Jesus Christ, in days gone by. We find further that there were books to be kept, both on earth and in heaven, by reading Rev. 20: 12. Here John says he saw the dead (not the living) small and great, stand before God, and the books (records) were opened (those kept here on earth) and another book was opened) which was the book of life (the one kept in heaven). Now, what was kept in those books? Surely it was a record of their works—the living towards the dead. "But," says one, "I don't believe in a living person

being baptized for a dead one." But, dear reader, stop and think. Suppose a father, mother, sister, or brother were to pass away, and afterwards your being convinced that your being baptized for them would redeem them from hell or the prison, and give them a chance to stand justified before God with you in the great judgment, would you not willingly do it? Yea, I am willing to go through such an ordinance, not only for my own, but for many who were my enemies in earth-life. Seeing, then, that such records were to be kept, the question arises, Who was it that was ordained to keep them? I answer, Peter. Let us go now to modern revelation:

D. & C., sec. 109, par. 5.—Here God, through the prophet Joseph Smith, says: "I give unto you a word in relation to the baptism for your dead. Let there be a Recorder, and let him be eye-witness of your baptisms, that in all your recordings it may be recorded in heaven, that whatsoever ye bind on earth may be bound in heaven, whatsoever you loose on earth may be loosed in heaven, for I am about to restore [or bring back] many things to the earth pertaining to the priesthood."

Now go to sec. 110, par. 2.—Here the prophet repeats some that was given in the previous revelation, but following on in the next paragraph the difficulty of one recorder is overcome, but in par. 4 he says: "Let there be a General Recorder, to whom those records may be handed with certificates," etc., "And when this is done on the general church book," it will answer just the same as though the General Recorder had "seen with his eyes and heard with his ears." And still we ask, Who was that General Recorder? And still answer, Peter.

Par. 8 says the nature of this ordinance consists in the powers of the priesthood, wherein it is granted that "whatsoever you bind on earth shall be bound in heaven." Read it all, and then read par. 10, which gives the language of Jesus to Peter as a precedent, which in my judgment proves that instead of Peter being the head of the church, he was the General Church Recorder under this ordinance, he

having received the necessary revelation under the priesthood.

I will now close for fear of becoming so lengthy that I shall find the road to the waste basket, but brethren who object please let us hear from you, if there are any. Let us as God says, search in the best books, seek for wisdom, and God will lead such to the truth.

Your brother in the faith,

W. A. GOODWIN.

Lone Rock, Oregon.

From Elder Cornish:

Dear Glad Tidings:

I hope you will not think that I am idle because of my non-appearance in your columns, but I have been so busy in one place and another, that I have really not had time to answer all of my correspondents. There is so much to do in this work that I find no place to be idle. Having been appointed to labor in Michigan, I will say I have labored in all three of the Districts, but mostly in my own, viz., the Northern, yet I believe if I had but one county given to me in which to labor, I would not be able to fill all of the calls that come from different parts for labor. But for all of that I believe the time has come that the Gentiles are beginning to reject the gospel to a certain extent. I know they are not so ready to hear and obey as they used to be. But yet the beautiful gospel of Christ is still gladly received by the true and honest God fearing men and women whose whole desire is to serve him with a full purpose of heart, and God is blessing them wondrously by his Holy Spirit, which makes us all one in Christ Jesus.

For the benefit of the readers of The Glad Tidings, I would say that our District (Northern) is doing well also in a financial way. Sr. Chamberlin, of Cadillac, lately paid in four hundred dollars tithing, and a young brother Johnston who went to the war, and who is now in Cuba, sent in twenty-five dollars tithing, and others are doing well; but be it remembered that we are paying out one hundred and ten dollars every month for the families of the elders while they are spending their time in preaching

the gospel free to their fellowmen, besides what the poor receive, hence you can readily see it will be necessary for us all to keep doing a little: "A long pull, a strong pull, and all pull together,"—yes, all pull. ALL—every saint do a little, and Zion's cause must prosper.

It is the grandest cause any of us was ever in—the cause of King Immanuel.

We are being greatly blessed by our kind and merciful Father in heaven, in that he so often heals our sicknesses, forgives our sins, and shows his wonderful love towards us in many ways.

Just think how good God was to so marvelously heal the little child of Bro. and Sr. Pennells, of Hersey, a few weeks since, who was so terribly afflicted, who had been sick so long, and who had become helpless and blind, and had lost the sense of feeling in her limbs, whom the physician said was past help, yet God in his own time restored to perfect health, strength and sight, so that she was in a few minutes able to see, walk and talk, and sing some of the sweet songs of Zion. How grand! How wonderful! What a sweet release, and O, how happy that brother and sister must feel! What a care it must have been so long! But the work is done—God, by his power, and in his love for his people, did that work, by his people complying with the ordinance of his gospel as revealed in his word. To God be all the praise.

Mr. Editor, I am glad your paper is to be enlarged. So many have desired that it should be larger. I realize the extra work for you—extra paper, extra setting and distributing of type, extra presswork, cost of mailing, etc. I hope you may be sustained in a financial way, that you may have enough paying subscribers to meet the demand, and enough of the good Spirit of the Master to guide and direct you in selecting articles such as will be best suited to the readers. I must close, with kind regards to you and all your readers, I am,

Your brother in Christ,
J. J. CORNISH.

Work out your salvation.

A New World in Asia.

The most astonishing contributions to science in many a long year are contributed by Dr. Sven Hedin, a young Swedish savant, who has just returned to Stockholm after a four years' sojourn in what has hitherto been considered inaccessible portions of Central Asia.

The explorer found buried cities of which the world had never heard. He learned of the existence of great bodies of water of which even the most learned in the science of geography never dreamed. He found great herds of wild animals, he saw thousands and thousands of camels without owners, he ascended to heights hitherto considered beyond the reach of man, and he encountered a catalogue of dangers which make one shudder to hear of.

Dr. Hedin headed an expedition of which he was the only European, which was backed by King Oscar of Sweden and a number of other wealthy persons interested in explorations. He was but a trifle less than four years, and though the outside world has not learned of it to any extent, he was accorded almost as royal a reception in Sweden as was Dr. Nansen himself. Indeed it is a question if the facts which he reveals to the world are not of vastly greater importance than those told by Nansen. It is possible for many Europeans to now penetrate the district through which Hedin travelled, and it is likely in time to prove a find of tremendous importance to commerce.

The information given has been rather guarded from the public for the reason that Dr. Hedin proposes to leave a literary monument to his efforts. Sixty-two times he had to defend his life against the inhabitants of that section of Asia through which he travelled, who not only sought to kill him to obtain possession of what he had, but because they objected to outsiders learning the nature of the country.

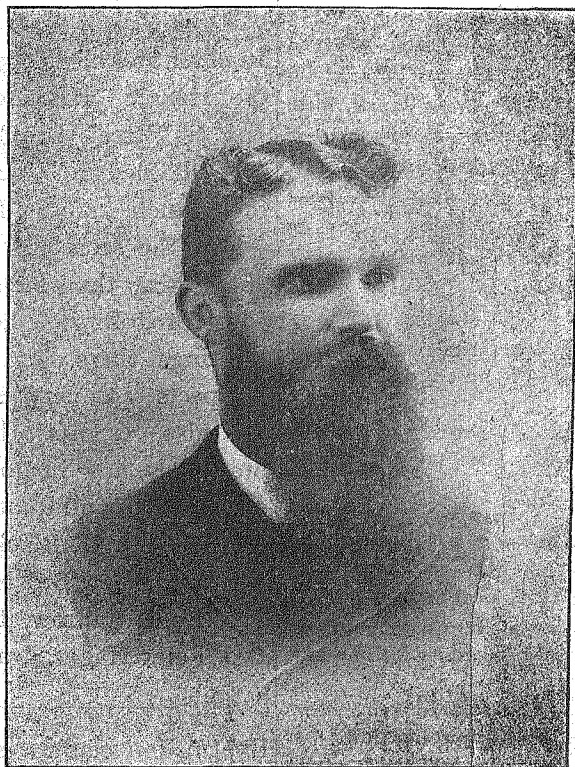
The inhabitants he found were fierce and warlike, and professing allegiance to none beside their chiefs. The majority of them claimed to be utterly ignorant of

the great nations of the world, and declared that no force could be brought against them so strong that they could not conquer it. They spoke a language something like a combination of Russian and Chinese.

One thing the doctor noticed, and that was that the women of all the tribes were exceptionally beautiful and were treated by the men with exceeding respect. This is all the more interesting from the fact that it is almost the first instance in which any explorer ever discovered that among persons apparently ignorant of civilization and its ways women held a place so near akin to that she maintains in the civilized world.—Sel.

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The Glad Tidings

— Semi-Monthly.

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E. K. Evans, Editor & Publisher.

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(CONCLUDED FROM PAGE ONE.)

but it shall break in pieces and consume all other kingdoms, and it shall stand forever."

It is in the interests of this everlasting kingdom that The Glad Tidings is published. We feel therefore, that in the building up of such a kingdom our object is as great as it could possibly be, that it is deserving of encouragement from all good people, that it has the approval of the King of the kingdom of heaven, and with his assistance we hope to accomplish much good.

Editorial Notes.

Bro. George D. McCollum, of Allegan, sends a scriptural quotation and asks for explanation, which we will endeavor to give in another issue.

Bro. E. A. Goodwin, of Whittemore, Mich., has been appointed by the general church authorities to labor as a missionary in this mission. We wish him great success.

Elder Briggs made a flying visit to Grand Rapids on the 2nd inst. He was on his way to Allegan, where he has since been engaged in tent work. He reports having

organized a branch at Flint, Mich. Bro. O. J. Hawns, was ordained an elder and elected president of the branch. His address is 480 Asylum Street. Bro. Wm. Collins was ordained and elected priest of the branch, and Sr. Bertie Johnston is the secretary. There are about thirty-three members enrolled. Bro. Briggs held several meetings there, and thinks the prospects are very encouraging. He also reports that Detroit branch is now in good working order with a full quorum of officers. Bro. J. H. Blackmore is the presiding elder; Bro. Miller, priest; Bro. Louis Janrow, teacher, and Bro. Peter Hager, deacon.

Explanation of the New Heading.

By G. F. WESTON.

The annunciation of the Saviour's birth at Bethlehem, made by the angels to the shepherds, as described in Luke 2: 8-14, is shown at the left, in the small, round picture, from which proceeds the quotation from the angel's message, extending along the lower part of the whole design: "I bring you good tidings of great joy which shall be to all people."

This statement, full of the joyfulness of the ancient gospel message, is selected as in keeping with the "Glad Tidings," which is the title, and denotes the message of this little paper.

As a result of the ancient angelic annunciation, the "Primitive Church" is next shown in the design, represented by the woman of Rev. 12: 3-5, clothed with the light and power of the glorious gospel of Christ, which gospel is represented by the sun, which appears over her head, throwing its rays down over her person and clothing.

The principles of the doctrine of Christ (Heb. 6: 1-2), the various officers of the church, and the signs or miraculous gifts of the Spirit, as described in Eph. 4, 1 Cor. 12, etc., together with the fruits of the Spirit, as love, joy, peace, etc., are stated on the ribbon floating out from her left hand, and on the wrapping held in her right hand and over her head.

The moon under her feet

has been sometimes taken to mean the Mosaic law, but as Elder D. L. Shinn has it in a recent Herald article entitled "Crucial Deductions, No. 2," it may, perhaps, better represent that degree of light or righteousness attained only by the world. This degree of righteousness truly is represented by the moon, as pertaining to the terrestrial glory, and it is over and above this that the church is to mount as obtaining a better law and glory, even that of the sun with which she is clothed, and which is a type of the celestial glory.

The great Red Dragon of Rev. 12: 14-16, having seven heads and ten horns, and seven crowns upon his heads, is next shown, standing before the woman, or church, ready to devour her child as soon as it was born, which man child is a representation of the priesthood, or authority of the church. The child is shown at the top of this part of the design, being caught up to God according to the scriptural statement.

Thus the life centre of the church was to be preserved that the gates of hell should not prevail against it. Such a procedure would seem needful, judging from the hideous beasts seen in vision by the prophet Daniel and John the Revelator, as representing the period of the world immediately following the ancient establishment of the Christian church.

The term "Dark Ages," stated in the foreground of the left half of the design represents a period of at least ten hundred years of the darkest history of our globe. Of these times Marcius Wilson, in his "Outlines of History," for public schools, says:

"The tenth century brings us to the central period of what has been denominated the Middle Ages. The history of the known world presents a greater confusion and discordance of material at this than any preceding epoch. . . . On every side we see states falling into dissolution; the masses breaking into fragments, dukes, counts and Lords renouncing their allegiance to kings and emperors; cities, towns, and castles declaring their independence, and amid a general dissolution of the bonds of society, we find almost total anarchy prevailing."—P. 266.

The Revelator states that the dragon was wroth with the woman, and went to make war with

the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus.—Rev. 12: 17. So in the beginning "he persecuted the woman who brought forth the man child." v. 13. And when she fled into the wilderness by the two wings of a great eagle—the wings meaning evidently the eastern and western divisions of the Roman Empire—he cast out of his mouth water as a flood to carry her away, but the earth opened and swallowed up the flood, enabling the woman to escape; but fleeing on into the wilderness of darkness and apostasy, she was there to remain a great length of time, passing through different changes and conditions.

A further development of this ancient apostasy is next shown by the beast coming up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.—Rev. 13: 1-10. This beast was like a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion. One of his heads was wounded to death.—v. 3—see design. This is a representation of Papal Rome.

Then next in the design is the beast of Rev. 17. John saw a woman sit upon a scarlet colored beast having seven heads and ten horns. The same woman evidently who fled into the wilderness, as John says it was in the wilderness that he saw this one. She was arrayed in purple and scarlet color and decked with gold and precious stones, and having a golden cup in her hand full of abominations, representing the wicked practices and doctrines of Roman Catholicism, and of which the Revelator said "all nations shall drink," and "all that dwell upon the earth shall worship the beast whose names are not written in the book of life of the Lamb slain from the foundation of the world." Upon the woman's forehead was a name written, "Mystery, Babylon the great, the mother of harlots, and abominations of the earth."

This was a still further development of the same power—as Pagan Roman had now come under the power of the Pope, and hence now becomes Papal Rome—a

combination of both the religious and governmental authorities of the world—the union of church and state.

It was during the reign of this beast that the various Reformers arose in the middle of the sixteenth century to do their work, and who are represented in the central foreground of the design, with their hammers, at work, on the chain of the ancient apostacy, which is seen along the front of the design, passing between the "seven mountains" of Rev. 17: 9, and extending from the Vatican, or home of the Pope at the left, around which the dragon is throwing the latter part of his body. The tail of the dragon reaches on farther and extends up into heaven, from whence it is drawing a "third part of the stars," or sons of God. Satan himself, one of these, with his angels or fellow stars, is being expelled by the Omnic hand, shown in the upper left hand corner of the design.

The links of the chain increase in size and strength, as the apostacy progresses, and bear the names of sins and assumptions in the progressive ratio to the increase of the strength of the chain and of the increasing darkness, until after the work of the Reformers the chain diminishes somewhat in size, but still remains, extending down through the period of the Reformation at the right of the design, these being broken to pieces by an angel of the last dispensation, thus fully effecting what the various Reformers failed to accomplish.

(Concluded in our next.)

The Southern Conference.

The Grand Rapids and Alpine Saints are uniting their energies to make the Conference of the Southern Michigan and Northern Indiana District, on Sept. 23-24 a decided success, and the chairman of the committee has asked us to do what we can through the paper to secure a good attendance, and make the Conference a success.

Arrangements are being made to furnish a large dining hall, so that all may be together all day long and thus have opportunity for a good social time between meetings. While the dining hall

is thus arranged for, it may be necessary to explain that the tables are free to all—everything being furnished by the home branch.

As it would be impossible to meet all the trains coming into the city, visiting saints will take the street cars to our hall, as follows:

Those coming on the Lake Shore & Mich. Southern Railway should take the first street car going east. At Monroe Street transfer to a South Division Street car, going east. Get off at Eleventh Ave., and you will be almost in front of the Saints' Hall, 692 S. Division St.

Those coming on the Grand Trunk should take S. Division Street car going south and west. Get off at Eleventh Ave., and you are at the Saints' hall.

Those coming on any other road take first street car you see, go as far as it goes, that is to Monroe St., transfer to South Division St. car going east, and get off at Eleventh Ave., which is almost in front of the Saints' hall.

Visitors from other districts will be made welcome. Let everybody come who can.

From Elder Grant.

Editor Glad Tidings:

As I have been silent for some time, so far as contributing to the columns of your paper is concerned; I thought a few lines from my pen might be read with interest by those who peruse the pages of your little paper. I came here yesterday and expect to remain about one week. I came to assist in making the pews for the church, as well as to preach the word. I expect Bro. Cornish will join me today, and oh how we expect the shavings will fly. I spent nearly a month in the Eastern District of late, and truly I enjoyed myself. I assisted in three two-day meetings in different parts of the District, and they were all a grand success so far as I was able to judge. Hundreds were in attendance at each meeting, and the sweet Spirit of the Master was present on each occasion to comfort and cheer. Several were baptized at the last meeting, Bro. Davis officiating. It was indeed pleasant to renew the acquaintance of those I had labored with

and among for so many years.

I am still looking forward to final victory of right over wrong.

In bonds,

J. A. GRANT.

South Boardman, Sept. 9.

From Elder J. H. Lake.

The following is from a letter from Elder Lake, dated at Chicago, Sept. 1st:

We are holding at 1267 Halstead Street, Chicago, the Sunday School Convention and the Conference of the Northern Illinois District. The Convention closes this evening, and the Conference convenes in the morning at ten o'clock. A good spirit and feeling prevails so far. Hope it may continue. The Utah folks are putting forth a great effort in the city. I hear they have twenty-nine elders here. Brn. Terry, Cooper, Hanley, Lang, Strange, and Good are meeting them at different corners of the streets, where they have permits to preach. What the result will be time will have to tell. When I leave the city I expect to attend a Reunion and Conference to be held near Jonesville Wis. and calls and the way opens before me. Yours as ever true in the fight for final victory.

J. H. LAKE.

Home Address—Temple, Ohio.

That Miracle.

Editor Glad Tidings:

Please find enclosed a clipping from the Osceola Outline, a newspaper which is published in the village of Hersey, which is the only correct report going the rounds of the papers about the healing of Nina Pennels, the ten year old daughter of Bro. John Pennels, priest of Hersey branch. The clipping I herewith send you was written by a man who does not belong to any church, but you can rely upon what he says, for he is a good, honest, upright man. I have been acquainted with him about twenty-two years. Will you please copy the clipping for the benefit of your readers.

The little girl could talk in only a low whisper, and was helpless until she was administered to.

I am respectfully your friend

and well-wisher,

JOS. W. SHIPPY,
Pres. Hersey Branch.

The following is the clipping referred to:

Friend Radcliffe: If you have room in this week's issue, a friend wished me to correct an item that appeared in the Detroit Journal of Aug. 11, concerning the healing of Nina Pennels, by prayer. In this correspondence it is stated that the administration was "by and under the instructions of Joseph Smith;" which is a mistake! She was administered to, that day, through her own will and wishes; saying that if she could be administered to, and realize it, she would be healed. Therefore, on the first Sunday in August, at the saints' sacrament meeting, which was held at Mr. Pennel's, Elder Joseph Shippy administered to her. Before she was administered to, Mr. Pennels went into her room, and took her in his arms and brought her out in the front room, and she immediately fainted away, and he laid her on the couch. As soon as she came to, and realized, Elder Shippy administered to her. It was stated in the Journal that "he bade the child to walk;" but that is a mistake; he did not bid the child to walk, nor did he command the disease to leave her; for well he knew that power lay far beyond the reach of man. But while laying hands on her he prayed fervently to God the Eternal Father; through the name of Jesus Christ his Son, that she might be healed; and will, he would rebuke the disease that was preying on the little one, and restore her to health and strength. In about thirty minutes, the child arose; could walk, talk and sing. She went to the window, put her head out and called her father, who was some rods from the house; she went out on the front porch, and sang so she could be heard by the neighbors; could see naturally and felt naturally and well. The next day she went to the creek, which is several rods from the house, walking most of the way, each way. The next Sunday she spent most of the day at our house; could walk, talk and sing; ate a hearty dinner, and seemed quite well. Now, this sudden restoration to health, after a sickness of thirteen months, and after some good doctors had said there was no help for her, has created quite an excitement, and some have asked me what I thought about it. Now, as she was healed by prayer and laying on of hands, I think it proves that God is just what the Bible claims him to be, "the same yesterday, today and forever," without a shadow of changing; therefore, if God is unchangeable, his law must also be unchangeable, and the same cause will produce the same effect, today, it did eighteen hundred years ago, and proves beyond a doubt that in the days of Christ and the apostles miracles were performed, just as the Bible claims they were.

Respectfully,

A. D. SABIN.

From Elder Scott.

Editor Glad Tidings:

As the rain-drops fitfully splash upon my window panes and I look out at the rattling shower now cooling the heated air, and enlivening the sere brown lawns, while I notice the flowers open their tiny cups, and maples clad in tender gold bare their bannered bosoms to the clouds, all thankful for the benediction now bestowed upon them, I reflect that what is now a down-pour making the forest tremble and roar and wane, was, but a few moments since, the patter of a few drops so gentle, and hardly perceptible.

And the simile furnished my mind is so easily flowing, I will not hesitate to present it. The Glad Tidings—faithful representative of the hope and prospects of a redeemed world—dawned with its leaflets of light upon our homes like the patter of a few rain drops. But, "the voice of him was like the voice of many waters."—Rev. 1: 15. And patience is now rewarded by the few drops swelling into a shower that causes the forests of humanity to move, tremble, and bow. For we have announced at our paper to be an eight page, thirty-two column paper. So upon the cumulative plan,—as all good things keep adding interest to principal—the tree of knowledge throws out a new branch. All hail the enhanced privilege! All hail the enlarged capacity! All hail the expanded and expanding circumference! All hail the increased bounty! All hail the voluminous and rattling shower.

It is of little value that SOME TRUTH has dawned upon a man of unusual genius. It must become a multitudinous truth. Voices must become so numerous as to make a great sound like "many waters" and each wave or breaker is a separate force, and when they meet afar, the result is irresistible. We view The Glad Tidings as one of those forces—a knew branch thrown out from the tree of knowledge—a wave rolling out from the river of life. Happy are they who quaff from its rippling course.

Permit me to impress your pages and readers with the splendid two-day services we have enjoyed in these "regions 'round about." The

limited number of workers march right along in line of duty, looking at the sunrise which is sure to come, gilding the clouds on the mountain peak, or driving the vapors from the lowly valley. They are looking through apparent defeat to final victory. Hartford gathering was thoroughly delightful, and closed with the baptism of one. Little Prairie Ronde awakened the interest and rejoiced in the hope of glory. Bro. Stroh, Bishop's Agent, made a fine effort at this place, in the financial department, over which he is "set for defense."

Bro. Granger, so sturdy, candid and practical, defended the faith with ease

We held a series of six meetings at Knox, Ind., closing with the baptism of two.

Coldwater services were edifying and interesting, closing with the baptism of three.

Anderson is the next point.

On my return from Knox, Ind., a company of about thirty-five saints and friends from city and country invaded my peaceful resting place, and after County Commissioner Wymer had said something (I do not know what) he presented me with a new Bicycle in behalf of those in the District who had contributed to that end. Mr. Editor, 'tis a fine wheel of the "Hawthorne" make, and my first "sailing" of any distance was to the Saints' chapel to attend the Saturday session of the two-day meeting. Indeed, it is so practical and necessary in the life of a minister that I place it on the list of "necessities." I have dedicated it as a "gospel horse," and to the service of the Lord is it utilized. I sincerely thank those of the District who thus kindly thought of our "need," and made such nice provision for supplying the same. I have all of your names, and in due time will express public appreciation severally. Until such time accept of thanks and hearty hand shakes.

The rain has ceased, the shower passed, the sun is shining and my simile is ended.

With love to all, I am your fellow-worker in bonds,

S. W. L. SCOTT.

Coldwater, Mich., Sept. 5.

Prophetic Souls.

An European bibliophile, has rescued from obscurity the prophetic writings of one Cismo Ruggiero, who flourished about the time that Catherine de Medici was amusing herself by making other persons miserable. Not having that lady's sanguinary disposition, however, Cismo found his diversion in forecasting events, says a Paris letter. A rough translation of one of his verses forecasts the Spanish-American war:

When the year shall be numbered with one and eight,

With three times three, and seven plus one

A people of Europe shall meet defeat—Her fleet destroyed and sunk;

Without the means of defending her possessions,

She will lose them.

The czar's project of disarmament is also prophesied sufficiently distinct:

From a great king good news shall come

Of peace, for which all pray to God,
Then war must forever fold his wings,
And disappear with death, blood and fire,

Even the Dreyfus affair and its complications did not escape the prophetic pen of Ruggiero:

A weary length of time a great law case

Will cause on earth discussions, disputes and anger,

Until the arrival of either St. Justin or St. Roch,

Puts an end to the matter.

October is to bring about a great strike, and November will see the death of the present pope, while Christmas eve is fixed as the date for a terrible fire in Paris. These two last prophecies have been corroborated by the forecasts of astrologers—Neoton, who died in 1772, said "Paris will be entirely destroyed," while two female seers of but few years later, also declared that "December, 1899, will see Paris reduced to ashes." This prophecy has, indeed, been more frequently repeated than any other, and many such forecasts might be quoted. While it is not advisable to place much reliance on these predictions, they are undoubtedly curious and interesting, and were, it will be remembered, written 300 years ago.—Selected.

"Joseph Smith; Who Was He?" is a book of 190 pages, for 25c For sale at this office.

Killed by a Boiler Explosion.

Bro. Robert Nephew, of Carson, Leelanaw Co., Mich., was instantly killed by a boiler explosion, on Aug. 18, while helping a neighbor thresh.

Bro. Nephew was thirty-one years old, was baptized June, 1896, by Elder Robert Davis. The funeral services were held at the residence of his parents, a very large number of saints and friends being in attendance. Sermon by Bro. James Davis. He leaves a father, mother, five brothers, and five sisters to mourn their loss. He lived a good, consistent member of the church, and was strong in the faith of the restored gospel,

Allegan, Mich.

Dear Glad Tidings,—This is my first letter to you. It is with joy and consolation to my soul that I read the letters of my brethren and sisters in your columns. It gives me great joy to hear of the gospel being preached in its fullness, as Christ preached it when here on earth.

This is a hard place to work in. The preachers have warned their flocks to not go to hear the saints. We have Elder E. C. Briggs with us now, and if the interest is good he will stay until conference at Grand Rapids. There were about thirty present last Sunday afternoon, and in the evening there were about forty, but last evening only seven or eight.

Yours in the one faith,
Sept. 6. JOSEPH KIRBY.

LARGE BOOK OF MORMON MAPS REDUCED IN PRICE.

Dispensing with the idea of procuring agents, I have concluded to furnish the large Book of Mormon maps (39 x 51 inches) direct to all at \$1.50, express charges to be paid by the purchasers, former price \$2.50.

Sunday Schools and Religios, please take up collections, procure a map, and start a class in the Book of Mormon. This is also an ornament for the home, and should be in possession of every family in the church. Endorsed by leading ministry, and satisfactory to all those who have received it.

Send orders to G. F. WESTON, Buchanan, Berrien Co., Mich.

Tract and Book Society.

The object of this society is to assist in properly establishing The Glad Tidings, in enlarging and eventually making it a weekly publication. Also to furnish means for the publication of books and tracts.

The benefits of membership in the Society are:

1st.—Members receive all tracts at cost price.

2nd.—They receive for their own library all books published by the Society at half retail price.

The cost of membership in the Society is not any fixed amount. Everyone who joins may pay just what he or she may feel able to pay. It is left to the honesty of the member and to his or her own judgment as to what is right and fair. The time of payment is also left to the judgment of the member. Those who cannot pay now, but want to join now will be furnished with a blank pledge which they may fill out, and state the time on it when we may expect the cash. As soon as this pledge is received you are a member of the Society and entitled to all its privileges.

The publication of the book "Joseph Smith; Who is He?" and the enlargement of The Glad Tidings has been made possible by this Society. As soon as possible we will issue other books and tracts.

Conference Notice.

The Southern Michigan and Northern Indiana District Conference will convene at Grand Rapids, Mich., Sept. 23 and 24, beginning at 10.30 a.m.

All branches will please see to sending delegates with proper credentials and full reports. Arrange items of business in such manner as to be properly presented and speedily considered. The missionary force with missionary in charge are expected, and the presence of the bishop is hoped for.

Brethren, come with a view of helping the good work—to benefit and be benefitted, that we may all be strengthened spiritually.

G. A. SMITH, Dist. Pres.
FRANCIS GRANGER, Sec.

Sunday School Convention.

The Southern Michigan and Northern Indiana S. S. Association will meet at Grand Rapids, Mich., at 9.30 a.m., Sept. 22. We trust that the superintendents of the various schools will carefully examine all reports before presenting them to the secretary of the convention. Care in small items of business is not a minor virtue in the gospel work.

The business of the forenoon session is of interest to all, and all are expected at the appointed hour. The afternoon session will be spent in discussion of topics pertinent to our weekly work. Dear Saints, may we all come praying for the up-building of the S. S. work in this district.

MRS. J. H. ROYCE,
Dist. Supt.

Baroda, Mich.

From Elder Durand.

Dear Bro. Evans:

I have just returned from the two-day meeting held at Anderson, where we had a splendid time. The Spirit was with us to bless. All felt that good had been done.

I shall be at your conference to be held at your city when I shall be more than pleased to form a closer and nearer friendship.

I hope to see The Glad Tidings prosper in its mission of love, and hope it will truly become, if it has not already, a missionary indeed.

Yours in bonds,

E. H. DURAND.

Detroit, Sept. 11.

Good Advice.

Here is one that sounds very much like Robert J. Burdette, although that is only a guess: Remember, son, that the world is older than you are by several years. It has been so full of smarter and younger men than yourself that their feet stuck out of the dormitory windows, but when they died the old globe went jogging along and not one person in ten millions went to the funeral, or even heard of his death. Be as smart as you can, of course. Know as much as you can without blowing the packing out of your cylinder heads. Shed the

light of your wisdom abroad, but don't dazzle people with it. And don't imagine a thing is so, simply because you say it is so. Don't be too sorry for your father because he knows so much less than you do.

Two-Days Meetings.

To the Saints of the Southern Michigan and Northern Indiana District,—In keeping with resolution passed at our Conference, and after consulting with Elder Scott and others, I hereby appoint meetings as follows:

Webberville, Mich., Sept. 16-17.

Knox, Ind., Sept. 30, Oct. 1.

Flint, Ind., Oct. 7-8.

South Scott, Ind., Oct. 14-15.

Clear Lake, Ind., Oct. 21-22.

Hall's Corners, Mich., Oct. 28-29.

All holding priesthood be present to organize priesthood meetings. Come all who can.

G. A. SMITH, Dist. Pres.

Box 23, Fremont, Ind.

Facts About the Bible.

A prisoner, condemned to solitary confinement, obtained a copy of the Bible, and by three years' careful study, obtained the following facts:

The Bible contains 3,586,489 letters, 773,692 words, 31,173 verses, 1,189 chapters, and 66 books. The word "and" occurs 46,277 times. The word "Lord" occurs 1,855 times. The word "reverend" occurs but once, which is in the 9th verse of the 111th Psalm. The middle verse is the 8th verse of the 118th Psalm. The 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet except the letter J. The finest chapter to read is the 26th chapter of the Acts of the Apostles. The 19th chapter of 2 Kings and the 37th chapter of Isaiah are alike. The longest verse is the 9th verse of the 8th chapter of Esther. The shortest verse is the 35th verse of the 11th chapter of St. John. The 8th, 15th, 21st and 31st verses of the 107th Psalm are alike. Each verse of the 136th Psalm ends alike. There are no words nor names of more than six syllables.

Abhor that which is evil. Cleave to that which is good.

Evil Speaking.

1. I will speak no unkind or harsh word of anyone.
2. I will repeat no unkind remarks I hear of anyone, and discourage others, as much as possible, from saying unkind things.
3. I will judge my neighbors leniently, remembering that my own faults are probably far greater.
4. I will never say one thing to others, and yet think quite differently—that is hypocrisy.
5. I will make no injurious remarks on the failings of others, remembering these words, "Consider thyself, lest thou also be tempted."
6. I will put the best construction on the motives and actions of all my neighbors.
7. I will act unselfishly, peaceably and forgivingly, obeying my Master's command, "Love one another."

Handsome Pictures.

Say, do you want a nice picture of Joseph the Seer and also of Elder Willard J. Smith? If you do then send in your order for a copy of "Joseph Smith Who Was He?" 25c. each.

Active Solicitors Wanted Everywhere.

For "The Story of the Philippines," by Murat Halstead, commissioned by the Government as Official Historian to the War Department. The book was written in army camps at San Francisco, on the Pacific with General Merritt, in the hospitals at Honolulu, in Hong Kong, in the American trenches at Manila, in the insurgent camps with Aguinaldo, on the deck of the Olympia with Dewey, and in the roar of battle at the fall of Manila. Bonanza for agents. Brimful of original pictures taken by government photographers on the spot. Large book. Low prices. Big profits. Freight paid. Credit given. Drop all trashy unofficial war books. Outfit free. Address H. L. Barber, Gen. Mngr., 356 Dearborn street, Chicago.

Any of our readers who know where a good painter, paper-hanger and kalsominer can find permanent employment will confer a favor on a brother by sending word to this office.

THE REORGANIZED
Church of Jesus Christ
of Latter Day Saints.

President—Joseph Smith, Lamoni, Iowa.

Michigan Missionaries.

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David Smith, Whittemore, Mich.
John A Grant, 913 N Walnut St, West Bay City, Mich.
J J Cornish, Reed City, Mich.
S W L Scott, Coldwater, Mich.
James M Baggerly, 782 LaBelle Avenue, Grand Rapids, Mich.
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Secretary: C B Joice, S Boardman, Mich.
Bishop's Agent: J J Cornish, Reed City, Mich.

N. Michigan and S. Indiana District.

President: G A Smith, Fremont, Ind.
Secretary: Francis Granger, Coldwater, Mich.
Bishop's Agent: Samuel Stroh, Coldwater, Mich.

Gospel Principles.

BY E. H. DURAND.

RESURRECTION.

We have said that tradition had crept into the early church, and that was one cause for the reformation. Among these traditions was the theory that man at death immediately went to either heaven or hell. We have also said that there was no Scripture proof for it. This we shall now attempt to show, because if this position is true, it would do away with the necessity for a resurrection. It also would make the teachings of Scripture on this subject of no force. We will give but one of many references to prove their position untrue. It is found in Acts 2: 34, and reads: "For David is not ascended into the heavens, but he saith himself, the Lord said unto my Lord, sit thou on my right hand, until I make thy foes my footstool." This Scripture practically says that David would not enter heaven, until his foes became his footstool.

As we have previously noticed the word "heavens," we will again speak of it. The word used in this connection is an entirely dif-

ferent word than the one previously referred to. Both words are translated "heavens." I will give them and their differences as they appear in Young's Concordance. The first to which we refer is "shamayim" (Heb.) Its meaning is, "The heaved up things." The next is the Greek word "our-an-oi," and means "skies." We see by these definitions that they are in no way synonymous, but mean entirely different things. If any one should object to this, please do not censure the writer, but correct Mr. Young in his work. It is considered by many to be one of the best, if not the best, work extant. We must conclude from the above that David was not looking for a home beyond the skies, or for a sky kingdom, but his hope lay in the resurrection, for it was promised him that his throne should endure as long as the sun and moon. Ps. 89: 36-37. If people can destroy the sun and obliterate the moon, then they may destroy the hope of David, and overthrow his throne on the earth. He says: "I shall be satisfied when I awake in thy likeness." From the above, we learn that the Scripture does not sustain the thought that the home of the saints is beyond this sphere, and all who teach differently are upholding the traditions of men. Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, with many others, might be brought forward in confirmation of what we have said. We give the reader a few of the many references, to which they can turn and read for themselves: Isa. 26: 12, 19-21; Jer. 31: 16-17; Ezek. 37; Hos. 6: 2.

What more evidence can we give, and what more can justly be required, to prove that the early fathers believed in and taught a literal and tangible resurrection? We feel confident that we have shown what the true faith of the early fathers of the Old Testament was.

We now couple with the above the teachings of the gospel of our Lord Jesus Christ given nineteen hundred years ago. We will see by this that the same Spirit taught both views, or rather both views are of the same Spirit, and that they confirm each other.

Paul, in speaking of his hope as

to when it would be realized in full, said it was at the appearing and coming again of Jesus Christ to the earth. 2 Tim. 4: 1-8. Surely if Paul did not expect to realize his full hope at death how can we?

"They that feared the Lord spoke often one to another, and the Lord hearkened and heard, and a book of remembrance was kept before him, for them that feared the Lord, and that thought upon his name."—Mal. 3: 16. This is the closing of the cannon of the Old Scripture.

"And I saw the dead, small and great, stand before God, and the books were opened [was it not the book of remembrance?] and another book was opened, which is the book of life, and the dead were judged out of the things written in the books, according to their works."—Rev. 20: 12. The above references apply to the closing up of the time allotted to man. One was written in the Jewish time, and the other in Gentile times, and both point directly to the time when all men are to stand before the judgment at the summing up of all things, which according to Scripture, will be in the time of the general resurrection. In the passages above referred to, in what is called the closing up of the canon of Scripture, is a coupling based on the written things found in the books, and book. Both apply to a judgment, or trial. It includes all mankind, and represents the dead as well as the living, standing before God to be judged, according to their works. For every man's work is to be made manifest.—1 Cor. 3: 13. It has been said, and it is claimed by many that this book of remembrance is one that contains all the sins of each individual, as they are brought before God. That there may be some truth in the statement we will not question here, but let us look at it in another way.

The books as a whole. First to the Jew; for the command was given them, "Search the Scriptures, for in them ye think ye have eternal life." When this was given they had no New Testament—it not being written it was not Scripture. Their Scripture, the Old Testament, was to them a book of life. It was a book of re-

membrance to them, not of their evil deeds specially, but to remind them what they should do that they might have eternal life. This is verified in the language used to the young man in answer to his question, "What must I do to inherit eternal life?" The answer was "Keep the commandments."—Matt. 19: 16. The New Testament is of a similar nature—a book given to remind the followers of Jesus what they must do to inherit the kingdom of God. The books, then, as a whole, become a book to us to remind us of what God requires at our hands, and may properly be called a book of remembrance. Both the Old and New Testaments teach a resurrection.

(To be Continued.)

Grand Rapids.

Quite a successful lawn social was held at the residence of Sr. Mattison on the 12th inst. Ice cream and cake was served, and an excellent programme was rendered. Considering the cold weather the attendance was good. As a large quantity of ice cream was not disposed of, it was decided to hold another social on Saturday evening. Ice cream five cents a dish, or coffee and doughnuts five cents. Proceeds of each social to assist in defraying expenses of the Conference.

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