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EXPERIENCES AND OBSERVATIONS OF ONE OF OUR PATRIARCHS.

BY J. R. LAMBERT.

The Editor has kindly invited me to contribute something along this line, and I can perhaps best accomplish the task by writing under the above caption.

It is fair to infer that the young people of the church, as well as the middle-aged and aged, are willing, nay, anxious, to learn all they can of the will of God, and avail themselves of all the



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provisions of the divine law, made by a wise and loving Father for the timely and eternal good of his children.

“The gospel of Christ” “is the power of God unto salvation to every one that believeth” (Romans 1:16), and whatever contributes in any way to the important work of bringing us to God is, per consequence, a part of the divine plan. Can we

ignore it and not suffer loss? I think not; for God is still God, and the same relation continues to exist between him and man which has existed in all the ages of the past. He is our wise and loving Father, whose right it is to rule; we, if true to the covenant of the gospel, are his obedient children.

The gospel is a perfect system of truth. We can not secure its full benefits, as designed by God and Christ, unless we accept it in its completeness. As the whole system is grand and important, so, to a lesser extent, is every part which enters into this system. The system consists of facts and truths which we are required to believe; ordinances and commandments which we are required to obey; and promises which we are required to secure. The facts, provisions, ordinances and commandments constitute the immutable condition which we must believe and obey in order to secure all the precious promises, as they apply, in time and eternity.

The laying on of hands is an important part and ordinance in the divine plan. Its purpose is the conferring of spiritual blessing, through the instrumentality and authority of Christ's ministers, and in harmony with the duties, privileges and authority belonging to their office and calling. The bestowing of the Holy Ghost and confirmation in the church, ordination into the ministry, administration to the sick, and the blessing of little children, are examples of the different uses of this one ordinance. The giving of patriarchal blessings by the laying on of hands is another important use of the same divine ordinance.

Each distinct use of the laying on of hands may properly be termed an ordinance, inasmuch as the results secured through each administration are more or less different, though in complete harmony with each other, and all of them in harmony with God.

This conclusion, then, we think, is a proper one: Confirmation, ordination of ministers, administration to the sick, blessing of little children, and the giving of patriarchal blessings are ordinances of divine appointment, through which many of the choice blessings of the gospel are conveyed to the children of the covenant. These ordinances can not be treated with impunity without great loss resulting therefrom, and this is putting it in as mild a way as we know.

The following quotation from Doctrine and Covenants 83:3, throws light on the whole question and is strongly supportive of the positions we have assumed:

"And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key

of the knowledge of God. Therefore, in the ordinances thereof the power of godliness is manifest, and without the ordinances thereof and the authority of the priesthood, the power of godliness is not manifest to men in the flesh; for without this, no man can see the face of God, even the Father, and live."

The calling and ordination of patriarchs, and the duties of their calling as set forth in the revelation of April 15, 1901, (See Doctrine and Covenants 125:3-6) are in complete harmony with this scripture, which is in harmony with God, and therefore is right.

(But I need not pursue this line of thought further, at present. The patriarchs and *Herald* Office have placed within the easy reach of every member of the church a little booklet explanatory of this important department of church work. It answers questions which are frequently propounded to us. An important part of it was written by Bro. A. H. Smith, our presiding patriarch, and it should receive careful consideration from every member of the church, and we would be pleased to have all others read it who desire to investigate this subject.)

It seems to be proper, at this juncture, for me to present some of the incidents which preceded and led up to my ordination to the office of patriarch, in April, 1902.

For several years my constantly failing health was a source of considerable anxiety to me. I could plainly see that, without a change for the better, I would not be able to do missionary work much longer. The arduous duties belonging to one of the twelve apostles in charge of an important mission (by the way, all missions are important) were taxing my small degree of vitality very heavily. I had a strong and prevailing desire to continue in the Lord's work. But what could I do? Was there any place where I could occupy with profit to the cause, in my weak physical condition? When alone in secret prayer, and at the family altar, I frequently poured out my soul to God, that his wisdom and love might direct in this matter. I was made to feel more and more sensibly, as time winged its rapid flight, that somewhere in his church God had a place for me, where for a few years at least I might be the means of bringing souls nearer to him. This belief, born of a rich experience, was a sweet consolation to my soul. My faith grew stronger, and I found it comparatively easy to exercise more patience and a more complete submission to the will of God.

LAMONI, Iowa, January 23, 1907.

(To be continued.)

its advent, and one by one its claims are being verified. Truth is a strange thing. It generally insists on putting our faith to a test. Truth is a courageous thing. It fears not to come out and stand alone. It wills that proof shall follow it. It is content to advance on its own merits alone, submitting to court and jury, until its vindication is acclaimed.



EXPERIENCES AND OBSERVATIONS OF ONE OF OUR PATRIARCHS.—NO. 2.

BY J. R. LAMBERT.

The impression that I was going out of the Quorum of Twelve at the conference of 1902, or soon after had obtained in my mind and was constantly growing stronger. Where I should go and



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PATRIARCH JOSEPH R. LAMBERT.

what I should do after leaving the quorum, up to this time I did not *know*, but I *believed* I would be numbered with the High Priests, and possibly located and placed in pastoral charge of some branch of the church. The thought of occupying in the office of Patriarch, up to this time, had found no place in my mind.

Twenty-nine years of the best part of my life had been spent with the twelve apostles of the Lamb, where I knew that God

knew that I had made a constant and hard effort to lay aside all selfishness, magnify my calling as a witness for Jesus Christ, and build up the work, the glorious work, the sacred and important responsibilities of which in part, had been committed to our trust. To break away from old associations which had been so satisfactory, fraught with such rich experiences of trial and blessing, was not easy; but believing that *under existing conditions*, God required it, I made up my mind to make the sacrifice. Before the conference convened, this part of the struggle was all over.

For several years, (and especially for one,) the leadings and impressions of the Holy Spirit had been of such a character as to enlist my attention. Previously, and in harmony with my calling as one of the Twelve, my impressions and attention were constantly divided between the condition and needs of the church and the world; but now they were largely withdrawn from the world, and almost exclusively directed to the church. I became more deeply interested and anxious about the condition and safety of the Saints, both members and ministers.

As time passed away, these impressions grew clearer and stronger, until, as a result of this change in my spiritual experience, I found myself under the settled conviction that in the closing years of my life God would require me to make a special effort to strengthen the Saints in the truth, as God has revealed it, and warn them of dangers which have and will beset the straight and narrow way in which they are required to walk.

I asked myself the question, What do these experiences mean? The only satisfactory answer that came to me was this, The Lord wants you to finish your work in this way. So, I determined to make the effort, though I might be misunderstood and opposed.

I might state with profit right here, profit to the cause, I mean, that previous to my ordination into the Quorum of Twelve in 1873, I had a very similar experience, except that my mind was more largely impressed with missionary work and the needs of the work abroad. When my calling was made known in 1873, all was plain; and so when I became convinced that God wanted me to occupy as a patriarch, it dawned upon me, gradually but forcibly, that he had been preparing me for the work of this office and calling, wisely and lovingly, for some time previous to my ordination, but I did not know it.

My sister, Mrs A. W. Head, of Stewartsville, Missouri, as

many know, has often exercised the prophetic gift. On May 22, 1901, almost a year before I was ordained, she wrote me a letter from which I extract the following:

“My soul rejoices in this latter day work, and I am again led to say it is of God. And I feel assured you will be called higher, Joseph, if faithful, which I believe you will be. I received that evidence some time ago, immediately after a season of secret prayer, at home. But I expect you are aware of the fact; if not, prepare for it, please, if not already prepared.”

In replying to this statement, I suppose I made some characteristic statements, which, as I afterwards learned, caused my sister Maggie a degree of temporary sorrow, and led her husband to say to her that she ought not to have told it to me.

This is the substance of what I wrote:

No, I know nothing about being called to a higher office. Indeed I know of but one higher office in the church, and that is in the quorum of First Presidency; and I have not one reason under the sun for believing I will ever go there. As for preparing myself for it, I know of but one proper way to prepare for a promotion in the church of God, and that is, by living a humble, prayerful life, and a faithful discharge of the duties belonging to the office already held. These conditions, I am trying to observe.

I also propounded a number of questions, and on June 17, 1901, I received quite an extended answer to my skeptical(?) statements and questions. From this reply I quote as follows:

“It was not later than last fall that I received the evidence concerning you, Joseph, in my last letter referred to. It may have been some sooner; I think not, though. I can say too that I think it would be very unwise to tell this to the Saints, therefore I have never said anything of the matter, only to my own folks, and nothing scarcely had been mentioned until the receiving of your last letter. They always count it a special favor to read, or hear read, your letters, the last one of which I was reading aloud to all those that are at home.”

Thus it appears that the manifestation was had in the fall of 1900, or about one year and a half before the sitting of the conference at which I was ordained.

I quote again: “I do not know, Joseph, just where you would go, should you be called higher. The position was not *particularly* indicated to me. I had been praying, especially for you, and asking the Lord to prolong your life, that it might be spent in

usefulness in his cause, and had been greatly blessed, during prayer, with the influence of the Holy Spirit, when soon after arising from my knees, the still, small voice of the Spirit spoke to me to the effect of which I have written you in my last letter. While it could be possible, I do not believe I was deceived. I have heard the same voice a number of times before, telling me things to transpire in the future. One thing was the death of my dear son, George, which was told me in the same manner, in words like this: 'You are going to be called to pass through the greatest trial you have ever passed through in your life. . . . But if you will put your trust in me, you shall pass through safely. These clauses in this divine revelation have been literally fulfilled. This was given to me while I was sitting in the chair, in the grove near Clarksdale, the fall the reunion was held there while Bro. J. W. Wight was preaching. Although I felt a joyful feeling when this was given, yet I felt also a kind of chill, which I always feel when warned of a death; so unlike the feeling I felt when told of this evidence in question. I felt so happy, and such a warning influence, also, although the evidence came with great surprise and wonder to me."

I wrote again, chiefly for the purpose of relieving my sister's mind from the thought or fear that her communication had added any weight to the burdens that I was already carrying. I also submitted to her another question (one or more) the nature of which will be understood from the answer which was furnished me in a letter dated at Stewartsville, Mo., June 24, 1901:

"The way I know it to be a higher office, Joseph, was because it was indicated to me to be a higher office. Still for me to say that it is impossible for me to be mistaken, and that it *must* be a higher office, and not 'another' one, would be unreasonable, I think, although I do not believe I am mistaken in this matter."

I have been thus careful to give all, or nearly all, the material statements of Sr. Head's letters concerning the communication in question, in order that the reader may the better judge of its true character. Is it divine, human, or Satanic in origin? If divine, it is a strong confirmation of the patriarchal work.

When I met Sr. Head at the Stewartsville reunion, in the fall of 1902, I was glad to be able to tell her that, in my judgment, the communication was all right.

Lamoni, Iowa, January 28, 1907.

"But the angels, Salome, and the beautiful home in his Father's glorious place"—

The children turned and looked at the glow on Elizabeth's tender face. "Here he was lonely and sad and poor and troubled for all below;

Up there he is happy with rest and peace and sunshine where soft winds blow."

He *will* come again, for he said he would come, and his promise ever is true,

But he left on the earth a wonderful work for the children who love him to do:

The eyes that he opened should clearer see the way of goodness and kindness and love;

The feet that he healed should be quicker to run and faithful and tireless prove;

The hearts that so love him be firm to obey, whenever whatever he says; And the proof of our wish be the fact that we work while waiting through all the long days.

Jerusalem lay in the twilight deep, as the children turned toward home, And the wish of each heart trembled on their young lips, "O I wish that Jesus would come."

The stars and the moon and restless night-wind seemed to sing o'er Jerusalem's street,

And the voice of the song was a voice children love, tender and soothing and sweet.

Through the clouds and the sunshine, we do not know when, Our Jesus, dear Jesus, is coming again.



EXPERIENCES AND OBSERVATIONS OF ONE OF OUR PATRIARCHS.—NO. 3.

BY J. R. LAMBERT.

AS THE conference of 1902 drew near, I felt, more and more keenly, the weight of responsibility that rested upon me, not only with reference to where I should go and what I should do, but other important issues pending before the body. Nevertheless, as I continued to pray, there came to me sweet peace and a bright hope of final victory for the people of God. I made up my mind while passing through these experiences, to move forward, so far as I should be able, and do my duty as I should be able to see it, without regard to results.

My refusal to accept the office of patriarch, as indicated in the vision which had been indorsed by the church, the unique manner in which I afterwards accepted it, the subsequent attack, made on my action in the case, through the *Evening and Morning Star*, together with my defense, which appeared in the *Ensign*, are all matters of record which do not need to be repeated here, only so far as needed to show that nothing was received, claimed, or said, by me, which in any way cast reflection on the office of patriarch or the duties belonging thereto.

I might say in this connection, however, that so sure was I that I would go out of the Quorum of Twelve that I said to Bro. James Caffall (who was staying with us during the conference) before the vision was ever read, "Bro. Caffall, I know nothing about the contents of the communication referred to, but I can tell you that

you and I are going out of the quorum; and so far as I am concerned, I am prepared for it."

"I am not prepared for it," said Bro. Caffall. "Where will we go?"

"Into the Quorum of High Priests, I presume; and, under existing conditions, I have no objections whatever."

On Saturday, April 19, 1902, I made my little speech, in which I declined to accept ordination, at that time, and under the authority of the vision, which had now been accepted.

In the Conference Minutes for 1902, pages 537 and 538, will be found these words:

"With reference to the future I will not state, only this, that if at any time in the near future or in the remote future, I shall see my way clear to accept and the body desires it, I shall be only too glad to correct my mistake now, or my failure to receive enough evidence. I shall be only too glad to harmonize with the document in its entirety."

Before making the above statements, as may be seen by reference to the same speech, I had said the following:

"I am not averse to occupying the position that seems to be indicated. I have had some spiritual experiences, especially in the last year, that have satisfied me that I would go out of the quorum [of Twelve] soon and occupy somewhere else; but the simple fact that President Smith saw a vision and saw me with others in this position is not definite enough for me to act upon and accept. There is no authority in it that we should be placed there, no authority for ordination, nothing said in reference to the time. The vision is prophetic, but there is not one word said in reference to the time."

At the close of Saturday's session of conference, I felt clearly impressed that I had reached an important juncture in my life work, and that much, very much, to me, depended upon the course I should take. I desired to be right, and betook myself to earnest prayer, without any unnecessary delay. In the night, I lay awake for a long while, thinking and praying.

Early Sunday morning, the light came more and more clearly. To my mind, it was like the morning light of the east chasing away the last shadows of night, but this was not all done at once.

I became convinced that I ought to accept the office; and with the evidence came peace, "the peace of God which passeth all understanding." Still, there was one more thing needed to relieve me from undue embarrassment, and set me right before the body—that is, as I saw it. At once I addressed a note to President Joseph Smith, who read it at the Sunday afternoon meeting, answered my question satisfactorily, and my ordination was ordered by the body.

At this particular juncture, my feelings were intense and somewhat peculiar. My descriptive powers are too weak to express them as I would like. Once more I began to review my work as a minister in the church, acting in the offices of teacher, priest, elder, and apostle; occupying in the last office named for twenty-

nine years. I ran over the ground somewhat hastily, this time, for other matters were crowding in upon me.

One thing gave me greater consolation. I knew, and I knew that God knew, that I had always tried to be true and faithful. I had never knowingly sacrificed other men or the work, with the hope of building up self. But how well have I succeeded in representing God and building up his work? I thought I had received many evidences of approval from God, but in my weakness (for I felt very weak) I was led to wonder why he did not signify his approval to somebody else. I thought if it was his will I would like a little confirmation through some other instrumentality, given in such a way as to reach the people of the church.

I was sensibly aware that one class regarded my call to the patriarchate as a God-send, the leading purpose of which was to get rid of a "kicker." On the other hand, some of my staunch and long-time friends would regard my acceptance of the office as an evidence of unlooked-for weakness, a departure from the right. Even my wife, who had stood faithfully by me in the trials, sacrifices, and blessings incident to my work for nearly twenty-nine years, could not think that it was right, or according to the will of God (which is the same thing) for me to leave the Quorum of Twelve. The whole movement, including my acceptance of the new office, was a great trial to her. She grieved and wept over it.

I said to my wife one Sunday just before dinner, "I would like for you to attend the meeting with me this afternoon, if you possibly can." She replied, "You know I have supper to get for a number of conference people and the first part of the work must be done before the adjournment of the meeting."

Our daughter, Maude Mills, who was then staying with us, attending the conference and helping her mother, immediately came to the rescue. She said, "Mamma, I would like to attend that meeting real well; but it is far more important that you should be there. I will gladly stay and take care of the supper if you will go."

"Well, all right," replied her mother, "I will go." But it was easily seen that it was an expression from a calm but wounded spirit.

As the minutes show, I was ordained by F. G. Pitt (high priest) and I. N. White (apostle); Bro. Pitt being spokesman. I herewith present the ordination prayer as furnished by the official reporter:

"Bro. Joseph, in the worthy name of Jesus Christ, our Lord, we lay our hands upon you and ordain you to the office of Evangelical Minister in the Church of Jesus Christ; and we ask God, the eternal Father, to let his Holy Spirit rest upon you, even at this time, and confirm you, as we are confirming you, in the truthfulness of this call; and that it may manifest itself unto you, that you shall be satisfied as to the call of God to this important office.

"We pray that God will enlighten your mind with his Holy Spirit, that light, and comfort, and peace may be given, and that you may receive all that is required to make you a bold and efficient minister in the office to which you are now called.

“Our Father, we beseech thee to bless thy servant; thou knowest what it has cost him to stand as he has in defense of what he has believed to be right. Wouldest thou accept thy servant and give unto him a witness of thy acceptance. Quicken his mind, and his body, that it may be strengthened, and that his last days may be, really, the best days of his life. Give him success in the ministry and make him one that shall be a comfort and stay, not only to individuals, but to thy church.

“Our Father, hear our prayer and seal unto him the blessings that we have asked for, and all that thou seest he needs, and to thee will we ascribe all the praise, honor, and glory, through Christ. Amen.”

So far as time and my faithfulness have permitted, the above prayer has received a marked fulfillment. That it was peculiarly adapted to my condition and needs, none knew better than myself.

LAMONI, Iowa, January 30, 1907.



REVELATION ANTE-DATING SCIENTIFIC DISCOVERY.

[The following article is interesting as showing that the many statements in the Book of Mormon, that horses were abundant on the American continent during Nephite and Jaredite times, were translated by inspiration and published to the world prior to the discovery by Darwin, and other scientists, of fossil remains of the horse on the American continent. It also shows that these statements were made and published in the Book of Mormon at a time when it was generally believed by all that no horses had ever existed on these lands. The article also gives a clear account of the discovery of the fossil remains of the horse in America. The author might have added, further, that more recent investigations have led to the conclusion that America is the original home of the horse. The embarrassing difficulty, however, that the fossil remains are held to be of very much greater antiquity than either Jaredite or Nephite times, still confronts us. But it must be remembered that a too great antiquity may be claimed for most of the evidence relating to the existence of the horse in the western world; and there is also evidence found by Charnay, as quoted by Nadaillac, and referred to in the Y. M. M. I. A. Manual for 1905-1906, pages 554 and 555, that points to a more recent existence of the horse on the American continents. More evidence in this line may yet be looked for, as more perfect and more extensive explorations are instituted.—Editors' *Improvement Era*.]

A SHORT time ago it was announced through the papers of New York City that a certain divine would deliver a lecture on the “Relation of science to Catholicism.” The meeting was to be held in the greatest of American churches—Saint Patrick’s Cathedral. The house was filled to overflowing. Most of the people were regular attendants, but a few, like the writer, were transient, having been attracted solely by the topic to be discussed.

✓ EXPERIENCES, AND OBSERVATIONS, OF ONE OF
OUR PATRIARCHS.—No. 4.

BY J. R. LAMBERT.

AFTER the ordinations were completed, the meeting was given into the hands of the Saints for prayer and testimony. Several manifestations of the Holy Spirit were claimed and delivered in that sacred name. One of these was through Bro. James Kemp, from Colorado, who stood near to myself and wife, and addressed himself to Bro. Caffall and me:

In my part of the communication was contained good promise and encouragement in the work of my new office and calling. My past record was referred to in strong terms and with marked emphasis. The very terms employed to express divine recognition were of such a character as to be very instructive, comforting, and encouraging to the one who had gone through the actual experience. To illustrate, among other things he said the following:

“Thou hast been a true minister for God.”

If this statement be true, it is enough. It covers the whole ground. I know what I desired and tried to be. If I succeeded, as expressed in the above sentence, God is surely entitled to great credit, and to him be all the glory.

This is number four, and I have only just passed my ordination! I now began to think seriously how I should start out in my new office to make a success of it. By success I mean to secure, as fully as possible, the approval of God.

A few things were presented to my mind quite readily and clearly, and as a result, I concluded not to attempt to give any patriarchal blessings until after I had conferred with the Presiding Patriarch, and had received from him my own blessing. At this time he was in Australia, where he had been for some months.

It is far from my purpose to reflect in any way upon those who commenced to give blessings as soon as they were ordained, for it is well known that some men can get quite a ways on their journey while others are preparing to start. This course seemed



PATRIARCH JOSEPH R. LAMBERT.

“I know what I desired and tried to be, and if I succeeded, God is entitled to great credit. To him be all the glory.”

consistent to me and I was impressed to take it. Moreover, I presented my conclusions to Bro. Joseph Smith, who as I understood it, approved of them. He told me that I could do the other work belonging to my office and calling, but not to attempt to give blessings before I felt fully satisfied that I should. This advice I appreciated, and acted in harmony with it.

Bro. A. H. Smith, the presiding patriarch, reached home on June 27, and in the afternoon of the same day, I called on him, asking him for counsel and advice. He promised to give me my blessing as soon as his stenographer returned to Lamoni, and other circumstances, concerning him and me, would permit.

I had already promised to attend the Stewartsville (Missouri) reunion, to be held in September, and I frequently wondered what would befall me there.

On September 2 I received my blessing; the statement of which, as will be seen from the quotations made, are in complete harmony with what has already been presented in this article.

(In this connection, and before I quote, will the reader please bear in mind that the purpose of these evidences is to support the work of patriarchs, as indicated in the word given to the church, and not to build up self. Were it not for this, I confess that the presentation of so many evidences, which seem to be personal, would appear to be in bad taste):

“And I feel this morning, in laying my hands upon thy head like bearing thee in my prayers to the throne of our heavenly Father, that he may influence thee by his Holy Spirit, that thou mayest realize under these circumstances that he is pleased with the covenant which thou hast made, and with the effort which has been thine to keep thy covenant pure and inviolate before him. And I pray that the influence of his Holy Spirit may come to thee, and give the comforting words and assurances that shall increase thy faith, if it were possible, and make it firmer in him.

“And while I am thus pleading with God for thee, Brother Joseph, I feel to bid thee to be comforted and let thy heart be content. The Lord has known the circumstances which have surrounded thee all the days of thy manhood. He hath known the weakness that hath been thine. He hath known how hard thou hast struggled to overcome and to bear patiently the cross of life that has been upon thee. He has witnessed thee and known thy sufferings, when none other has known them, when thou hast suffered in silence, bearing patiently the trials and the pains that have been in thy person, and for these things he will bless thee and give thee thy reward. . . .

“And while it has been hard for thee, sometimes, to realize why God suffered thee thus to be oppressed and to be weakened, yet thy very suffering, and the trials that have been with thee in consequence of it, has drawn thee nearer and nearer to the Master, and enabled thee to form thy character more like his,

that the integrity of thy heart has been made known, and he hath led thee by the influences of his Holy Spirit. He had a purpose in thus laying upon thee these cares, and while thou hast thus been afflicted, thy strength has been in him; thou hast leaned upon him, thou hast trusted him, and he has never yet failed thee; though sometimes it has been hard for thee to see his divine providences with viewing the silver lining that might be found in the clouds that rested upon thee.

"I bid thee, dear brother, to be contented, and to be cheerful, still trusting in the promises of the Savior, and thou shalt be guided along the pathway of life yet remaining.

"The efforts which thou hast made have made a record for thee which shall stand in the great day when the books shall be opened, and thou shalt find them as evidence and witnesses for thee in that day, those works of thine which shall go before the Master to plead for thee.

"I bid thee to be still faithful and firm in the efforts which thou shalt make to fulfill the obligation resting upon thee. Remember that in the past the Lord has been pleased with thee, and with thy effort, and this shall bring comfort to thee and help thee in thy labor that is yet allotted thee in life. The field opening before thee is one that is comforting, and one that is full of possibilities; one that shall enable thee to realize God's leadings more, if possible, than thou hast felt them in the past; for thou hast felt his leadings. The influence of his Spirit has been with thee, though sometimes the positions thou hast been forced in thy investigations to assume and take, have caused thee sorrow and made thee feel sad, because it seemed that thou wast opposed by thy brethren; yet do not be disturbed. Remember the influences of the Spirit will guide; will bring about God's purposes, that man can not hinder; but they will be brought to pass in time, and God will establish his work securely. . . .

"But if thou wilt be faithful thou shalt not be troubled in thy anxiety of mind, but thou shalt feel that God is guiding. As in the past, God has permitted thee to see the lights that have guided thy way, so in the future there shall be lights that shall guide thy way. Thou shalt behold them, and thou shalt feel the influence of God's Spirit with thee, firmly leading thee onward and upward and nearer to him. Thy feet have walked in the valley of the shadow of death, and thy pathway has been along the humble lines of life, yet God will bless thee for the integrity of thy heart and purpose, and he will lead thee along the path that leads out of the valley, up, along the mountain-side, through the mists and the clouds that obscure the view, until thou shalt come out from the mists and the clouds into the light of the presence of the glory of God, and thou shalt be filled with this light and comfort, and shall be content."

I am now about to present an extract from my blessing which will, perhaps, by some, be regarded as a grave reflection on one who had been called to be a leading minister for Christ. But

as I have furnished parts of the best, I will now present the worst (?) it contains, lest my representation be misleading.

“Thou hast not been altogether free from thought relative to this great latter-day work, as to whether it is what has been represented.

“Thou hast in thought many times contemplated whether it may not be in error, and whether after all, all thy work and all thy labor, and all the diligence which thou hast put into thy labor, may not be of no avail; and that the events that are transpiring in life, and have transpired, have been continuing throughout countless ages among the children of men; and that those events are but in keeping with their organization, and that they may continue and continue, ages without end. Thoughts have come to thee relative to these things, and thou hast studied the matter deeply. Questions have been forced upon thy mind by the adversary, and by the events that are transpiring. The natural trend of the minds of men in the present time, when everything is being tried as it were in the crucible, that that which can be shaken and overturned will be, and changed. Thy mind has not been at rest; but thou hast been active in thought, even in these directions, and thou hast studied upon the propositions that have been made by thinking men, by men who have thought to establish laws of nature and laws of continuance, in that which has been created and established, seeking to the origin of all things, and following the lines that are represented in the evolution of the world, from cause to effect.

“Thou hast not been without thought upon these lines. But there has been with thee an influence that has not been with those who have not named the name of the Lord Jesus. There has been an aid and assistance standing by thee that has, oh, so many times, answered thy questions as quickly as those questions have been formed in thy mind, and answered them to thine own satisfaction. And yet, many times the questions that have been propounded have been left for thee, and thou hast had to solve them—dig them out—and learn the truth of them, to get the answer to thine own mind, satisfactorily.”

To help the reader to interpret correctly, it is only necessary for me to say that my seasons of doubt have been of short duration; that at the end of each season of doubting, I came out with more faith in God and the Christian religion than I had at the beginning. My questioning or doubting was a feeble effort to do full justice to the claims set up by opponents, which is seldom, if ever, done by us poor mortals, without a degree of doubting. But I must concede that “questions have been forced upon” my “mind by the adversary,” for the evident purpose of luring me away from the path of truth and right. But my testimony is that God is stronger and more lovely than Satan, and truth is far more desirable, and stronger than error. On this platform of belief, we should all stand together, *and we must*, before we can be fully accepted of God.

LAMONI, Iowa, February 5, 1907.

(To be continued.)

Fires of Laman's hate enflaming
 'Gainst unwitting Limhi's folk:
 Bearing burdens, suffering bondage
 Under Lamanitish yoke—
 Patient now in much affliction
 Till offended heaven spoke!

Geram-neum wanders heartsore:
 (Hunted, scorned all Nephites were.)
 Sought he now the old sweet tryst place,
 Ere he turned his footsteps where
 Limhi's groaning people waited
 Lamanite ruse and battle glare!

There he, head on breast a-drooping,
 Sate and dreamed of days ago;—
 Evening shadows crept about him,
 Yet were not his rev'ries done
 When there came a figure, swiftly
 To his arms fair Eena ran.

Sobbing now she tells the story
 How that morn his words prevailed;
 Braved her mistress with her reasons—
 Left—rebuked! thus Eena failed;
 Yet in her humiliation,
 Spared was she what soon entailed!

THE AFTER-WORD.

Journeyed they to Limhi's country,
 Helped the burdened loose the yoke,
 Geram-neum under Gideon
 Fought till chains of Laman broke,
 Claimed fair Eena at the altar,
 All—their days God's love bespoke.
 (Mosiah 9: 17.)



EXPERIENCES AND OBSERVATIONS OF ONE OF
 OUR PATRIARCHS.—NO. 5.

BY J. R. LAMBERT.

I QUOTE AGAIN from my blessing but will have to leave out much which if presented would make the case still stronger and more easily understood:

“Now, I bless thee in the name of the Lord Jesus, and I ask God that he will ratify the blessing that may be placed upon thee, that in the change of thy ministry, in the entering in upon the new field, if thou wilt trust the Lord, he will enlighten thy mind, he will indite words and give the thoughts, he will open the future, and he will inspire thee by the influences of his Holy Spirit, that thou shalt find contentment and joy in thy labor.

“But I bid thee to be on thy watchguard, and suffer not thyself to do more than is required of thee, more than thy strength will bear. The Lord will give thee strength for thy labors, as thou mayest be demanded to labor; but be wise. As thou hast in the past, take care of thyself, and the Lord will be with thee, to

strengthen thee and give contentment and comfort and aid, that shall cause thee to rejoice and be glad. . . .

"It shall be revealed to thee relative to their [the children of Israel] future, and those that shall be made of the household of faith becoming, thus, the children of Israel, and thou shalt be enabled to give comfort, and to bless, and to fill hearts and homes with joy by reason of the blessings that shall be given under thy hand.

"Dear brother, I bless thee as of the household of Israel. Thy inheritance lieth in Ephraim, and to thee shall come those assurances, in this present life, that shall so establish thee in thy faith, that nothing may happen, nothing that the adversary may do shall cause thee to shake or tremble, because of thy faith. Thou shalt see the fulfillment of the prophecies of God, in these latter days, many of them, and while men's hearts are being troubled, while their minds are perplexed, still thou canst understand the movements that are in nature. Thou shalt be able to understand the movements and the power that is behind, moving to the accomplishment of God's purpose in bringing the world to its condition necessary for the dwelling of the sanctified and redeemed in the reception of the Lord Jesus.

"Thou shalt have freedom of thought and speech, not altogether new to thee, but with greater force and greater freedom, and greater ease, shalt thou be enabled to speak the things relative to the kingdom, and the establishment of his power and his kingdom among men, here upon the earth.

"I seal the promise of eternal life upon thee, telling thee it shall be thine in honor and in glory; that thou shalt be redeemed, thy name shall be found in the Lamb's book of life, thou shalt be crowned with honor, and it shall be said of thee by the Master: 'He has been faithful over that which has been intrusted to him in this present life; I will make him ruler over many things in the world to come.'"

The reader should bear in mind that in passing judgment on that which claimed to be the product of inspiration, more or less, the sentiment expressed is the main thing to be considered. When the fact is conceded, as it must be by all who are conversant with the Bible, that the ancient prophets and apostles had their distinctive, individual styles of expression, consistency and fairness will surely lead us to make the same concession in favor of all who in our day are claimed to be prophets, apostles, patriarchs, etc.

Many times in giving blessings, I have given expression to sentiment with which I was well satisfied, having been so directed by the Spirit, while at the same time I could not but regret my weak, faulty manner of expression. In this office and the work belonging thereto, according to my experience, we learn, oh, so forcibly, to more fully recognize the perfection and goodness of God, and the imperfection and weakness of man.

After considerable thought on the character of my own blessing and an experience of more than four years, I am confirmed in

the belief and knowledge that by the authority of Jesus Christ and by the leadings and guidance of the Holy Spirit these blessings are given, whenever the human instruments employed are faithful to their office and calling.

As will be seen by section 125, paragraph 3, Doctrine and Covenants, given April 15, 1901, the duties of a patriarch comprise more than "to lay on hands for the conferment of spiritual blessing"; he is also "to preach, teach, expound, exhort; to be a revivalist; and to visit branches and districts as wisdom may direct, invitation, request, or the Spirit of God determine and require; to comfort the Saints; to be a father to the church; to give counsel and advice to individuals who may seek for such."

Now, after my ordination, and much more after receiving my blessing, my mind was more and more imbued with this important work; though, as hereinbefore stated, the change had commenced some time before I had any knowledge or thought of ever occupying in this position.

When the communication of April, 1901, was presented to our quorum, I felt particularly edified and instructed by that portion referring to the calling and duties of evangelical ministers. It was a new light to me, and I saw the importance of the place they were to fill as I had never seen it before. I have often thought of the flash of light that came to me soon after it was read and of the impressions which were made and remained.

It is quite proper for me to say in this connection, that I have been prevented from conducting formal revival services, because my condition of health would permit me to travel away from home but very little, and when I did go out among the branches there was such an urgent demand for blessings, while the patriarch was with them, that I was unable to hold preaching-services as much as I desired. However, it has always been more satisfactory to me to do some preaching and meet with the Saints in their social services than to give blessings only.

One may be a revivalist so far as conditions and circumstances will permit, without holding formal revival meetings; and this is what I have tried to be, and have been blessed in the effort, both in private and in public. It is a mistake to suppose that the terms "evangelical minister" and "a revivalist," as found in the revelation, are used in their popular sense. Dealing strictly with spiritual matters, which belong to the great gospel plan, and always seeking to strengthen the faith and brighten the hope of the Saints is, I think, what is clearly indicated as an important part of the patriarch's work.

September 5, 1902, found me in attendance at the Stewartsville, (Missouri), reunion. I had already made up my mind that if asked to give blessings I would make the attempt.

Applications were soon presented, and in a few days I had so many that I felt compelled to refuse to take any more. I was told

that there were two stenographers on the ground, Srs. Edith Palfrey and Fannie I. Morrison. I consulted with them and found that, like myself, they were willing to try, though this kind of work was new to them; they felt the responsibility, and could not tell how well they would succeed.

I told them I would try to be deliberate in my speech, and would risk it if they would. To this they soberly, but courageously assented, agreeing between themselves that they would both work together and compare notes, with the hope of getting out correct and complete reports. They willingly deprived themselves of the benefits of many of the reunion services, worked together in good faith, and finally refused to accept any remuneration for their labors. I shall never, I trust, forget their faithfulness, the good work done, and the good, spiritual times we had together.

I gave my first blessings on September 9, at the house of Bro. B. J. Dice, at half past eight o'clock in the morning. The night before I felt quite composed and a holy calm came over me. Still my weak nerves were overtaxed and much of the night I could not sleep. Several times I engaged in earnest prayer in the dead of the night, for I knew that unless God should help me I would fail.

On the date of my first meeting, I find these words recorded in my diary: "As the hour approached for the giving of patriarchal blessings, I felt the responsibility more and more keenly."

Well, both patriarch and reporters got along fairly well, and at the close of the meeting we felt that God is wise and good. Sr. Cave, from my own home, Lamoni, Iowa, was the first one to receive a blessing under my hands.

Twenty-eight blessings were given at this reunion. The stenographers divided the number equally between themselves, promising to get out the copies as soon as practicable and send them to me at Independence, Missouri. This put me at quite a disadvantage, as I could not confer with the stenographer who sent the copy, when making necessary corrections, except by correspondence.

One experience is worthy of note. I came to a place in one copy in which there was a noted omission. How to supply this omission was the puzzling question, for I could easily see that a number of lines had been lost. I could not think of sending it as it was, and tried hard, at several different times, and for quite a long while, to supply what had been lost, as I supposed, but in vain. I let the matter rest till the next day when, after earnest prayer, I picked up my pencil and supplied the omission with but little trouble.

Some days after this, perhaps a week or more, I received a number of copies from the other stenographer, and among them almost an exact duplicate of the defective one, except that the omission was not there. I carefully compared her copy with the part which I had supplied and found that they were just alike—not a variation of a word or letter! One of the stenographers had

made a copy from the report which was incomplete, by mistake, for she had her full number without it, while the other had evidently made her copy from the better and complete report, as intended when they divided their work.

My experience at this reunion greatly confirmed me in the belief that the patriarchal work is divine, and convinced me that it is indeed more uplifting and important than it is usually understood to be.

LAMONI, Iowa, February 13, 1907.



THE PLEASURES OF THE IMAGINATION.

BY OLIVE BEECROFT.



IN DISCUSSING this topic, the thought arises, What is Imagination? In reply we use Noah Porter's definition of it, which is: Imagination is "the power to recombine materials furnished by experience." We may say it is the power to combine the materials already in the mind into new forms. The latest authorities deal with two kinds, the reproductive, and the constructive. With the former, satisfactory results are obtained only when imagination and memory mutually assist each other.

We sometimes indulge in reminiscences; memory calls to our mind some past scene, perhaps the old schoolhouse we attended; the form of the building, the doorway, the interior, the walls, adorned by youthful artists, the old desks carved and defaced by willful hands, all these memory calls to our mind, and as we thus dwell upon it, imagination forms a complete picture of it, as it

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have been used as watch towers. The Balcony House is located in the walls of Ruin Canyon, and was the most difficult to reach of any that we visited. It is called the Balcony House because of a projection from the side of one of the houses which resembles a balcony. If those who lived there had any appreciation of the beautiful, their gratification could be easily satisfied, for the view of Ruin Canyon from the balcony is sublime. This house is the best preserved of any that we saw.

We left the Cliff-dwellings with reluctance, and in less than seven hours were back at Mancos. We had no hills to climb on our return, but that part of the journey through the sagebrush was one of the hottest walks I ever took. Yet no matter how warm the days may be nor how strongly the sun's rays may beat down, the nights are always delightfully cool and refreshing.

To those desirous of seeing something out of the ordinary, something intensely interesting and instructive, I would suggest a trip on foot to the prehistoric cliff-dwellings of Colorado. This region, like many other wonderful places in the world, can not be reached by cars or carriages, but is easy of access either by horseback or on foot.—*Good Health*, June, 1907.



EXPERIENCES AND OBSERVATIONS OF ONE OF OUR PATRIARCHS.—NO. 6.

BY J. R. LAMBERT.

IN THE very nature of the case, because of its delicacy, I must now generalize to a great extent, though I may be able, without impropriety or injury to any one, to point out, specifically, some occurrences of interest.

It is indeed a wonderful experience. Men and women, boys and girls, middle-aged and aged, married and single, ministers holding different positions in the priesthood, and non-ministers, apply for blessings. Some of these we have known quite well and favorably; others, not so favorably. Indeed I have been greatly embarrassed a number of times by the application of persons who, it seemed to me, were unprepared and unworthy. After having been directed to bless them in the name of the Lord Jesus, as I should be directed by the Holy Spirit, I have felt, oh so keenly, the responsibility and difficulty of the work.

It has been the rule of my experience in such cases as these, that when the time came for the blessing to be given, all fear, doubt, and undue embarrassment were gone. A peaceful feeling of trust, a holy calm, and the liberty of the Holy Spirit were granted, and we all rejoiced together. Nevertheless, the blessings bestowed contained considerable of what we have called the corrective, and in them was found no compromise with imperfection and wrong.

On the other hand, when application has been made by those whom we have known favorably, and in whom we thought we saw

so much merit, we have been pleased; and I have often said to myself (especially in the beginning of my work), This brother, or this sister, as the case may have been, will surely receive an excellent blessing.

Well, you may imagine my surprise when, occasionally, the blessing bestowed was very ordinary, compared with others. What then is the proper conclusion, based on the experiences indicated above? This: We know in part, we see in part, and "through a glass darkly"; God knows all. - He sees clearly and fully, with no glass to intervene!

But there is another important consideration. Persons may possess all the merit we accord to them, and even more, in which cases their needs are not nearly so great as are those of their less fortunate brothers and sisters.

God's ways are equal, wise, and just, and his condescension is very great. He is constantly looking after the wanderers, the weak, the imperfect, the lost. He gives to that part which lacks, "that there should be no schism in the body." He is constantly striving, and never failing in his part of the work, to bring about that equality purposed in his infinite mind from the beginning; that is, that all should receive *according to their needs*, he being the judge.

"O how great the plan of our God!" "O the wisdom of God! his mercy and grace!"—Book of Mormon.

Referring to God, the prophet says:

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isaiah 55: 8, 9.

Not that we can not think and act with God, if we are truly his children and his servants, (so far as we are able to go), but his *thoughts* and *ways* are higher, vastly higher, than ours. If we can not think and act as God thinks and acts, to a certain extent, how can we, as required, be "laborers together with God"?

Experience and observation have convinced me that one of the chief and important characteristics of a patriarchal blessing is its adaptation to individual needs; therefore, in the very nature of the case, the individual receiving the blessing appreciates it more than any one else. It is surely true, that instruction, warning, and promise, adapted to the needs of the individual, as God sees them, are among the most valuable elements which enter into a patriarchal blessing.

I am aware that some have been tried, sorely tried, over the respective merits of blessings which have been given, as they see it. They have even gone so far as to say: "The better class of Saints receive the poorer blessings, and the poorer class the better ones."

In reply to this it is only necessary to say, in addition to what has already been said, that a misinterpretation of the blessings will easily lead to this conclusion. The mistake which was made

by the elder brother of the prodigal son, is frequently made by us. He thought his father was unjust and had but a poor appreciation of his faithfulness and obedience, all of which was incorrect, and resulted from a fatal misconception of the father's character.

Notice the father's reply to the complaint of his son:

"Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found."
—Luke 15: 31, 32.

We should be careful and not fall out with God, because of a misunderstanding of his goodness. Should we not be glad that when a poor sinner begins to see the folly and wrong of his course, and concludes to return to God, he is willing to meet him on the way, and furnish him with needed help and encouragement?

But what of the elder brother? Could words form a better and stronger recognition of his loyalty, and his right to all that his father had? "*Son, thou art ever with me, and all that I have is thine.*"

It is difficult to stop here, but sufficient has been presented, we trust, to show how easily a patriarchal blessing may be wrongly interpreted, especially by the carnal mind.

But I must return to the Stewartsville reunion, note a few things which occurred, and then pass on.

When sending the copies to their rightful owners, I requested each one to receipt his blessing, and offer any comment or criticism, for or against, which he might desire to offer. (Friendly criticism should hurt no one, but is of vast importance to us finite and fallible beings; no other kind should ever be indulged in.)

Several wrote me that they were sorry they were not worthy of better blessings, but were satisfied that ones received would be a great help to them. Several made no comment whatever. One sister expressed some disappointment and made one leading criticism on her blessing. About three fourths of the entire number expressed themselves as being well satisfied and thankful.

Some may fail to appreciate my statement when I say that the sister's letter, which expressed some dissatisfaction, did me as much good, and was as well appreciated by me as any other letter received. She wrote as follows:

"I received your letter inclosing my blessing. In answer I will just say, in regard to the blessing, I am satisfied with it all, except I was a little disappointed in not receiving my lineage, and I think it could have been stronger; but otherwise, I am perfectly satisfied.

"I hope to be able to be benefited by my blessing, and I surely think I shall be. It will be a help to me, I feel sure."

After thinking over the contents of this letter for some time, I felt it my duty to write her again. I told her that I was well pleased with the kind and frank manner in which she expressed herself; that I, too, felt disappointed and sad after her blessing

was given, until I saw the copy, since which time, I had been perfectly satisfied. I called her attention to parts of the blessing in order to show that it is not at all weak, if she will comply with gospel conditions. She wrote me again in the month of November, while far distant from her home, in part as follows:

"Dear Brother: I received your kind and welcomed letter to-day, and was glad to hear from you, and must say in reply, that I am sorry now that I wrote you that I thought my blessing could be stronger. After I read it over several times, I could see that it contained many precious promises, if I would live faithful.

"I have received strength every time I read it. I think it contains everything that is grand and encouraging, if I can hold out faithful. I have had lots of trouble in my life, and my blessing speaks of it. I am sure that my blessing was from God, for I have had evidence of the same. I will close by asking your forgiveness if I have hurt your feelings in any way."

I will now quote from one or more of those who were satisfied from the beginning, that the reader may have the benefit resulting from a fair and, as nearly as practicable, complete representation:

"I received in yesterday's mail a very neat copy of my patriarchal blessing, given at Stewartville, Missouri. I assure you it is satisfactory; and the more I read it, the more I am convinced of its divinity.

"I consider I am very fortunate in having this in my possession, and trust that, as far as I am concerned, no effort will be spared to bring to pass its promises."

The following is from an elder who was in attendance at the reunion, and who has had quite a long experience in presiding over one of the branches of the church:

"Yours of 10th, with blessings, received. We intended writing you sooner, but have failed. We are pleased with them. I can now see it is a necessary ordinance, and feel satisfied will be for our good. I desire to carefully notice where the blessing points out my weaknesses, as well as the pleasing promises, then it will do for me as intended, 'to make better.'"

Since giving these first blessings, I have never requested an expression of opinion from the recipients. As may be easily seen, to make such a practice formal and general would be unwise and impracticable; nevertheless, I wish it to be distinctly understood that my work, imperfect as it may be, is open to friendly criticism from *any source*. And while I believe that all criticism, which is unfriendly, should be discouraged, yet we can much better afford to tolerate it than to even appear to be intolerant and autocratic.

The reader will understand, ere this, that I would be limited in the amount of work accomplished by my small supply of strength; but in addition to this, I have long since learned that the large acreage does not bring in a large and good quality of products, when it is gone over at the sacrifice of thorough and careful cultivation. Hence it has been my constant effort (will say nothing of my success) to be careful and thorough in my work.

Up to the present time, have given six hundred and seventy-six blessings. Of this number there were eighty-four more women and girls than men and boys, and it included about one hundred and fifty ministers, twelve of whom were high priests, eight seventies, about fifty-six elders, fifty-three priests, twelve teachers, and seven deacons. The ages ranged all the way from between eight and nine to between eighty and ninety years.

There is some instruction in these items, but I present them to the reader without comment.

LAMONI, Iowa, February 26, 1907.



TO WAKE AT MORN.

To wake at morn amid new scenes and pleasures,
 To see with eyes of faith God's love,
 In all my earthly hopes and treasures,
 Reflected from my home above;
 To wake and find my soul again is yearning
 For all my portion of God's holy gift,
 To find with all my strength I'm spurning
 All temptation: and my eyes to lift
 To Him whose love and grace give all my blessing,
 Who yet remembers that I am but dust,
 To whose home my journey still I'm pressing,
 In whose hands my life, my all I trust.
Thus may I be awakened, Father, day by day,
 Thus may my soul's deep earnest longing
 Find expression while I pray.

IDA H. STEWART.

2149 May Street, KANSAS CITY, Kansas.



✓ EXPERIENCES AND OBSERVATIONS OF ONE OF OUR PATRIARCHS.—NO. 7.

BY J. R. LAMBERT.

IN THIS CONNECTION, I want to say a word concerning my stenographers. I have had eight different stenographers work for me—two brothers and six sisters—and I certainly count myself fortunate to have been associated with young men and women who had such strong and abiding faith in God, were easy and pleasant to get along with, and who had strong confidence in the patriarchal work. I make no exception, for I am confident there has been none to make.

The sympathy, faith, and devotion of these stenographers have been a great help to me. I often think of it, but never without a keen sense of gratitude welling up in my soul, first, to God, and second, to them, for their good and important work.

I herewith present another experience in my work, which some will appreciate, and which to me, has been very comforting and

confirming. It is well that we should note carefully our experiences. God intended we should, for he has provided in the divine economy that "if any man will do his [the Father's] will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7: 17.)

I had not been long in the Quorum of Twelve before I was led to pray that the Spirit and office of my calling might rest upon me. This simple, brief prayer, which I was led to offer so frequently during all the years that I was a member of that quorum, met with such a general, ready, and effective response, that I could not help noticing it. How many, many times, when in great weakness of body and mind I have been led to offer this little (?) petition to him who has called us to be his ministers. I have afterwards been made to weep for joy because of the grand and significant way in which this prayer has been answered!



PATRIARCH JOSEPH R. LAMBERT.

"I suppose I am entitled to a little distinction because of some things which transpired in my ministerial experiences. In May, 1873, I baptized Uncle William Phelps, who beat the drum for the mob that assassinated Joseph and Hyrum Smith."

When I entered into my work as a patriarch, there came to me the same divine impression to offer the same prayer, which I did, with the same pleasing results, except that I received the ministra-

tions of the Spirit which qualified me to do the work of a patriarch instead of the work of an apostle.

What, dear reader, do you think was the effect of this experience on my mind? Or, to bring it nearer home to you, what would have been the effect on your mind, had you passed through the same experience?

I have nearly always known, since the time I was called into the ministry, that I could not make a decently appearing effort in preaching the gospel, much less help to build up the kingdom of God, without divine aid. I am thankful for the privilege of making this statement, humiliating as some may consider it to be. However, there have been a few times when I have not felt my dependence on God as fully as I should have done, and humiliation and shame have been the result; and for my part of such experiences as these, I am ashamed.

I suppose I am entitled to a little distinction because of some things which transpired in my ministerial experience. In May, 1873, soon after I had been ordained into the Quorum of Twelve, I baptized uncle Mark Phelps, who beat the drum for the mob that assassinated Joseph and Hyrum Smith, on June 27, 1844. He was seventy years old when I baptized him, and it was his first profession of religion. There can be no question with those who knew him and were acquainted with the circumstances, but what "Uncle Mark" was soundly converted, and was, therefore, earnest and sincere in his profession.

Mark Phelps was a good and large-hearted man, but, unfortunately, was addicted to that foolish, dangerous habit of drinking, which often led him into bad company. He was at Carthage, at the time, on other business, when the tragedy occurred. He was misled by statements made to him; seemed to be the only drummer available at the time, and so, without any bad motive, and with little or no knowledge of their purpose, he was led into associations which afterwards caused him to suffer much mental anguish whenever the matter was brought to his mind.

In August, 1903, my father made application to me for a patriarchal blessing. I had feared that he would apply to me for a blessing when he was visiting his two sons at Lamoni; but just after the time when I thought the danger was gone, here comes the application by letter, through my sister Maggie Head of Stewartsville, Missouri.

I thought it all over as carefully as I could, and prayed over it. Though very embarrassing to me, I could not see how I could properly reject the application. However, before going to the Stewartsville reunion of 1903, I counseled with Bro. Alexander H. Smith, the Presiding Patriarch, who said while it was novel and extraordinary, so far as he knew, he regarded it as entirely proper, and advised me to go right ahead and give the blessing; "but," said he, "I do not blame you for feeling embarrassed." I did feel the embarrassment of the situation very keenly indeed.

On August 29, at the residence of A. W. Head, at Stewartsville,

Missouri, at three thirty in the afternoon; Sr. Eunice Winn-Smith being my stenographer, I gave blessings to my father, Richard Lambert, and my niece, Maggie E. Head, at which time the wisdom and goodness of God were made manifest to the satisfaction of all concerned, so far as I know.

Thus, by faith, we are made able to accomplish our work, as servants of the Lord Jesus, and God is entitled, clearly entitled, to the chief credit in every case.

In the remaining part of this article, I will endeavor to draw a few lessons from the blessings given, quoting when necessary, and so far as practicable. I do not select from these because they are more important, or better, than many others; but because (1) a selection must be made, and (2) because it is believed that the points presented are of such a character that they will be more appreciated and more easily comprehended by the reader than would be the case with many others which are equally good.

Should any one doubt the verity of our statements, or any part thereof, he is hereby informed that names, dates, and places of residence can be furnished, when necessary; but, for prudential reasons, and as a rule, if not always, these items will be omitted.

Case No. 1. This party is a high priest of middle age and good ability. He had been in the missionary field for a number of years when he received his blessing, and he is still a missionary. My only acquaintance with him was that which resulted from a casual meeting at conference and reunions. Of his home and financial affairs, I knew nothing.

Bro. Walter W. Smith, upon his own request, was present when the blessing was given. He stated that he was well acquainted with the brother—they had had many talks together, etc.

When the application was made, I at once felt, as I have felt in a number of other cases, an extraordinary responsibility resting upon me, and I sought earnestly unto God, that I might be prepared to discharge that responsibility according to his will. When I gave the blessing, though very weak in body, I felt the influence of that blessed Spirit, which qualifies each faithful minister for his work, in a marked degree, and I herewith present, by quotation, two important points:

“It is according to the mind and will of God that thou shouldest give thy entire life to the work of the ministry, that no other thought should find place in thy mind; for thou hast been called and chosen to declare the truth to the church and the world, and thou hast been qualified and prepared to accomplish this work to the glory of God and the salvation of many souls.

“I bid thee to rely upon God, who has called thee, to trust him in every time of need; to call upon him in mighty prayer, that thou mayest be successful in the ministry, and in the warfare in which thou art engaged.”

The above statements, if accepted as divine, settled one very important point; but of the existing demand for such a manifestation, I knew nothing, except as I inferred it from what had been given to me by the Spirit.

The succeeding paragraph reveals a striking mental peculiarity of the brother, and shows what would be necessary for his safety and success.

"Thoughts have found place in thy mind which have been beneficial to the work and to thee; nevertheless thy mind is of that peculiar cast, that thou art in great danger, unless assisted constantly by the Spirit of truth; and when assisted by this Spirit, thy mind is of that peculiar character that thou mayest be exceeding useful in the hands of God, and accomplish a great work. To this work thou hast been called, and if thou wilt but trust in God, dear brother, and live so near to him that the Spirit of truth may never depart from thy mind and heart, thou will be amply qualified for the great work unto which thou art called."

Soon after the blessing had been given, Bro. Walter W. Smith was in conversation with me. He commended the blessing in strong terms, and then said, as nearly as I can remember his words, the following:

"You knew that Bro. ——— had concluded to leave the missionary field?"

"No; I knew nothing about it."

"Well, he had. He thought his home affairs demanded such a course."

He also told me that Bro. ——— is an excellent man, but naturally very skeptical. Afterwards, while in conversation with Bro. ———, he confirmed all these statements.

The brother's blessing, in addition to the instruction contained therein, is full of precious promise.

LAMONI, Iowa, March 4, 1907.

(To be continued.)



way through" is our present rather small quarters and the limited number of paid-up scholarships available.

We need more land and another dormitory with adequate rooms for kitchen and dining room. We need a building for a laundry. We need farming tools and more stock; and we need more scholarships to be used by these deserving young people who are earning their own board and room-rent. When these are forthcoming a great step will have been taken to place Graceland in the foremost ranks of usefulness to the Master in effecting Zion's redemption.

(To be continued.)



EXPERIENCES AND OBSERVATIONS OF ONE OF OUR PATRIARCHS.—NO. 8.

BY J. R. LAMBERT.

CASE NO 2. This is an aged sister. I had met her (so she told me), but had no further acquaintance with her previous to the time she received her blessing.

After I was through my work, at the town where she was sojourning at the time, I met a respected brother who talked kindly but freely about my work. He asked me who had received blessings, and I told him, so far as I could, mentioning this sister, with others. I will not give his words, but he gave me distinctly to understand that he knew her well; that she had always been troublesome, and was anything but a good Saint.

"What kind of a blessing did she get?" was asked.

I replied that I had not yet seen the copy, as hers was one of the last given, but I thought she received a good blessing. We had some further talk in which I tried to remove the brother's seeming objections to "such unworthy persons" receiving such good blessings.

After leaving the brother, I got to thinking about this blessing, and I confess, frankly, that I became very anxious to see the copy. I thought I could remember that in one part of her blessing there were extended to her a number of blessings which are precious, and that they were presented in a strong and positive form. I could not remember whether this part was modified or guarded by anything else, and so I was weak (?) enough to become very anxious. It was sometime before I reached home and received the copy, but when I did receive it, I lost no time before giving it a careful examination. I read carefully what preceded and followed after the strong paragraph of promise. My fears were gone, and I was greatly confirmed in my belief of the divinity of the work. I only wish I could give the blessing in its entirety, but a few extracts must suffice. First, I call attention to that part (the promises) to which objection can most easily be made:

"And I say to thee, thou shalt receive strength to endure and accomplish the work which has been required at thy hands, and the

full reward which the Father has in store for all the faithful and true, is thine. With the ransomed and redeemed, thou wilt be able to dwell, for thy name is found in the Lamb's book of life. And when thou shalt stand before God in judgment, thy name will be found there, and in connection with it, a record of that which thou hast done, and thou wilt be able to receive from God that glorious reward which eye hath not seen, ear heard, neither hath it entered into the heart of man; but God hath revealed it by his Spirit, for the Spirit searcheth all things, yea, the deep things of God."

I will now present a portion of that which went before and that which succeeds this paragraph. The opening statements read as follows:

"Sister ———, with earnest prayer to God, I lay my hands upon thee, that thou mayest receive a blessing which shall help thee to complete the work which thou hast covenanted to do, and to avoid all things that are wrong or sinful in the sight of God. I bless thee with these precious blessings, which it is thy privilege to enjoy, because of thy faith in God and the covenant which thou hast made with him through obedience to the truth. Especially, dear sister, do I bless thee with that Holy Spirit of promise, that it may continue with thee, and that thou mayest enjoy a greater degree of its influences, its light, its power, than heretofore; that thou mayest be able to overcome every obstacle of life, to resist every temptation, to avoid all the allurements of the Evil One, and keep thyself in a condition to enjoy precious and spiritual blessings, which God has placed within the reach of all people. To this end I bless thee with strength, that thou mayest be able to endure and accomplish that work. . . .

"I bid thee to frequently and carefully meditate upon this plan, and carefully look into its commandments and promises, that thou mayest not fail in this life, but looking to God, and treasuring up his word, and taking the Holy Spirit for thy guide, thou mayest be able to render a perfect obedience, an obedience that will bring to thee the power and blessing of the Holy Spirit in this life, the peace of God to fill thy heart, and every gift, blessing, and qualification that shall be for thy good; and in the life to come, fullness of reward with loved ones, with the pure and the good of all ages. Dear sister, I confer upon thee these blessings in the name of the Lord Jesus."

I now present a portion of the succeeding paragraph:

"I bid thee, dear sister, notwithstanding these precious promises which are extended to thee, and which are within thy reach, to remember that thou art compassed about with difficulties. The enemy is on the alert, trying to deceive and destroy; and thou hast weaknesses, known to him, and if thou art not careful and watchful, thou wilt sustain loss, because of these weaknesses; but under the influences of this Spirit, which thou shalt receive more abundantly, thou mayest see clearly what thy weaknesses are; and thou wilt be able, if faithful, to guard carefully against them,

until thy character is completely approved, and thou art able to stand before God and receive the reward promised."

The reader can now read, meditate, and draw his own conclusions. How often the good Father has helped us to build much better than we knew! Let us try to be more humble, have more faith in God, and be more willing that God shall be "all in all."

Case No. 3. One of the leading reasons why I call attention to this case is because of the peculiar experience had at the time the blessing was given. It was the afternoon of a hot day. I had given three blessings at nine in the morning, and our next meeting was at four in the evening when I gave three more, this sister being the last of the three, as I remember it, though possibly she was second to the last.

This sister is a young married woman—had no children at the time, but had lost several by death. Her husband had received his blessing, four days previously, but she hesitated, for a time, to receive hers, on the grounds of being unworthy. She comes from a family of low estate, some of whom have had an unenviable reputation.

I had been at work all day and was very weary; but as she preferred to receive her blessing *then* and *there*, in her own house, I concluded to give it.

The next morning, while working in the same room with my stenographer, she said to me, "Sister —— got a good blessing, didn't she?"

"I do not know," I replied, "I have felt bad about it ever since it was given, fearing that I had possibly made a mistake in trying to give it when I was so weary and nearly sick. I can not tell much about it till I see the copy, for I labored very hard while giving it."

"Why," said she, "I think it is excellent, and so does her husband."

In a short time the stenographer handed me the copy of her blessing, and I commenced to look it over (as I do all of them) with rather a sad heart, and feeling about as small as I ever did in my life. I had not read long before my sadness was turned into joy, and the unbidden tear of joy and gladness moistened my eyes. What troubled me was that I could not help thinking that if the blessing was poor, the fault was mine, not hers. I present a portion, but regret that I can not furnish the reader the document entire:

"Sister ——, the Lord is pleased with the decision which thou hast made in thy mind, to avail thyself of the privilege of receiving help through this ordinance of his house; and I bid thee, as I lay my hands upon thee in the name of Jesus Christ, to put thy trust in the Lord and continue to make a constant effort to do good and live a righteous and pure life. The Lord will sustain thee in every trial. In every time of darkness and suffering, he will uphold thee by his mighty power, and bless thee in body and in spirit. Be faithful and humble, and thou shalt receive light, and

direction, and understanding, from God, that will enable thee to make progress in the work in which thou art engaged; that will bring satisfaction to thy soul, and that will qualify thee to overcome all the adverse influences with which thou mayest be confronted, and with which thou mayest be surrounded from time to time. I bless thee in the name of Jesus Christ, the Lord, that thou mayest be able to faithfully accomplish his work, and that great peace, and comfort, and encouragement may come to thee from time to time; that thy soul may not be distressed with the trials and disappointments of life; that thou mayest be lifted up, and encouraged, and blessed abundantly by the Lord and thy Master. To this end, I seal upon thee the blessing of the Holy Spirit, that thou mayest be able to live in such a manner that it will never depart from thee; and that when thou shalt feel as though thou wast left alone, that there will remain with thee, guiding and enlightening influences which will enable thee to move along safely, and that in answer to good desires and earnest prayer, the blessing of the Holy Spirit may come upon thee with greater power, greater light, teaching thee concerning the things of God, encouraging thee and giving thee light and understanding concerning the trials of life, through which thou hast passed, which have caused thy heart to be filled with sorrow.

“I bless thee, that thou mayest receive great comfort and consolation, and that thy hope may be bright and enduring from this time until the end of the conflict. Dear sister, under the blessings of God, thou shalt be a strong stay and a help to thy companion, all the days of thy life. Peace, and good will, and knowledge, and wisdom shall abide in thy home. And while thou shalt be able to help, sustain, and encourage him, he, too, will be a stay, a strength, and a help to thee. So, let thy heart ascend to God in gratitude for all the wondrous provisions which he has made for our good, in this life, as well as in the life to come. . . .

“Thou art of Israel, and also of Ephraim, one of the many of this tribe who have been gathered out from the nations of the earth, through the preaching of the word. The goodly inheritance is thine. Thou wilt be able to receive it. The God of heaven will crown thy efforts with success, and give thee a precious portion in the day of judgment. After having passed through all the peculiar trials of this life, and ended thy work, thou shalt stand before the loving Master, and he will take pleasure in presenting thee to the Father as his child, and thy name will be found in the Lamb’s Book of Life, and thou wilt be crowned with celestial reward, according to his promise.”

I have given the greater part of the blessing. We are sometimes told that patriarchal blessings are all about alike, no matter who receives them! Are they? We leave the reader to decide. Are they any more alike than those precious revelations found in the first part of the Doctrine and Covenants, defining ministerial qualifications, extending precious promises, etc?

Case No. 4. A young married sister with one little child. I

had met her a number of times, at meetings and in private, but otherwise had little or no knowledge of her character or reputation; but for some reason I had formed a very favorable opinion of her. I still hold this favorable opinion, but what I mean is, that I had not thought of her having any leading fault or besetting sin, to which things so many of us are subject.

When looking over the copy of her blessing, handed me by the stenographer, my eyes soon fell upon this short sentence, "Thou must learn to be *patient* and rely upon God."

I remembered having said something about patience, but had no idea it was so strong. I must confess that I was weak enough to permit these thoughts to pass through my mind: What reason have I to believe that she is lacking in the virtue of patience? None whatever, except that I seemed to be led by the divine Spirit to make this statement. Suppose the sequel shall reveal that she is highly endowed with patience, what will she think of this statement? What will others think to whom she may show the copy of her blessing?

I then asked my stenographer if she had noticed the statement, and I read it to her. She smiled, said but little, but in confirmation of a statement made by me, said, "Yes, Sister ——— is a good little woman."

We were holding our blessing-meetings in the home of this sister and her husband. My stenographer was staying there, but I was not. A day or two after this blessing was given, the sister was in conversation with another sister on the subject of patriarchal blessings. As nearly as I can remember, she used these words, and made no effort to conceal them:

"Now, look at my blessing. You know how impatient and ill tempered I am, and it says, '*Thou must learn to be patient.*'"

I need not tell you how I felt when I heard this frank admission from her own lips!

Soon after this I stayed over night with this couple, and I could not help but see how difficult it was, at times, for the sister to control her temper when dealing with her little child.

Immediately succeeding the sentence referred to above, are these words: "Exercise naught but love and good will towards all. May the God of heaven so bless thee that the influences of love and good will may be manifested in thy home, and wherever thou art; for thou art chosen to be his child, and while thy lineage is in Israel, and thou art entitled to the goodly inheritance with thy companion, according to the promise, yet it is faithfulness to the conditions of the divine plan that makes us truly, in a gospel sense, the children of Abraham and heirs according to promise."

It all seems very simple and, to some people, foolish; but, dear reader, put yourself in the place of that sister, with the same knowledge of your impatience and bad temper that she had of hers; then ask yourself this question: How would the words, "Thou must learn to be patient and rely upon God," affect me?

Case No. 5. This was a peculiar case, and in some respects a

painful one to me; nevertheless, it furnishes evidence of the superintendence of the divine Spirit in the act of blessing. I present it at the possible risk of adverse criticism and loss of confidence by some. Should I withhold it, my article would not be a just and proper representation of my experiences.

A middle-aged man applied to me for a blessing. He had been introduced to me as a brother, or at least I so understood it, and that too by one who knew him and was well acquainted with the true situation. I had given a blessing to his wife, and she was anxious that he should receive his, and, in my presence so expressed herself.

After he had received his blessing, I was officially and credibly informed that he was not a member of the church, he having been legally expelled. I had already told my wife that I did not know why it was, but I felt very strange while giving this man his blessing. I had to contend against strong powers of darkness all the way through. I felt so peculiar that it caused me to wonder. In some respects I felt different from what I had ever felt before, but I did not know why till I learned the true situation.

The degree of inspiration, given of God in the bestowment of this blessing, did not indicate to the patriarch that he was not a member of the church; and if this concession will help our opponents, or those who object to this department of church-work, to make out their case, they are welcome to make the most of it. However, we might help them a little to properly dispose of this question from a Bible point of view.

Philip, a man of "honest report, full of the Holy Ghost and wisdom," (Acts 6:3,) "went down to the city of Samaria, and preached Christ unto them." He preached "the things concerning the kingdom of God, and the name of Jesus Christ;" baptized the believers, both men and women; wrought miracles; followed the direction given to him by the Holy Spirit, and an angel of God; and yet, he baptized Simon, who was evidently unrepentant and corrupt! Why did not God inform Philip that Simon was not at all fit for membership in the church of God? (See Acts 8:5-40.)

Do you fling the question back to us, who profess to believe in inspiration? We properly present it to *you*, who profess to believe the Bible, and yet object to our claims concerning inspiration. Nevertheless, we will condescend to give you an answer.

That which is revealed belongs to us; that which is not, to God, until such time as he sees fit to reveal it. It is for God, not us, to say what and how much shall be revealed. We may be made to know why an existing condition (seemingly important) was not revealed to us, at what would seem to *us* to be the opportune time; or we may not. This too belongs to God. Inspiration, as applied to man, is not plenary. We receive "by measure," and sometimes the measure is very small, and sometimes it is much larger. It is our part to be believing and faithful; the other, and more important part, can safely be left with God, where it properly belongs.

But I must return. Please excuse me for this digression. (?) I quote from the copy of the blessing under consideration:

"I lay my hands upon thee in the name of Jesus Christ, our Lord, and bless thee, according to the will of God and thy request. Because thou hast become obedient to the *first* requirements of the gospel, thou art in a position to seek after and receive all the helpful influences provided in the divine law for thy good; and I bless thee, and pray for thee, that the Holy Spirit may bring thy heart and mind into a proper condition to realize thy needs, and appropriate all these helps and provisions of the divine law, according to the will of God, for thy timely and eternal good. . . .

"Now, I bless thee with the precious blessings of the gospel, and tell thee that while God is willing and anxious to bestow bounteously, yet thou canst not enjoy them, only as thou shalt become prepared; and so fast as thou shalt have spiritual capacity for the enjoyment of the precious things belonging to the divine plan, they will come to thee. There will be no failure upon the part of God. Hence I bid thee to study thy part, carefully and prayerfully, and seek to know by a thorough acquaintance with the word, and influences of the Spirit of Truth, what God requires thee to do, because of the covenant thou hast made with him. As thou shalt move forward to accomplish this work, the great God will move with thee. . . .

"May the wisdom of God be with thee in thy home, and abroad. Be careful that the influences shed abroad at home, are the influences of the gospel of peace. Thy companion needs thy help. It is needful that thou shouldst bear patiently with her, and her infirmities, as she has to bear patiently (or should) with thine. And I bid thee, dear brother, to study these things carefully and well, that others who desire the truth may see that thou hast been taught of God, and that the influences of the Spirit of love and peace, from God, are directing and influencing thee in all the acts of thy life; and thus thou shalt be effectual in thy labors for the benefit of the cause of God in which thou art engaged. . . .

"Remember, dear brother, that the gospel requires the children of the covenant to turn away from all that is in opposition to it, and to live in harmony with the word of life, and the character of God, and the great principle of love to God and man, as presented in the divine plan. Study these things, carefully and prayerfully, and the God of heaven will give thee light and power to do good, and fill thy mind from time to time, with peace and joy which are inexpressible and full of glory."

In order to understand and appreciate the part which God performed in the bestowment of this blessing (and God's part is always the important part) it is necessary for the reader to know that the patriarch had no knowledge whatever either of this man or his wife, previous to the time when she made application for a blessing; or, to be more technical, previous to the time when their blessings were given; he had simply and only met them, learned their names and place of residence; that among the

unfortunate things which led to his expulsion from the church, were bad conduct at home, quarreling with his wife, making strong and improper threats against her, etc., etc.

Now, I submit this remarkable case to an intelligent and prayerful examination by the reader, with only a few more thoughts appended.

Could this man, upon the authority of this blessing, continue his course in opposition to the rules and laws which govern in the church of God?

It is now an open question with me, whether persons outside of the church, or those whose standing is not considered good, though they are yet in the church, may not, under certain conditions, properly receive patriarchal blessings. I say it is a question; but, as just stated, one part of it is no longer a question with me. I await, so far as practicable, the authoritative decision of the Order of Evangelical Ministers.

"But are there not a number of good promises contained in the blessing referred to above?"

Yes, there are, and all I care to say about them is this:

Let this unfortunate brother repent of all his follies and wrongs, and bring himself in complete harmony with God, as he is so plainly told to do in his blessing, and just as sure as there is a God in heaven, he will receive the promises, to the joy and complete salvation of his soul! I pray that he may see and become willing to do what God requires at his hands.

LAMONI, Iowa, March, 1907.



TO GRACELAND.

BY JAMES L. EDWARDS.

Hail Graceland! fount whence learning flows,
A crystal stream that onward goes
Through homely scenes and prospects grand,
To bless and beautify the land.

So may thy course through light and shade
Be ever on, not retrograde,
Till every nation 'neath the sun,
Shall hear what noble work is done.

Let no one say you are misnamed;
But by your labors justly famed,
Soon shall you grandly fill your place,
A beacon in a land of grace.

Then let us help with prayer and purse,
This Graceland child of ours to nurse,
'Til she emerge from all her throes,
And put away her swaddling clothes.

May wisdom, purity, and truth,
The dower be of each glad youth,
'Till Christ shall come to earth and rule
As Master in that higher school.

MELROSE, Massachusetts.

As sheep know their shepherd so do we know thy voice
 And we will follow thee and no other.
 The wicked one and the scorner endured for a little season,
 But their fall was miserable, and it came speedily.

As the arms of Moses were upheld, so has our strength been.
 Thy law has been graven upon our hearts;
 Thy truth has been written within.
 Our minds have received wisdom from above;
 The citadels of our faith rest upon the eternal rock.
 Unto thee will we ascribe all praise.



EXPERIENCES AND OBSERVATIONS OF ONE OF OUR PATRIARCHS.—NO. 10.

BY J. R. LAMBERT.

CASE NO. 6. A middle-aged brother, head of a family, received his blessing under my hands. Three years later, for reasons best known to himself, he received a second blessing under the hands of our presiding patriarch, Alexander H. Smith. Bro. Smith did not know that the brother had received his blessing from another patriarch, else he would have refused to give the second one, at least until it had been established that he was entitled to it. But in striking similarity to the actions of the brother represented in case 5, he failed to deal in good faith with the patriarch. Are there any others who have done the same thing?

After returning home, Bro. Alexander H. Smith told me that, since giving this blessing, he was told that I had given him one three years previously. So, by agreement, we met together to compare. Sentence by sentence we made a careful comparison all the way through, as nearly as we could, and when we were through, we felt amply rewarded for the labor, confirmed in the work, and a little wiser than we were before.

We note a few of the salient points:

First, the sentiment contained in the two is completely harmonious. Second, the blessing given by Bro. Alexander H. Smith is one of his shortest, though perhaps a little longer than mine. The one given by me is one of the shortest I ever gave. Third, neither one designated his lineage. Fourth, both blessings are rich in promise, and the way is made plain for the brother to move in and occupy to the glory of God, and his complete salvation, if he will. Fifth, the conditions of the divine plan, or the necessity of obedience to them, is made emphatic and plain in both blessings. Sixth, instruction and warning are strong and conspicuous in both copies, which is not always the case, by any means.

I was told soon after giving this brother his blessing, that he had been under a strong impression and conviction, for quite a while, that he ought to be ordained to some ministerial position in the church; but they did not ordain him. We do not know, but it

is fair to presume, that the brother being under this strong conviction (claiming that the Lord had revealed it to him), would expect his supposed call to the ministry to be made plain in his patriarchal blessing; but in the one given by me the matter is not mentioned. Three years later, he concludes to get another, and still the matter is not mentioned!

I will only have space to give the second paragraph from each of the blessings:

“Dear brother, I bid thee to think carefully upon the great provisions and blessings of the divine plan; that thou mayest settle it in thine heart that it is the truth; that no trial may be able to move thee from the path of duty; that no wrong or deficiency of others may diminish thy love for God, and thy love for humanity. And when thou shalt behold that which is not in harmony with the pure gospel, in the conduct of others, let nothing but love and good-will actuate thee. But move against these things, as may be proper and right, under the influences of the divine Spirit, with love to God and good-will to all men. And so, thou shalt be greatly blessed, and you shall develop rapidly in the divine life. And thou wilt be able to look back upon thine experiences and trials and rejoice in the opportunities which God has given thee for thy development, and for acquiring a knowledge of divine things; and thy strength shall be equal to all the trials through which thou art called to pass, if thou wilt but do this.”

In the beginning of my work, as will be seen, I made a very imperfect use of some of the pronouns. This was caused by an attempt to conform to the solemn style.

The corresponding paragraph in the second blessing reads as follows:

“Now, I bid thee to serve the Lord faithfully, and though thy labor may call thee among those who have little regard for our heavenly Father, and less regard for the profession of faith which thou hast made, though their actions and words may disturb thee, and be hard for thee to bear, still I bid thee to be patient, and by a life of good works and kind words, even to those who would oppress thee, prove the strength and power of God, and win for thyself recognition because of thy goodness. Remember that our Lord and Savior, in his life, endured disappointments, and those things are to be borne as we are called upon to endure them; remember that it was written of him, that he was a man of grief, acquainted with sorrows; and always remember this, dear brother, that the trials of life are calculated to try and test the qualities and integrity of the individual, and if thou wilt bear them patiently, looking to the Lord for thy reward, and not expecting too much from thy fellow men, thou shalt be blest in thy life. Use the information which thou hast acquired by study and thy natural gifts, given of God, in wisdom and discretion, and thou shalt be recognized of God.”

At the risk of taking too much space I will quote the closing portion from each blessing:

“And I feel to say to thee, dear brother, that the reward is

sure. The inheritance shall be thine. But remember, that none will secure that inheritance, except those who carefully observe the conditions upon which it is graciously offered to men. And that thou mayest realize this, I seal upon thee the blessing of wisdom, the strength and power to overcome and to resist temptation; to continue in the way of life, that thou mayest indeed be a blessing to the erring ones, a rebuke to the wrong-doer, because of the purity of thy way and the influence of the divine Spirit, which shall come upon thee in answer to thy prayers and thy efforts to do right; and so, you shall secure the reward and be the means of accomplishing good."

Second blessing: "Seek to do good, every day; every day, adding to thy faith virtue, and to virtue diligence, and to diligence godliness, that by means of thus doing, thy life and its work may be found worthy, when the Master shall come, and thou shalt be found numbered among his jewels, and shall stand with the ransomed as they shall surround his throne.

"Now, dear brother, warning thee against the world, its follies and its dangers, I bid thee to be faithful and thou shalt pass through them in safety and receive from our Lord that welcome, 'Well done, thou good and faithful servant, enter into my joy and partake of the holy bliss of life eternal.'"

Case No. 7. Because of such poor health, just before the convening of one of our general conferences, I prayed earnestly that God would give me strength to do my work; that I might not be overtaxed by a rush, but that they might be caused to apply one or two at a time, until God saw it was enough.

"A curious prayer," you say. Yes, especially for me; but it is more curious that it was so significantly answered. It seems to me that Bible believers, who of course are believers in God, must acknowledge one of two things, either God arranged things so as to answer my petitions, or I was led to pray in harmony with previous arrangement, made by him. In either case, God comes in for the greater share of credit, which is as it should be. We are not living in a world of chance.

But let us appeal to the record: April 3, the first day of the Religio convention, gave two blessings, one in the forenoon and one in the afternoon; April 4, two; April 5, none; April 6, two; April 7, one; April 8 and 9, none; April 10, two; April 11, one; April 12, one; April 13, two; April 14, one; April 15, one; April 16 and 17, none; April 18, three, one in the morning, two in the evening; April 19, last day of conference, none; April 20, one—nineteen in all, with a number of days to rest!

On the 18th, after our blessing meeting, I told my stenographer that I had no more names, did not expect any more, and was glad of it. I hardly need tell the reader, however, that we are sometimes mistaken; and in matters of this kind it will not do to set our stakes with a fixed determination not to pull them up should it become needful to do so.

As I approached the church to attend the last session of conference, I fell in company with one of our high priests, who about

the time we entered the church commenced to talk about my work. As nearly as I can remember, the conversation ran about this way:

"Well, I suppose you have been busy during the conference?"

"No, I have not been very busy, but have had all I wanted to do, and all I was able to do."

(At this juncture, I had the impression that he wanted his blessing, and immediately the voice of the Spirit spoke to me, in a clear, positive manner: "*Don't refuse to give it.*")

"I was thinking some of getting my blessing, but thought perhaps you had all you could do."

"We will give you your blessing yet, brother ———, if you desire."

"But I am going home to-morrow."

"At what time do you start?"

"I am going to take the first train after dinner."

"All right, we can give your blessing at half past eight in the morning."

Arrangements were completed and we passed to our seats in the conference. I felt at once an unusual weight of responsibility, and without delay lifted my heart to God in silent prayer. The matter recurred to my mind several times during the business session of the conference, and occupied my mind nearly all the way home, after adjournment.

In the dead hours of the night, I awoke, and the necessity of standing near to God when I should give this blessing was the first thing to occupy my mind. I could not tell why I felt that there was so much at stake. I prayed, and oh, there came to my soul such sweet peace and holy calm! I enjoyed it for a few minutes, then fell asleep, but awakened early and rose from my bed.

Before the time appointed I walked to the residence where the blessing was to be given, and was surprised to find the brother already there. I said, "Well, it is early, but we are all here and might as well go to work at once."

The Holy Spirit was with us from beginning to end in rich effusion, and we all rejoiced.

Up to this time nothing had been said to me that revealed the peculiar situation, but I was satisfied, whether I ever learned it or not. I learned a good while ago to be the best satisfied when I had good reason to know that God was with me; and not to be satisfied at all, when I had reason to believe he was not. We can not afford to neglect the only party that always constitutes the majority and is always right.

I walked off with the brother, telling my stenographer that I would soon return to look over the copy, as she should write it off. He said nothing to me about his previous condition, nor his blessing, nor I to him, but in less than two hours the mystery was made plain. I renewed my rejoicing, and offered gratitude to Him "from whom all blessings flow."

On my return, the stenographer said to me:

"Did brother —— tell you about his case, as you walked together away from the house?"

"No, he said nothing about it."

"Well, he told me, this morning. We were talking about it when you came. Then, I have boarded with Bro. and Sr. ——, and know how he was feeling. He was very much discouraged, and had concluded to withdraw from the ministry. I do not know whether he received all he desired in his blessing, but I do know that all the leading points of difficulty which he mentioned to me are plainly covered in the blessing. He got the idea that his methods and style, etc., were not acceptable to the people, and he could do no good among them, as a minister. I never saw anything like it! I could not doubt if I wanted to!"

I had noticed that the stenographer was in tears at the close of the blessing, and wondered what caused it. I thought, it can hardly be the outpouring of the Spirit, alone, for we have had many experiences like this, before. But all was plain now, and our conference labors closed with great joy in the Lord.

To make the lesson drawn from this experience a plain and profitable one, I present the following extracts from the brother's blessing:

"Now, I say to thee, for thy encouragement, and that thou mayest be comforted through thy labors, when thou hast trusted in God—even when thou didst feel very weak and frail—God has brought souls to a knowledge of the truth, the precious truth, as it is with him. Many others have been benefited, and have been enabled, because of thy labors, and thy faith, and thy prayers, to come nearer to him, and serve him in more complete harmony with his will. Therefore, lift up thy heart and rejoice in God. Do not doubt nor fear, for he who has watched over thee thus far, as his child and his servant, will continue to watch over thee, protect thee from the wiles of the adversary, give thee strength according to thy needs, knowledge which will enable thee to do good, and such discernment as will qualify thee to guard carefully against every power of darkness and of evil; and thou shalt be able to triumph, in the name of the Lord Jesus, and secure celestial reward, in the presence of the ransomed ones, and in the presence of thy Father and thy God. . . .

"God has given thee gifts and qualifications for the accomplishment of good; and while thou hast not always been able to see things as others have seen them—and sometimes this has tried thy soul, because of thy zeal for the truth and the right, as thou hast seen them,—yet, thou hast received a precious gift from God; and because thou hast sought to exercise this gift, diligently, the Lord has loved thee and greatly blessed thee. He has endowed thee with a goodly degree of wisdom, with precious knowledge, and with strong and abiding faith. These blessings will continue with thee, if thou wilt strive to be faithful and true. Thy faith shall grow stronger. Thy knowledge of God and his truth shall increase. More of the love of God, which thou hast feasted upon from time to time, shall dwell in thy soul; and if thou wilt rely upon God, and

desire to correct every mistake of the past, behold, it shall come to pass that the Lord will help thee where thou art weak, and thou shalt be able to speak words of kindness and love, and to exercise greater patience in the times of trial, when thou dost see that which, to thee, is wrong. I bid thee to make a special effort to exercise patience, before God, that thou mayest be perfect and complete, and that thy usefulness may be increased in the hands of the blessed Master, who has called thee out of the darkness and placed thee in the light, who has called thee as his servant, given thee authority, and qualified thee to accomplish good. Do not permit the thought to enter thy mind for a moment, that because thou art not able to speak the word in the manner in which others speak, that thou art not fully qualified for the accomplishment of good. Thou hast received rare and precious gifts and blessings from God. They have qualified thee to build up permanently, according to the will of God, and thy work has found sanction and approval by the Infinite One. Therefore, rejoice. Continue thy work. Put thy whole trust in thy Father above, and he will enable thee to finish that work and secure the crown of glory, promised, in the presence of the Father and the Son. "I seal upon thee the great promise of life, everlasting life. It shall be thine. Thou shalt never depart from the truth, for thy soul is stayed on God. Thou shalt continue in that truth, and in an earnest effort to perform duty, though men, because they permit the peculiar conditions that have obtained in the church and the world, to influence them in the wrong way, shall fall by the right and by the left; and as they are falling now, and the love of some is waxing cold, so thou wilt see this continued. But God will care for thee, keep thee in the truth, and qualify thee to complete the work which thou hast undertaken to do. Therefore, I bid thee to remember, that notwithstanding this promise is sure, yet none can ever secure the glory, and honor, and reward, which awaits thee, except those who carefully observe the conditions and commandments of the gospel of Jesus Christ."

I gladly submit the lesson, drawn from this case, presuming on the intelligence and spirituality of the reader.

Case No. 7. This was a little girl, not nine years old, who had only been in the church a few months. She had been taught by an intelligent and God-fearing mother, who told me, after the blessing had been given, that her little girl said she wanted her blessing now, so that she could read it, and be comforted, when she was old.

In the beginning of my experience, I hesitated to give blessings to children from eight to twelve years old; but after thought and prayer, I felt impressed to bless some children, though not all for whom application was made, and I have felt as well in blessing them as older ones.

I herewith present to the reader a portion of her blessing:

"Sr. ———, I lay my hands upon thee in the name of Jesus Christ, and present thee to God, that thou mayest receive a father's blessing, even such as is provided for in the revelations of God. And as thou art very young—just entering upon the important

duties that attach to the lives of those who make covenant with God, I bless thee with light and understanding, from God, that thou mayest be able to see and understand every duty required at thy hands; and that thou mayest find peace, joy, and gladness, in the service of thy Lord and thy Redeemer.

"I bless thee with that knowledge that will dispel darkness, and that hope which will enable thee to look within the vale, in the midst of the greatest trials of life, some of which thou wilt experience, so that thou mayest pass safely through, do good, and fill thy exalted station as a member of the church of the living God. And I say to thee, dear sister, the Spirit manifests that if thou wilt but make a reasonable effort to be humble, to honor God's eternal law, which thou hast obeyed in its first requirements, that thou shalt be sustained in all the work required. Thou shalt be successful. Thou shalt be an ornament in the kingdom of God, and be exceedingly useful, in thy place, in the accomplishment of good for the progress and building up of the work in which thou are engaged.

"I seal upon thee these blessings, asking God, the Eternal One, to recognize all thy needs; to recognize all the peculiar experiences of life, through which thou wilt be called to pass. And I say to thee, that the infinite God, who has all power, will stand by thee, protect thee, and abundantly bless thee. Put thy trust in him. Strive to honor the gospel which thou hast accepted, for it has come from God, and this great latter-day work, in which thou are engaged, is the fulfillment of God's promises to his people. He has restored the truth. The light is shining. He requires thee to walk in it, dear sister; he will help thee to walk in it; and notwithstanding the trials which thou shalt experience in life, there shall come to thee much joy, much peace, in the service of thy Lord and Master. And in those peculiar ways in which thou shalt need strength and help, he will bestow upon thee such power, and fill thy heart with such love, and thy mind with such a bright hope, that thou wilt be able to overcome and secure, according to his eternal promise."

In another paragraph she is bidden, "even in the days of" her "youth," to "look up to God and rejoice in him;" to learn all that she can of God and his ways from her parents, Sunday-school teachers, and others. As she shall grow in years, to make herself acquainted with what is written in the sacred books of the church, etc.; with the promise that her mind shall expand,—and "God shall give thee an understanding of his truth, here a little and there a little, until thou shalt become wise unto salvation."

In the latter part of another paragraph, we find this promise: "And I say to thee, that thou shalt be able to pass through all the scenes of darkness and conflict with safety, pass over into the realms of peace, and light, and joy, and there behold the face of thy Redeemer with gladness; for the Lord God shall give thee the victory."

I have given the reader so large a portion of this blessing,

because, among those given by me, it is more than ordinary, and the subject was so young. Could I find space for all of it, the lesson would be still more impressive.

(To be concluded.)



MANUAL TRAINING AT GRACELAND.—PART II.

BY PROFESSOR C. B. WOODSTOCK.



PROFESSOR C. B. WOODSTOCK.

IN A preceding article the general industrial idea has been discussed. In it we told of the growing need of education along the so-called practical lines, which had fostered the development of various industries in and about the college. Since the foregoing article went to press definite steps have been taken to procure a building and equipment for a model laundry to be operated on our own grounds and run so far as possible by students. The limit of space forbids a discussion of this much needed acquisition, which we expect to have in operation before the coming of cold weather.

While the several lines of occupation undertaken at the institution are proving a success, in that they are affording a means of defraying expense of board and room to a large number of young men and young women, and while they can not but prove of some

a relative. "Another barrel of flour for this man"; and so on, until it was all gone. The storekeeper, an American, told me of it; and that is the rule, with few exceptions. Some are wise enough, that when they find a pearl they will trade it for a new boat or a new house; the man who buys the pearl contracting to build either one.



EXPERIENCES AND OBSERVATIONS OF ONE OF OUR PATRIARCHS.—NO. 12.

BY J. R. LAMBERT.

CASE NO. 8.—In case No. 7 we presented the experience of blessing a little girl, between eight and nine years old. This number represents an old man, between eighty and ninety, who has had a long experience in the work—a faithful old brother, whose soul is full of faith, hope, and love. He received a patriarchal blessing in England, while in the first organization of the church; but, as he told me when he made application for his blessing, it was worn out, and could not be read. This plain, open way of dealing with the patriarch, and with everybody else, we commend. We are not engaged in a "fortune telling" arrangement, and would prefer not to be treated as fortune tellers.

A few quotations from this brother's blessing, in contrast with the one given to the little girl, will serve our purpose:

"Brother ———, in the name of Jesus Christ, who has called thee out of darkness into the marvelous light of the gospel, I lay my hands upon thee, and bless thee, according to the holy order of his word. I bless thee with the understanding that God knows all thy needs, that he is fully acquainted with all the desires of thy heart; and I take great pleasure in conferring this blessing, as the humble instrument of God for this work, because of the purity of thy life, the righteousness of thy desires; and because thou art an Israelite indeed in whom there is no guile.

"God loves thee and has accepted thee as his child, and thou wilt be able to complete the preparation required, and secure the full reward. And when thou art gone, and thy body shall lie in the dust, for a time, thy Spirit shall dwell in the paradise of God, until the trump shall sound and the dead in Christ shall rise, and thou wilt still rejoice in the glorious gospel, which thou hast learned to love exceedingly. And thou wilt find thyself, when thy work is done, and thou art ready to pass over the river into the sunny land, nearer to God than ever before; and thy death shall be sweet, because of the purity of thy life and thy faith in God.

"Thy work is almost completed; there remains but a little season for thee to dwell with the loved ones here, but thou wilt meet loved ones who have gone before, and loved ones will follow after thee, and dwell where thou dwellest; so, thy joy shall continue, in this life, because of the hope of the gospel, and the evidences of its divinity which have come to thy soul, strengthened

and supported thee in the trying hours of thy life, and will remain with thee to the last; and thy joy shall be complete in the life which is to come."

Space will not permit me to quote further, as I desire, with this number, to bring this article to a close. Sufficient has been presented for the lesson sought to be conveyed.

I am aware that the course I have pursued in the writing of this article may be strongly condemned by some. It may be said, or at least thought, that those who are called to do this kind of work had better go ahead and do it, and let the people of the church go ahead and attend to the work which belongs to them. Yes, that is all right, but we need to be careful, take the people into our confidence, and be sure that they get that which does belong to them. I believe in receiving the people into our confidence instead of holding them off at a distance.

The better condition to insure unity of purpose and action, by the ministers and non-ministers, is that they should be brought as nearly together as possible, and that both should be brought as near as possible to God. This enables us to be what the apostle Paul said the Corinthian saints were, namely, "laborers together with God."

I have long been an admirer of the sentiment expressed, and the feeling manifested by Moses. The Lord had put his Spirit upon the seventy elders; "And it came to pass, that, when the Spirit rested upon them, they prophesied, and did not cease." A young man ran and told Moses what was going on, which caused Joshua, the son of Nun, to say: "My lord Moses, forbid them."

Listen to the reply: "And Moses said unto him, Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them."—Numbers 11: 24-29.

In my judgment, the people, "the common people," should be diligently and carefully taught the things of God, and then they should be trusted. The nearer the people are to the ministers, and the ministers to the people, the better it will be for both, in time and eternity.

I am prepared to admit that patriarchs *may* make mistakes; nay more, that it is probable that they have made more or less mistakes in their work. I am also prepared to apply the same statements to every other quorum or council in the church. We are not required to show the absolute perfection of the work done, or the infallibility of those who do it. What we are required to do, is to recognize the divinity manifested in the work; that God is performing his part (as usual) faithfully and well; that when the individual blessed, and the patriarch who blesses, perform their duty as they should, the inspiration of God is enjoyed, and the individual is made better, morally and spiritually. He is brought nearer to God.

The patriarchal work has its pleasant side, and the side of difficulty. One of the difficulties which sometimes distresses and embarrasses the patriarch is the carnality of the candidate who is

seeking a blessing. He wants this, that, and the other, which, if secured, would be of little or no benefit to him; but the precious blessings of the Kingdom, which would make his life better brighten his hopes, enable him to endure till the crown of life is secured, he esteems as ordinary and of comparatively little importance. But, I am pleased to say, this condition is far from being the rule,—it is the exception.

The difference in the character of blessings given, is a matter that sometimes produces unpleasant conditions. These differences may be accepted in good faith, that is, without jealousy or envy, as I believe they usually are, and yet there is a degree of embarrassment to the patriarch, if to nobody else. I have often felt keenly the fact that I was not able to give to one as good a blessing as to another, who, so far as I know, was no more deserving than the one receiving the inferior blessing. But the fact that all who apply with pure motives, receive something good and precious, relieves the situation and makes us feel better.

As a fitting close to this article, I present the experience had in January, 1903. This experience has been already published over my signature, in the *Saints' Herald*, for June 20, 1906, page 582; but as it contains a strong implication in favor of the patriarchal work, I herewith present it.

The ninth day of the month, referred to above, found me very weary and sick. It was all I could do to keep on my feet. For several weeks I had been struggling unusually hard against the power of disease. So far as being able to do work in the future was concerned, I was badly discouraged. It did not seem possible for me to do any more. My life had been a continuous struggle, almost, and I felt that I was worn out.

On this date we had laid our little grandson to rest, and I returned home, not being able to go to the cemetery. I retired early and at once fell into serious meditation. I concluded I had struggled long enough, and desired to be released. I had a strong desire to pass over the river and meet the conditions of the future world.

At this juncture it occurred to me that I had tried to be submissive to the will of God in the past, why not now? So I prayed, felt better, and fell asleep. While asleep, I had a peculiar and significant dream, which convinced me at once, (while I lay thinking about it,) that whether I lived or died, remained with me. I prayed again, and in a very few minutes either fell asleep and commenced to dream, or passed into open vision. I now think the latter to be the correct view, but as it was my first experience in vision, I first regarded it as a dream.

It is no matter whether it was a dream or vision, so far as the material facts are concerned. This is what I *saw* and *heard*:

Looking to the north, I saw a personage whom I understood to be the Lord. Of the correctness of this there was not a doubt in my mind. He seemed to be in a sitting posture, with his head leaned towards me, and his countenance, which fairly beamed with

love and intelligence, seemed to indicate an intensely interested listener.

When I looked upon him, I felt glad and perfectly at home. The first thought which occurred to my mind was this: "Now is an opportune time to lay before him the thoughts and desires of my heart when I lay down to rest." I did so, in plainness and simplicity, with the direct view of getting his decision thereon, concluding my statement with these words:

"Now, this is what I think about it. You can do as you think best, and I will try to be submissive to your will."

He looked at me with intense interest and loving consideration, then, in silence, waited a few moments, like a thoughtful person who is about to answer an important question, after which he deliberately, plainly, and emphatically spoke these words:

"Your work is *necessary* and *important*. Are you willing to struggle, again and again, that you may rally and complete your work?"

The significance and comprehensiveness of these two sentences, struck me forcibly, and at once; for with them came light, understanding, and power. I was prepared to answer without delay, and hope by the grace of God I shall be able to act in complete harmony with the answer given, till the last struggle is over. My answer was:

"Yes, Lord, I am willing."

Thus ended the vision, and I lay awake for some time, rejoicing in spirit, for I can truly say, like John on Patmos, "I was in the Spirit" on that night. (Revelation 1: 10.)

I was a patriarch at that time, and my work was that which belonged to my office and calling. I had no thought of doing any other work. Any work is important, first, *because it is divine*, and the Lord has appointed that it shall be done; and, second, because each individual has his own particular work to do, in harmony with the purpose of God, and it is important, especially to him, that he should do it. All this, of course, the Lord knew before he made answer to my statements; and if he dealt with me like himself, honestly and intelligently, then, surely, his language is a strong indorsement of the patriarchal work. It "is *necessary* and *important*."

THE END.

