

The H. P. Annual

1914



NAMES AND ADDRESSES

1914

THE QUORUM OF HIGH PRIESTS OF THE REORGAN-
IZED CHURCH OF JESUS CHRIST OF
LATTER DAY SAINTS

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1914

The H. P. Annual

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QUORUM OF HIGH PRIESTS

THE OFFICERS OF THE QUORUM

JOSEPH A. TANNER, *President.*

VINTON M. GOODRICH, *Counselor.*

CHARLES FRY, *Counselor.*

ROBERT M. ELVIN, *Secretary-Treasurer.*

THOMAS J. ELLIOTT, *Assistant Secretary.*

ANNUAL GREETING

To the Quorum of High Priests, Greeting: It is with profound gratitude to our heavenly Father that we present to you this our annual greeting as we are permitted the entering into our quorum sessions for the current year; gratified for his divine, his protecting providence, yea, for his mercies, loving-kindness, and his unbounding love; and for the gift of the precious gospel with its light and truth illuminating the mind of all those who walk in the path of faithful and willing service and is such a boon to all those called of God, and who by obedience and ordination have learned of his divine appointments unto the salvation of man! We no doubt feel most thankful for the privilege and opportunity of attending the quorum sessions; for as each year with its passing brings experience and lessons of value, we are made to sense the importance of quorum organization for the education of the membership in the things provided for the carrying on of the work of God.

We surely can not close our eyes or stop our ears to the pathetic and almost daily call throughout the church for ministers to shepherd the flock, and this call comes not alone from the scattered flock all over the world, but likewise from those in the general watchcare of the work, and also from missionary fields far and wide.

There are so many places where the cause languishes and suffers for the want of qualified pastors to labor with and

discipline the sheep to prevent them falling victims to the wolf of the world and perishing through false teaching, and the want of consecrated ministers to nurture and instruct the flock. So that from the rank of inexperienced and unseasoned men, we trust there shall be a sufficient number developed and equipped to supply the necessary demand for efficient pastors that their particular work or the lack thereof shall cease to be to the church an occasion of anxiety!

Brethren, are we not living in an age when efficiency is in high demand on every hand, and the watchword in all lines of business, and the slogan of all commercial interest? And if its value and importance has been ascertained and acknowledged by the business men of the world, how much more the necessity that we possess it in our labor in the effort to uplift those who sit in darkness and know not God by obedience to his divine plan of redemption?

I fear sometimes there are some of our brethren who fail to fully appreciate their responsibility as pastors or shepherds over the flock of God's children, and in consequence thereof do not see the necessity of qualifying themselves for that important work.

During past years of quorum sessions we have noticed that a number of the members have absented themselves from the meetings, and attend other services of church work, and it is painful to hear some high priests say that they receive more satisfaction and enjoyment out of the prayer and preaching meetings, than they do at the regular quorum sessions; probably in a spiritual way that may be true, but surely it can not be true in an educational and ethical preparation to the faithful discharge of their duties and responsibilities as sons of God in the Melchisedec priesthood.

He who is proficient and able to well do his work must of necessity have experience, to gain such he will have to come in contact with men of experience so as to understand and possess their ideas, their successful methods and applied procedure in pastoral work; those who have had a wide experience I think will agree with me that they can seldom use the same method and means—that is to say: to use the same method, that is, in the same way with two or more different branches or districts. And the reason why: environments and customs, the ways, and the training of people so differ in communities, of the village, town, or city, all of these call for a different system of handling; hence the need

for an exchange of thought, idea, and experience at our annual quorum gatherings.

It was Paul who wrote to his son Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Just think of that instruction for a moment—it is by inspiration required of us to study to be a workman—that is an approved workman, and how true that statement is. A man could not be a good shipbuilder unless he had first studied how to build a ship; neither could a man be a good stone mason, unless he possessed a degree of knowledge of the nature of the material he used, and a mathematical acquirement that when the wall was completed that it should be in exact harmony horizontal and perpendicular of the "line" and "plummet." All of the foregoing will truthfully appeal to the architect, the banker, lawyer, or statesman; and why not to the ministers of Christ? Whether we serve the church as a missionary, pastor, or counselor we surely need to study.

Yes, if we wish to be approved of God, and be able to rightly divide the word of truth, for if there ever was a time when pastors and shepherds needed to be on the watchtower and be able to correctly and intelligently expound the word of truth, it is in this age of skepticism, infidelity, when all people seem to be pleasure-mad, and men's consciences are being seared over with a hot iron; yea, it is painful to note this spirit of the age slowly but surely seizing hold of some of God's ministers until they seek to interpret differently some of the principles of the doctrine of the church which has stood the test for nearly a century. This contrarywise interpretation of the preaching and tradition of the elders is tantamount to asking indirectly the church to reverse itself, adopt an innovation, and turn face about upon the continuous utterance of the eldership for more than eighty years, and would give the falsehood to our oft-repeated boast: that we have never yet had to recant from, or to doctor up any doctrine as enunciated through the church in its incipency and restoration, and that because we have the gospel, a revealed church, a continuous revelation to the church. Brethren! "Comrades of the cross!" Actively, valiantly stand by your guns for the church is God's authoritative speaking body on earth unto man, and it alone has the right to interpret Christ and his doctrine as the Father hath revealed it to the church.

Higher criticism; no, allow me to say higher skepticism, should never be permitted to entice or drive us from God's word as revealed in any or all the dispensations of the author of our redemption; I admonish you, pastors and shepherds, to see to it that the flock of God under your immediate care is properly fed with the word of truth, and be not disturbed by new doctrine, or private interpretations, and science falsely so called; but study that you may rightly divide the word of truth.

It is my anxious desire and ambition as your president to see our quorum work brought up to the highest standard of efficiency, and education to fit and qualify high priests for their special calling and ministry; with this in view the quorum presidency have selected such subject matter for our annual programs as to contribute the greatest benefit to the largest number possible, and with this as an incentive to increase the attendance at our quorum sessions, we have diligently sought and solicited the best talent of well balanced minds to start the discussion upon papers, talk, or lecture as presented for consideration, which practice always gives us a working basis to begin with, and it is encouraging to receive a word like the following from president Frederick M. Smith: "I am pleased to see the high order of meetings the quorum of High Priests has developed." And is it not further encouraging to note that other quorums are catching the spirit of our work by patterning after our method and arrangement, notwithstanding some of them are referred to as "scraping quorums." Let us keep up the good work, and set the pace, and in all that we undertake to accomplish seek earnestly to develop the fruits of the Spirit in: patience, kindness, generosity, humility, unselfishness, good temper, courtesy, guilelessness, and sincerity, which the apostle Paul gives as an analysis of charity: First Corinthians, chapter thirteen.

There is an inkling of an agitation in some quarters for the organization of another quorum of High Priests; why such organization should be effected does not seem apparent as yet, nor does there seem to be any evidence of a revealed character submitted in favor of it, however, some history is referred to, throwing us largely on tradition; we can well afford to go slow upon this movement unless more is presented in favor of such organization than has been brought to our attention up to this writing. It would not speak well for a church to follow or be influenced alone in so important

a matter by tradition unsupported by any word of revelation, or to accept some act of a part of the church as authority to organize by reason of some former act while the church was in its time of infancy or transition of departure from the faith; it would be unwise to do things that there is no foundation for in the revealed word, and especially when the church sets itself on a high hill as a great light to be seen afar off by reason of its basking in the sunlight of God, and has the privilege—Yea, even the invitation to come to Him when there is a necessity for additional light.

In conclusion let me urge that all we do shall be conservative, careful, and wise, and keep in mind the good of the church, as likewise the welfare of the quorum; and may God so aid us to that end, and to do only those things that are pleasing unto Him; may his peace and watchcare be over us during the ensuing conference year, is the prayer of your president.

J. A. TANNER.

The foregoing is the gist of the report of the president to the quorum at our last gathering, and this revision and write up is especially for this issue of the H. P. ANNUAL.

FINANCIAL EXHIBIT

With all the care and kindness that I may clothe this paragraph and that without offense to any and helpfulness to the quorum—the tenderest never of man, the one which centers in the “pocket-book” is called to your attention; from the Treasurer’s Report last submitted I obtain the following:

April 1, 1913, to cash on hand	\$33.28
Cash received from April 1, 1913, to March 31, 1914.	55.11
Total	<u>\$88.39</u>
Expenditure for the year ending March 31, 1914	\$54.79
April 1, 1914, to cash on hand	33.60
Total	<u>\$88.39</u>

Of the 169 members enrolled 79 contributed to meet the expense of the quorum the sum of \$52.54, the widow of one of the brethren \$2, and a friend of the quorum 25 cents; while 88 members shared equally with those of the quorum in the benefits who made it possible to promptly meet all necessary demands in the running expense. Shall we have the delinquents’ names on the cash book this year?

STANDING HIGH COUNCIL

PRESIDENCY

- Smith, Joseph,
1214 West Short Street, Independence, Missouri.
- Smith, Frederick M.,
630 South Crysler Street, Independence, Missouri.
- Smith, Elbert A.,
Lamoni, Iowa.

COUNCILORS

- | | |
|----------------------|-----------------------|
| 1 Baker, James M. | 7 Goodrich, Vinton M. |
| 2 Cochran, Asa S. | 8 Grant, John A. |
| 3 Crabb, James C. | 9 Lambert, Richard J. |
| 4 Elvin, Robert M. | 10 Smith, George A. |
| 5 Fry, Charles | 11 Tanner, Joseph A. |
| 6 Hinderks, Temme T. | 12 Twombly, Samuel |

At the late General Conference a resolution prevailed releasing John Chisnall on account of age and the state of his health, also, Willis A. McDowell who had been ordained an evangelist; to replace these and fill up the council high priests Charles Fry and Richard J. Lambert were chosen by the Presidency, indorsed by the conference, and ordained members of the council.

The following paper was prepared for the quorum at the request of the program committee by Honorable Israel A. Smith, attorney at law, the second son of President Joseph Smith:

WHAT PREPARATION SHOULD A HIGH PRIEST MAKE TO QUALIFY HIMSELF FOR JUDICIAL SERVICE UPON CHURCH COURTS?

At first thought I was somewhat alarmed at the suggestion that I attempt to tell what preparation a high priest should make, but upon analysis of the subject I discovered that it has reference only to what one already a high priest should do by way of preparation for service upon church courts or as a judge.

Therefore I have a right to presume as a matter of fact that the high priest has been properly called of God and ordained and set apart for service; that he is therefore qualified and authorized to act in such capacity; that he has an eye single to the glory of God and is desirous of rendering a righteous judgment in every case properly before him; and that he has those natural feelings and impulses common to all good men and a resultant broad-mindedness which cleaves

to the letter of the law but yet takes one not away from the spirit thereof. I also presume that his experience among men has given him a keen insight into the peculiarities and frailties of human beings, and therefore competent to place a proper value on all testimony presented.

May it not be easily perceived, then, that by these legitimate presumptions I have very much narrowed the subject and made easier my task? Would any lawyer do less than this whenever possible?

Perhaps we might presume, with considerable warrant, that if God has called a man to sit in a judicial capacity, the man is already qualified for the work of that office; but it is a matter of common knowledge that every man by prayerful consideration and study may bridge over some of the chasms of his natural weakness, across which God must otherwise support him, inasmuch as man's necessity is God's opportunity.

And so it is the belief of the writer that there are some lines of thought and study which have proven and will ever be of value to men who are called upon to act as judges. High priests, then, having those attributes fundamentally necessary to their calling can by a little effort greatly assist themselves in their labors.

It would help but little to say he should be judicial in temperament. Perhaps the Lord sometimes calls men to this office who are not, but I have no reason to presume other than that they are, and so by another legitimate presumption I further limit the subject to be treated.

I take it also, in order to become even less trammelled in my discussion that the high priest is familiar with the law of the church, of those provisions relating to the establishment of church courts and the procedure therein. I have never considered that the program committee would ask me, a youngster who holds no office in the church, to talk about the law of the church. I accepted the invitation to prepare this paper as having been given because of the notion (perhaps mistaken) that I have a knowledge of the law of the land which might be drawn upon to a certain extent without leaving an empty void or overwhelming you with the profundity thereof.

The best lawyers, as a rule, are those who are best versed in the law; the best judges when temperamentally qualified, are those who were finished lawyers; and it is my opinion, coming directly to the point, that the most capable members

of our church courts would be those who have a good understanding of the laws of procedure and evidence in the law and equity courts of the land—provided (and I now point out the danger, as I see it, of a training in the law)—provided they do not allow that knowledge of the rules of procedure and evidence to become so crystallized that they can not sweep any or all of them aside if the circumstances of the case and the leadings of the Spirit demand it. The rigidity of the rules of the law brought about the system of equity jurisprudence, and in turn many of the rules of equity became so fixed that one is perhaps justified in concluding that there is really little that should be implicitly followed in every case. And here he would be called upon to exercise his faith in God and respond to his suggestions, and of course He should be the final arbiter when one is thrust between the horns of a dilemma, when the facts are not plain or are insufficiently proven.

It would be easy to say, "Read law," or "Get law," but that is not a practical injunction to men who are busy with the affairs of their office and calling; but there are three divisions of the law which I believe would materially help them, and the subjects could be covered quite satisfactorily I believe in a few months or a year without conflicting or interference with their labors. These branches of the law are evidence, procedure, and equity.

Our courts are equity courts where the equities of all are adjusted, though at times they in a sense may resemble criminal courts as when a member is being tried on some serious charge and his membership in the church is at stake.

And now, having reached this stage, it remains for me only to give you something suggestive of these branches of the law in order to show why I think they would be of worth to you without in any way attempting an exposition of the subjects, and inasmuch as skilled men have made such presentations I feel that I am justified in drawing on their work in the following pages; my purpose being only to suggest to your minds what the subjects include.

That which is legally submitted to a jury, to enable them to decide upon the questions in dispute, or issues, as pointed out by the pleadings, and as distinguished from all comment and argument, is termed evidence.

The rules relating to the quality and admissibility of evidence, the means or instruments by which it is conveyed to the minds of the jury, the method of procuring and using

them with effect, and the quantity and sufficiency of evidence for the proof of particular facts, or issues, constitute the subject of evidence.

The main and ultimate design is the ascertainment of the nature and measure of evidence adequate to the proof of particular issues or facts, a consideration which necessarily precedes and governs the allegations and pleadings upon the record, for these must necessarily be adapted and accommodated by the pleader to the facts and evidence by which they are to be supported upon the trial. This consideration is also naturally, or rather necessarily, preceded by a knowledge of the instruments and materials of evidence, which again must rest upon the elementary principles upon which the use and application of those instruments depend. The case does not differ in this respect from that of any other practical science or art; the artist must acquire a knowledge of elementary principles, and must learn the use of his tools, before he undertakes a work requiring their skillful application.

This subject presents three branches of inquiry:

1. Of what does evidence consist? In other words, what may be submitted to a jury to enable them to decide upon questions of fact? This branch includes the consideration, first, of the nature and quality of the facts and circumstances which may be communicated to the minds of a jury, provided they can be communicated by competent and legal means; and, secondly, of the legitimate means, channels or instruments of communication, and of the tests of truth by which the adequacy of such means is ascertained.

2. A consideration of the different instruments of evidence, the means of procuring and of using them, their admissibility and effect.

3. The application of these principles and instruments to the proof of facts or issues generally and particularly, including the consideration of the nature, quantity, and sufficiency of evidence adequate to such proofs.

Then of what does evidence consist? Or, in other words, what may be communicated to a jury, and by what means? To enable a jury to decide upon a past transaction, it is essential that the facts and circumstance which attend it should, so far as they can be recalled, be submitted to their consideration. And since facts are fleeting and transitory, their history must be drawn, for the information of the jury, from the only depositories in which it can reside, the memo-

ries of living witnesses, or written documents in which such facts have been recorded. It rarely happens that a jury can have actual knowledge of the disputed fact, and consequently they must decide upon the information communicated to them by others.

Hence two very distinct considerations arise: First, what facts and circumstances may be communicated to the minds of the jury, assuming that the reality of their existence can be established by competent means; and secondly, what are those means of communication, or in other words, through what channels, or by what instruments, may facts be conveyed to the understanding of the jury?

By facts and circumstances are meant all things and relations, whether natural or artificial, which really exist, whether their existence be perceptible by the senses, or otherwise. It is to be carefully remarked that the present consideration is perfectly distinct from that of those means of communication which the law regards as sufficiently certain to be relied upon, and which depend upon peculiar and distinct principles; the question at present is, what the jury may be permitted to know of actual facts, and for this purpose it may be assumed that their means of knowledge are most certain; that they were themselves actual witnesses of those facts; it may be supposed that the whole or part of the transaction can be actually recalled and acted over again for their information.

Assuming that certain means of communication exist, what facts may be communicated? Here, then, it is to be observed, that evidence is either, first, direct and positive, or second, presumptive and circumstantial. It is direct and positive when the very facts in dispute are communicated by those who have had actual knowledge of them by means of their senses, and where, therefore, the jury may be supposed to perceive the fact through the organs of the witness. It is presumptive or circumstantial, where the evidence is not direct; but where, on the contrary, a fact which is not directly and positively known, is presumed or inferred from one or more other facts or circumstances which are known.

In strictness, all evidence is presumptive, since a jury seldom have actual knowledge of a fact by means of their own senses, but infer, or presume its existence, from their reliance on the information and veracity of others, and must, therefore, always act upon presumption, more or less forcible, but in common acceptation, direct and positive evidence

is that which is communicated by one who had actual knowledge of the fact, and presumptive evidence is any which is not direct and positive; and in that sense these terms are used.

In consequence of the frequent failure of direct and positive evidence, recourse must be had to presumptions and in-



ISRAEL A. SMITH

ferences, from facts and circumstances which are known, and which serve as indications, more or less certain, of those which are disputed and contested. It is, consequently, a matter of the highest importance to consider the grounds, nature, and force of presumptions; and to inquire what facts, either singly or collectively, are capable of supplying such presumptions as can safely be acted upon.

AS TO SOME OF THE GENERAL RULES OF EVIDENCE

All the surrounding facts of a transaction may be submitted to a jury, provided they can be established by competent means, and afford any fair presumption or inference as to the question in dispute.

Facts remote from and irrelevant are inadmissible, for no presumption can be safely drawn from them; and such testimony may prejudice the minds of the jury.

The evidence must follow the allegations and be confined to the point in issue.

It is sufficient if it tends to prove the substance of the issue.

The best evidence of which the case is susceptible must be produced.

The burden of proof is upon him who makes the allegation.

Mere declarations of third persons as to a fact or what is commonly called hearsay evidence, is not admissible; but this rule has some four real exceptions and five apparent exceptions.

These I think will be sufficient to give my hearers (not already convinced) that a working knowledge of the rules of evidence would materially assist them in the exercise of their judicial functions.

Next, as to equity, and I now turn for this information to the greatest writer on the common law that the world has ever seen, Sir William Blackstone. He says:

“Let us take a brief, but comprehensive view of the general nature of equity, as now understood and practiced in our several courts of judicature. I have formerly touched upon it, but imperfectly; it deserves a more complete explanation.

“Equity . . . in its true and genuine meaning, is the soul and spirit of all law; positive law is construed, and rational law is made by it. In this, equity is synonymous to justice; in that, to the true sense and sound interpretation of the rule. But the very terms of a court of equity, and a court of law, as contrasted to each other, are apt to confound and mislead us: as if the judge without equity, and the other was not bound by any law. Whereas every definition of illustration to be met with, which now draws a line between the jurisdictions, by setting law and equity in opposition to each other, will be found either totally erroneous, or erroneous to a certain degree. . . .

“Thus in the first place it is said, that it is the business of the court of equity in England to abate the rigor of the common law. But no such power is contended for. Hard was the case of bond-creditors whose debtor devised away his real estate; rigorous and unjust the rule, which put the devisee in a better condition than the heir; yet a court of equity had no power to interpose. Hard is the common law still subsisting, that land devised, or descending to the heir, shall not be liable to simple contract debts of the ancestor or devisor, although the money was laid out in purchasing the very land . . . but a court of equity can give no relief, though in these cases the artificial rule of the law arising from feudal principles, has long ago entirely ceased. In these cases of positive law, the courts of equity, as well as the courts of law, must say with Ulpian, ‘This indeed is very hard, but such is the written law.’ Hence the rule that ‘Equity follows the law.’

“It is said that a court of equity determines according to the strictness of the letter. But so also does a court of law. Both are equally bound, and equally profess to interpret statutes according to the true intent of the legislature. . . . By equity we mean nothing but the sound interpretation of the law; though the words of the law itself may be too general, too special, or otherwise inaccurate or defective. These, then, are the cases which as Grotius says, ‘The law does not define exactly, but leaves something to the discretion of a just and wise judge;’ in order to find out the true sense and meaning of the lawgiver, from every other topic of construction. . . .

“The rules of property, rules of evidence, and rules of interpretation in both courts are, or should be exactly the same: both ought to adopt the best, or most cases to courts of justice. . . .

“Then wherein do they differ?

“The difference principally lies in the different modes of administering justice; in the mode of proof, the mode of trial, and the mode of relief. Upon these pillars has been gradually erected that structure of jurisprudence which prevails in our courts of equity, and is inwardly bottomed upon the same substantial foundations as the legal system.

“As to the mode of proof, when facts or their leading circumstances rest only in the knowledge of the party, a court of equity applies itself to his conscience and purges him upon oath, with regard to the truth of the transaction; from this

same fruitful source, the compulsory discovery upon oath, equity has acquired a jurisdiction over most all matters of fraud, and all judgments at law obtained through fraud or concealment, and this, not by impeaching or reversing the judgment itself, but by prohibiting the plaintiff in the law courts from taking advantage of the other party because of the judgment so obtained.

“As to the mode of trial. This is done by interrogatories by depositions, instead of requiring their attendance of witnesses in the court.”

Equity acts *in personam* and not *in rem*, that is to say, equity takes jurisdiction of the persons and issues orders to them to do thus and so or to refrain from doing a thing, noncompliance with which places such persons in contempt of court.

I will give but one instance of the relief afforded by equity courts as compared with law courts: Where parties contract for the transfer of a piece of real estate, upon the rescision of the contract by one of the parties thereto the other may avail himself of his action *at law* for damages for the breach. *Equity* in such a *case*, however, will afford relief by compelling specific performance, by making the party live up to the terms of his contract or agreement,—this, of course, in the absence of fraud or mistake or other disability.

There are certain well-known principles in equity which have been reduced to maxims. I am going to give them:

Equity will not suffer a right to be without a remedy.

Equity follows the law.

Equity rewards the vigilant, not those who sleep on their rights.

Between equal equities the law will prevail.

Equality is equity.

He who comes into equity must do so with clean hands.

He who seeks equity must do equity.

Equity looks upon that as done which ought to be done.

Between equal equities priority of time will prevail.

Equity imputes an intention to fulfill an obligation.

Equity acts *in personam*.

Equity acts specifically, and not by way of compensation.

By this brief and somewhat broken outline of the principles of equity I have not thought to give any understanding thereof, but will feel repaid for the little effort I have made

if it shall arouse within you a desire to give the subject a casual reading.

And now as to procedure. I have no knowledge of that set out in the law of the church, nor of any adopted by the various courts of the church. My own experience in church courts has been limited to one trial, and I feel to say that I failed to appreciate the procedure followed in that. It may be that I have been fixed in my ideas concerning proper procedure.

Of course it is highly necessary for the court to know what the issues are, and these are determined under the present system of code procedure by the pleadings. The pleadings are made up by the first called a complaint, which is the plaintiff's cause of action. To this the defendant files an answer by way of general denial or by way of confession and avoidance, and in the latter case the plaintiff must file a further pleading called a reply. Now by the time these papers are prepared and filed, the issues are clear and the time of the court is conserved in arriving at the issues, which it will be observed is a great consideration.

It is essential that those parties to a cause coming before the courts of the church are enabled to have their issues properly set out before going to trial, otherwise there would be no clashing and the proceedings would be without profit.

The ordinary course of a trial in a civil action is this: The party upon whom the burden of proof falls, leads with a statement to the court or jury, if one is had, setting out his contention and how he proposes to prove his case and the effect of it, his rights in the matter, and the relief he desires awarded to him. The defendant then outlines his defense and how he is going to prove the same. They then go to trial by the plaintiff introducing his witnesses and securing their testimony, the defendant cross-examining them if he desires. When the plaintiff rests his case it is left with the jury or the court when no jury is used. From the decision there is an appeal always provided.

Parties may appear, in civil actions, by counsel, but non-appearance means judgment for the other party by default. In criminal matters, however, the accused has always the right to face his accusers and there is no verdict rendered against him unless the court has jurisdiction of the person of the accused.

This is but suggestive, but there is much food for thought to be found in the procedure of the common law and equity

courts and in the conduct of the business of our various courts, justice, district, state and federal courts.

Now, if this paper strikes you like it appears to the writer it will be unsatisfactory because of the very brevity of it, as I have touched the subjects only here and there a little—some of the high lights, and it has a broken effect. But I shall feel repaid, as stated already, if it shall arouse enough interest in the matters treated to cause you or a few only to give them further attention.

EVANGELICAL ORDER

- | | |
|-----------------------|---------------------------|
| 1 Angus, Archibald D. | 2 Baty, James |
| 3 Bailey, John J. | 4 Butterworth, Charles E. |
| 5 Carlile, Joshua | 6 Davis, James |
| 7 Derry, Charles | 8 Greenwood, Henry |
| 9 Kemp, Henry | 10 Lambert, Joseph R. |
| 1 Leverton, Arthur | 2 Lewis, William |
| 3 Matthews, Josiah | 4 McDowell, Willis A. |
| 5 Pitt, Frederick G. | 6 Shields, John |
| 7 Smith, Hyrum O. | 8 Smith, Frederick A. |
| 9 Smith, Isaac M. | 20 Squire, Joseph |
| 1 White, Ammon | 2 White, Isaac N. |
| 3 Wight, John W. | |

RESOLUTION AND OPINION.

At the Annual Conference of 1870, held at Plano, Illinois, Joseph Smith presiding, the following appears in the minutes:

Resolved, That the law does not make it necessary for high priests to preside over branches, although they have the right to preside when chosen by the branch.

The president stated that any officer of the Melchisedec priesthood may be chosen to preside over a branch, district, or conference, though it may not be his prerogative right. High priests preside by virtue of prerogative,—seventies by virtue of privilege. It was clear to the president that a high priest, or seventy, had a right to preside when called, and the privilege given to him by the people. It is sometimes a question of prerogative and sometimes of privilege. He read an extract from the history of Joseph Smith in *Times and Seasons*, which reads:

“A high priest is a member of the same Melchisedec priesthood with the presidency but not of the same power or authority in the church. The seventies are also members of

the same priesthood, and are a sort of traveling council or priesthood, and may preside over a church or churches, until a high priest can be had. The seventies are to be taken from the quorum of elders, and are not to be high priests. They are subject to the direction and dictation of the Twelve who have the keys to the ministry.”—*True Latter Day Saints' Herald*, vol. 17, p. 250.

BISHOPS

1 Anderson, James	9 Lambert, George P.
2 Becker, John Adam	10 Lewis, George
3 Bullard, Richard	1 May, Roderick
4 Carmichael, Albert	2 Parkin, Charles Alma
5 Evans, Richard C.	3 Roberts, Joseph
6 Fisher, Myron C.	4 Short, Ellis
7 Hunt, Charles J.	5 Zimmermann, John
8 Kelley, Edmund L.	

GRACIOUS PRIVILEGES

Ye men of the Quorum of High Priests, yea, ye “sons of the living God,” read with diligent care and humble, earnest, faithful prayer:

The power and authority of the higher, or Melchisedec priesthood, is to hold the keys of all the spiritual blessings of the church; to have the privilege of receiving the mysteries of the kingdom of heaven; to have the heavens opened unto them; to commune with the general assembly and church of the firstborn; and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant.—*Doctrine and Covenants* 104: 9.

LAMONI STAKE

The present organization of the Lamoni Stake High Council stands:

PRESIDENCY

Smith, John, President.
Garver, John F., Counselor.
Salyards, Richard S., Counselor.

COUNCILORS

1 Berve, Amos	7 Midgorden, John
2 Blair, George W.	8 Snively, Joseph S.
3 Campbell, Duncan	9 Turpen, Martin M.
4 Evans, John R.	10 Weld, Francis M.
5 Hayer, Eli	11 Wells, Gomer R.
6 Keown, David	12 White, David C.

EARLY INSTRUCTION

In a letter addressed to Elder Jared Carter, and dated: Kirtland, April 17, 1833, and signed: Joseph Smith, Jun., we read the instruction:

As it respects the vision you speak of, we do not consider ourselves bound to receive any revelation from any one man or woman without their being legally constituted and ordained to that authority, and giving sufficient proof of it.

I will inform you that it is contrary to the economy of God for any member of the church, or anyone, to receive instruction for those in authority, higher than themselves, therefore you will see the impropriety of giving heed to them; but if any have a vision or a visitation from a heavenly messenger, it must be for their own benefit and instruction; for the fundamental principles, government, and doctrine of the church are vested in the keys of the kingdom. As it respects an apostate, or one who has been cut off from the church, and wishes to come in again, the law of our church expressly says that such shall repent, and be baptized, and admitted as at the first.

The duty of a high priest is to administer in spiritual and holy things, and to hold communion with God; but not to exercise monarchical government, or to appoint meetings for the elders without their consent. And again, it is the high priests' duty to be better qualified to teach principles and doctrines, than the elders; for the office of elder is an appendage to the high priesthood, and it concentrates and centers all in one. And again, the process of laboring with members; we are to deal with them precisely as the Scriptures direct. If thy brother trespass against thee, take him between him and thee alone; and if he maketh thee satisfaction, thou has saved thy brother; and if not, proceed to take another with thee, etc.; and when there is no bishop, they are to be tried by the voice of the church; and if an elder, or a high priest be present, they are to take the lead in managing the business; but if not, such as have the high-

est authority will preside.—*Millennial Star*, vol. 14, pp. 412, 413.

INDEPENDENCE STAKE

The present organization of the Independence Stake High Council stands:

PRESIDENCY

Harrington, George E., President.
Garrett, William H., Counselor.
Bond, Myron H., Counselor.

COUNCILORS

1 Deam, William H.	7 Parker, Robert J.
2 Gould, Clayton G.	8 Pickering, William R.
3 Hands, William O.	9 Scarcliff, Charles F.
4 Krahl, David J.	10 White, Alfred
5 Layton, John W.	11 Williamson, William H.
6 Mills, Henry R.	12 Winning, Robert

Of these councilors: Henry R. Mills is at Pittsfield, Illinois, Robert J. Parker, at Oakland, California, and Robert Winning at Saint Joseph, Missouri.

BIOGRAPHICAL

With some degree of hesitancy do I undertake the write-up of a man who was so prominent in the church for seven or more years before the break-up at Nauvoo, and from 1853 till 1872 in the Reorganization. As a text or a prelude I offer the following beautiful word picture as helpful by way of an introduction to this paper upon the life and Christian labors of Elder William Marks, whose name is the second on the record of the Quorum of High Priests, and is written without pen upon the memory of many of the old-time members of the church, and is worthy of a place in the "Hall of Honor," among the many true and faithful who made willing sacrifice to establish firmly the "restoration" of the gospel unto the salvation of souls.

Blessed is the man who hath not walked astray
In counsel of the wicked, and i' the way
Of sinners hath not stood, and in the seat
Of scorners hath not sat. But in the gate
Jehovah's law is ever his delight,
And in his law he studies day and night.
He shall be as a tree which planted grows
By watery streams, and in his season knows

To yield his fruit, and his leaf shall not fall,
 And what he takes in hand shall prosper all.
 Not so the wicked, but as chaff which fanned
 The wind drives, so the wicked shall not stand
 In judgment, or abide their trial then,
 Nor sinners in the assembly of just men;
 For the Lord knows the upright way of the just,
 And the way of bad men to ruin must.

JOHN MILTON.

Our work shall be the cord that will bind the fragments of history into a souvenir of remembrance; a writer of more vivid imagination might write a book, we shall satisfy ourselves with a few plain statements.

The name of William Marks first comes to our notice in the minutes of a conference held at Kirtland, Ohio, Sunday, September 3, 1837. The church met in conference as a committee of the whole, the business seems to have been to approve of quorums and councils; a number in the high council were objected to, and William Marks was chosen to fill a vacancy.—*Millennial Star*, vol. 16, p. 57.

On September 9, 1837, the high council of Kirtland met and we have the following chronicle: The High Council of Kirtland met in the Lord's house, and organized by electing Jared Carter, president, and Phineas Richards, clerk. The members elected on the third were ordained.—*Millennial Star*, vol. 16, p. 77.

As we have no reference to his holding any office before named for the High Council, it is probable that his ordination as an high priest was on September 9, 1837. At a conference held in the house of the Lord, September 17, 1837, Bishop N. K. Whitney stated that by the provisions of a late revelation he would be required to travel, and he nominated William Marks to act as his agent during his absence; this clearly indicates that Elder Marks was considered sufficiently competent and honest to transact business for the bishop.—*Ibid.* 85.

A paragraph in a letter from the President and Prophet of the church, dated: Far West, March 29, 1838, and addressed "To the Presidency of the Church of Jesus Christ of Latter Day Saints in Kirtland"; and signed: "Joseph Smith, junior, President of the Church of Christ of Latter Day Saints," reads: I would just say to Brother Marks, that I saw in a vision while on the road that whereas he was closely pursued by an innumerable concourse of enemies, and

as they pressed upon him hard, as if they were about to devour him, and had seemingly obtained some degree of advantage over him, but about this time a chariot of fire came, and near the place, even the angel of the Lord put forth his hand unto Brother Marks, and said unto him, "Thou art my son, come here," and immediately he was caught up in the chariot, and rode away triumphantly out of their midst. And again the Lord said, I will raise thee up for a blessing unto many people. Now the particulars of the whole matter can not be written at this time, but the vision was evidently given to me that I might know that the hand of the Lord would be on his behalf.—*Millennial Star*, vol. 16, p. 131.

The faithfulness of the man in the church up to the fatal day that the church was deprived of its chief officer; and then on through the "dark and cloudy" days of usurpation and apostasy, mid irksome trials and disappointment, and again in the regathering of the scattered flock into the true fold, and rounding out his good works for his fellow man, fell asleep just prior to the reaching the octogenerian milestone should be sufficient evidence that the Lord was indeed over him "for a blessing unto many people."

In the revelation given at Far West, Missouri, July 8, 1838, is this concerning an appointment by the Lord: Let my servant William Marks be faithful over a few things, and he shall be a ruler over many. Let him preside in the midst of my people in the city Far West, and let him be blessed with the blessings of my people.—*Millennial Star*, vol. 16, p. 183.

The next fall after the foregoing, the Saints were driven out of the State of Missouri, and I have not found any statement of history that Elder Marks fulfilled the assignment to preside at Far West.

A twenty thousand-acre tract of land in what is now known as Lee County, Iowa, was offered the church on reasonable terms, on the installment plan, without interest. A committee of the church reported favorable to the purchase, at a conference held at Quincy, Illinois, February, 1839. William Marks and others opposed the scheme of the church colonizing. What it was that prompted those men who favored the Saints to scatter out is not in evidence. That might have proved the better method, as the locating at Nauvoo finally resulted in the expulsion of the largest faction of the church under the leadership of Brigham

Young from the confines of the United States, and settling in foreign, that is, in Mexican territory. In view of the results, who is able to say but what Elder Marks advocated the wiser counsel? If, however, considered from a financial viewpoint, a mistake was made, for that beautiful, rich plot of land that could have been obtained for forty thousand dollars, is to-day worth millions, of a truth we may in safety accept the affirmation of the Master of men: "For the children of this world are in their generation wiser than the children of light."

At a conference held at Commerce (afterward named Nauvoo), Hancock County, Illinois, October 5, 1839, a stake was organized. The account reads: President Joseph Smith, jr., then spoke at some length upon the situation of the church, the difficulties they had had to contend with, and the manner in which they had been led to this place; and wished to know the views of the brethren whether they wished to appoint this a stake or not, stating that he believed it to be a good place and suited for the Saints.

It was then unanimously agreed upon, that it should be appointed a stake and a place of gathering for the Saints.

The following officers were then appointed: William Marks to be president.—*Times and Seasons*, vol. 1. p. 30. The names of those forming this stake council are given, but no other officer mentioned. Again we have him spoken of as the president of the Nauvoo Stake, and making choice of C. C. Rich and Austin Cowles as counselors, but the names of the council are not named. (Church History, vol. 2, p. 519.) The council of 1839, and that of March 29, 1841, are in all probability the self-same council with the changes wrought by time.

February 1, 1841, the first city election of Nauvoo was held, and William Marks was one of the aldermen chosen by the vote of the citizens. (Church History, vol. 2, p. 514.)

Let us step back one month in time and read the divine instruction found in the revelation of January 19, 1841: "Let my servant Isaac Galland be appointed among you, and be ordained by my servant William Marks, and be blessed of him, to go with my servant Hyrum, to accomplish the work that my servant Joseph shall point out to them, and they shall be greatly blessed.

"Let my servant William Marks pay stock into that house, as it seemeth him good, for himself and his generation, from generation to generation."—*Doctrine and Covenants* 107: 24, 25.

When the municipal court of the city of Nauvoo, Illinois, held its session to hear the cause of the kidnaping of Joseph Smith by Joseph H. Reynolds and Harmon T. Wilson on a writ of *habeas corpus*, William Marks presided as acting chief justice, assisted by five others. The court met July 1, 1843. (*Times and Seasons*, vol. 4, p. 243.)

Immediately after the days of the June 27, 1844 tragedy, Nauvoo seemed to be filled with the confusion resulting from the conniving and intriguing of unholy, aspiring men to the leadership of the church. Sidney Rigdon, the only surviving member of the First Presidency, returned to Nauvoo from the Eastern States to care for the interests of the church, but he was strongly opposed by the unlawful aspirants. He did what would appear to be the just and wise thing in behalf of the people; consulted with the stake president. Concerning this event, our historian writes: Soon after the death of the Martyrs, Elder Ridgon came to Nauvoo and presented his claims. He maintained that he was the legal guardian of the church, entitled to preside by virtue of his being the only surviving member of the First Presidency, and that according to the inspired instruction he was equal with Joseph Smith in holding the keys of the kingdom. (*Doctrine and Covenants* 87: 3.)

Prior to this special conference, August 8, 1844, he addressed an assembly in the grove near the temple in advocacy of his claim, and by consultation and agreement with William Marks, president of the stake, appointed the conference of the eighth. Some of the Twelve, however, arrived before the date of the conference. Brigham Young, it appears, assumed control of the meeting. (*Church History*, vol. 3, p. 5.) The statement of the historian seems to be justified and correct that Brigham Young "assumed" to control that "special meeting," for it is recorded in the minutes thereof that the latter named, in his harrangue is credited with saying: The meeting had been previously called, as stated, to choose a guardian, or trustee for said church. (*Times and Seasons*, vol. 5, p. 637.)

From that which has been published from the stirring times and events in and around Nauvoo in 1844, the coloring would impress the reader strongly that William Marks favored Sidney Rigdon to preside over the distracted church.

The following business transacted at the October conference fits in right here; at the morning session of the seventh, there is recorded these items:

President John Smith moved that William Marks be sustained in his calling as president of the stake.

Elder W. W. Phelps objected, inasmuch as the High Council had dropped him from that quorum.

Elder S. Bent explained and said the reason why the High Council dropped Elder Marks, was because he did not acknowledge the authority of the Twelve, but the authority of Sidney Rigdon.

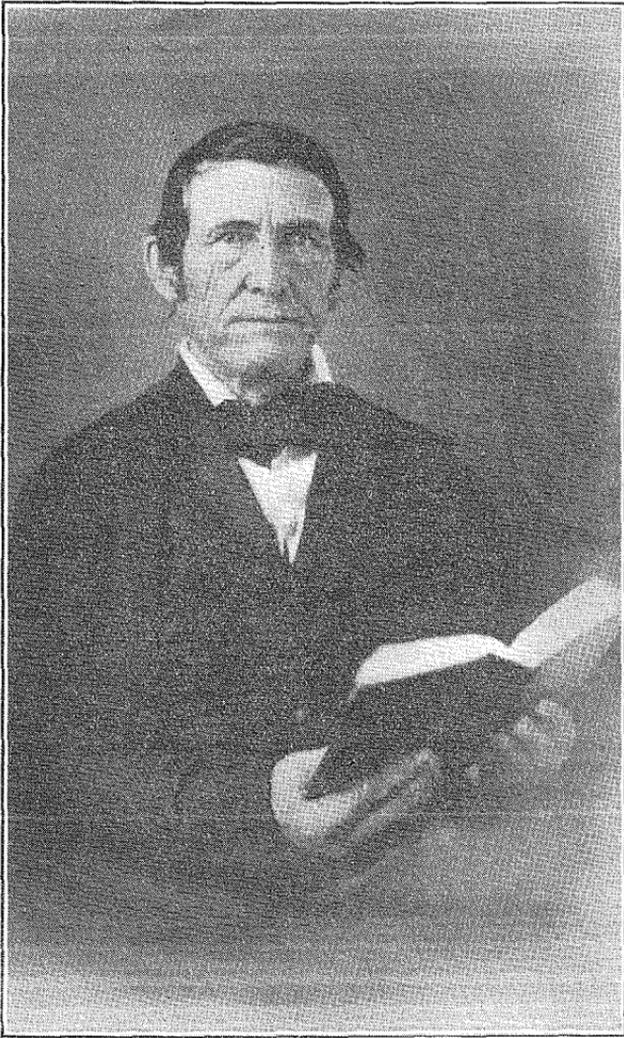
President Brigham Young said that a president of a stake could be dropped without taking his standing from him in the church. But not so with the First Presidency or the Twelve. A president of a stake is only called for the time being; if you drop him he will fall back into the High Priests' Quorum.

The motion was then put, but there were only two votes. The contrary vote was put and carried by an overwhelming majority. (*Times and Seasons*, vol. 5, p. 692.)

After the scattering of the Saints from Nauvoo, the name of William Marks appears in connection with some of those who aspired to leadership. He evidently followed faithfully the inspired instruction of Paul: "Prove all things, hold fast that which is good." To carry out this counsel it was unavoidable for him to have some association to learn the policy of their organizations; one thing is sure, he did not fraternize with those for any length of time or with those who gave countenance to the crime of polygamy.

From a letter dated: Independence, Missouri, September 28, 1914, and written to me by Sister Josephine Wood, a granddaughter of Elder William Marks, I excerpt the following: Have you the prophecy delivered to him in 1859 through Sister Helen Pomeroy: O thou man of God, thou hast oftentimes in the past sat in council with my servant Joseph the Seer, and the time is near at hand when thou shalt sit in council with his son. When I called my servant Joseph the Seer he was as a lone tree, but when I shall call his son he shall be as one of a forest.

At a special conference, held at Amboy, Illinois, June 10 to 14, 1859, on the second day of the conference, we find the date and identification of the subject of this paper with the church as follows: The following were received by vote into the Reorganization, having formerly been in fellowship with the church: William Marks, (high priest). (*Church History*, vol. 3, p. 236.)



WILLIAM MARKS

At that same conference he with two others was appointed to publish a hymn book.

In October, 1859, at the Semiannual Conference held in the house of Israel L. Rogers, "Elder William Marks to visit western Iowa and vicinity, to organize branches and do such other business as will best promote the interests of

the church. He was also appointed on the publishing committee, and as one of the solicitors for the proposed *Herald*."—*Herald*, vol. 1, p. 26.

October 23, 1859, Elder Marks puts himself on record against the dogma of polygamy. His article is under the caption of: "Opposition to polygamy," and is found in the first number of the first volume of the *Herald*, pages 22 and 23 of the reprint.

At the Semiannual Conference of 1860, Elder Marks with two others were appointed a committee to choose three men for ordination as apostles. (*Herald*, vol. 1, p. 236.)

Revelation of March, 1863, is vital to our topic. It reads: "Hearken unto me, O ye elders of my church. Lo! I have seen your efforts in my cause, and they are pleasing unto me. I declare unto you, it is my will that you ordain and set apart my servant William Marks to be a counselor to my servant Joseph, even the president of my church, that the first presidency of my church may be more perfectly filled."—*Doctrine and Covenants* 115: 1.

The General Conference held at Amboy, Lee County, Illinois, April, 1863, took action on the nomination to add to the First Presidency as follows:

Brother J. W. Briggs made some remarks concerning a revelation which was given in March, 1863, for the appointment of Brother William Marks as counselor to the President of the church.

Brother W. W. Blair said that, at the June conference in 1859, it was prophesied that Brother William Marks would be a counselor to the President of the church.

Brother W. W. Blair read the revelation which was referred to by Brother J. W. Briggs.

Resolved, That Brother William Marks, be ordained a counselor to the President of the church.

He was then ordained to that office by Brothers Joseph Smith, J. W. Briggs and E. C. Briggs. (*Herald*, vol. 3, p. 197.)

As age and health permitted, he continued to fill and magnify his calling and office as a member of the First Presidency until in the hour and article of death he laid down his commission as a servant in the church militant, subject alone to whatever appointment the Jehovah of the universe hath in reservation for his faithful high priests.

In an address of President Joseph Smith, at the April conference of 1872, relative to vacancies in the traveling high

council, and other important matters of the church he spoke as follows: With respect to the First Presidency; Brother William Marks is very aged and feeble, and may be taken away at any time—this would leave the First Presidency with one member only. He had also sought for light on this question, and received a very pleasing intimation that it would be provided for, though no especial designation was made.

The speech of the President was listened to with great interest, and was a fitting close to the first day's services and sessions. (*Herald*, vol. 19, p. 284.)

The loving-kindness of God shines out in the manifestation of the Holy Spirit to the President like the hand of a guiding angel, relative to the passing of our brother so soon prior to his departure to the home of rest.

The leading editorial in the *Herald* for June 1, 1872, reads:

OBITUARY OF ELDER WILLIAM MARKS

“With feelings of no ordinary moment called forth by an event of more than common interest to the church, we chronicle the departure of William Marks, senior, from this earthly life.

“Brother Marks was one of the noblest of men. He lived a life of most singular usefulness to his fellow men. Kind and upright in thought, it was known of him that his acts were founded in his consciousness of right; and what was wrong to him he would not do.

“Brother Marks united with the church at an early day and was with the Saints through all their troubles, up to the terrifying times of eighteen hundred and forty-four and five, and then because that he would not keep still while crime and iniquity overran the rights and liberties of the people of the church, he was made an offender and left the city of Nauvoo. He was identified with some of the movements towards reorganization of the scattered ones of the fold, but in each instance, when he became aware that there were principles of evil and wrong obtaining in church government, and among the originators, he announced his disapproval and withdrew from their association.

“As the president of the stake at Nauvoo, Brother Marks was one of the most faithful and steadfast men the church had. He was an example of clear-headed wisdom, a man who ruled his own spirit, and consequently one who controlled others. He was a wise counselor and a wise administrator;

and became one of the most valuable and trusted friends of the Martyr Joseph. His integrity was incorruptible.

“He cast his lot and his influence with the Reorganization in 1859, and remained a steadfast promoter of the truth; ever ready to reprove what he saw that he believed to be wrong; and fearing no man, loving neither place nor power, his personal influence was always a force for the cause of God on the earth.

“At the proper time Brother William Marks became the counselor to the President of the Reorganized Church, which position he held at the time of his departure, which occurred on the 22d day of May, 1872, at 11 h., 45 m., a. m.

“In a good old age, respected and loved, he has laid down the weapons of his earthly warfare without regret, to take up the unbroken threads of his spiritual existence, in the rest of the paradise of God, there to await the assembling of the redeemed and the sanctified, when ‘He shall gather in one all things in Christ.’

“Brother Marks was born in Rutland, Vermont, November 15, 1792, and died May 22, 1872, having lived nearly eighty years. He was patient and long-suffering during his decay, and seemed to be full of confidence that a blessed future awaited him. His death was as the death of the righteous.”—*Herald*, vol. 19, pp. 336, 337.

The foregoing tribute was paid by the close personal friend and associate, and yokefellow in church work, President, Prophet, and Seer of the church; also, the editor in chief of the *Herald*.

Relative to the death of Elder Marks our historian has written: “By this sad event President Smith lost his only counselor, and the church a wise and discreet defender.”—*Church History*, vol. 3, p. 702.

The faithful and impartial biographer has this to say: “President Marks was a man of sterling integrity, true to his convictions, faithful and courageous in the discharge of duty. If he seemed vacillating because of his several changes from one faction to another, it was only seeming. He was seeking the right; and when he discovered wrong he had the courage to denounce it, and sever his connection from those who fostered it. Through all these changing scenes and experiences he maintained his honor intact, and his record was unstained by immoral acts. He was, much of his life, a man of considerable means, which he always freely spent in the promulgation of what he accepted as true. The

last years of his life were spent in peace, satisfied in the possession of what he long had sought among the factions in vain. Firm and unwavering, in his early devotion to the church prior to the death of Joseph Smith, he proved in his devotion to the Reorganization that he had not lost those stable qualities."—Church History, vol. 3, p. 725.

We learn that he was twice married. The wife of his youth was Miss Rosannah R. Robinson. They were married May 2, 1813, to which union there were six sons and five daughters. He was left a widower October 18, 1863. His second marriage was in 1866, to Mrs. Julia A. Muir. She remained a widow some twenty years and passed peacefully away at Lamoni, Iowa.

After the lapse of forty-two years subsequent to the death of Elder Marks, the President has kind and sympathetic words of remembrance of the pioneers of the Reorganization. I quote from his opening address to the last General Conference: "Fifty-four years ago this morning, an untried religionist, an unschooled philosopher, a but poor converser in my native tongue, I stood with a little band who had borne a portion of the burden of conflict with the Prophet, and Patriarch, and their coassociates in the presentation of a new faith among the multitude of faiths discoursed among men. It was branded as a new faith, yet it bore to these men the indorsement of God through the principle of direct revelation; and acting upon the common sense with which God had endowed them and inspired by the quickening influence of the Spirit which had been conferred upon them by virtue of their having been obedient to the declaration of the gospel of the Son of God, they ventured to present this old and tried faith in the midst of the multitude of conflicting errors which prevail as religions. They fought not against men, they fought not to advance pet theories of their own, but they felt under obligation to God to offer to him a reasonable service, and to adopt and preserve, so far as lay in their power, the strong, conservative spirit of salvation declared unto men.

"I could not at that time feel the depth, the height, the breadth, the almost awful sublimity of that which was resident in their breasts towards God for that which had been granted unto them. I shared with them their courage, I shared with them their willingness to bear the obliquity that had been cast upon the people by virtue of that which

had come in as a flood, and had almost destroyed the root and branch of that wonderful work begun in 1830.

“I had been impressed, by what consideration I was qualified to give and by the indwelling of the Spirit which must have accompanied my baptism and my confirmation under the hands of my father and those associated with him, that the principles of good, that the power of upright and honest conduct before God and man must sooner or later bear great fruit. I was prepared so far as was practicable for me to be, for that which might come in the conflict.”—General Conference Minutes, 1914, pp. 1793, 1794.

As a peroration of tribute to high priest William Marks, the words of the Master of men—our great High Priest, even Christ Jesus the Righteous, wherein he set the gauge and criterion of men: A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure, bringeth forth evil things.

Wherefore by their fruits ye shall know them.

STATISTICAL

The total enrollment of the high priests in the Reorganized Church since June, 1852, is 298; died, 113; ordained to other offices, 8; expelled, 4; dropped, 1; total loss, 126; leaving now upon the church and quorum records, 172.

GAIN BY ENROLLMENT

Since the publication of the H. P. ANNUAL of 1913, the following have been ordained and enrolled:

Armstrong, William R.	Burgess, Samuel A.
Corbett, Andrew J.	Davis, James
Kier, James F.	Lane, Joseph W.
Saxe, John A.	Smith, Isaac M.
Squire, Ephraim	Stewart, George W.

HISTORICAL

As a canvass to cast the shadow of the past, or a background that will at least reflect in a translucent light and of interest to the reader of that which we offer relative to Henry Harrison Deam, the first name on the record of the quorum of high priests, we submit the following:

The world, a man of noble mind
With glad reliance enters;
Around him spread, he hopes to find
What in his bosom centers;
And dedicates, with ardor warm,
To truth's good cause his trusty arm.

That all is mean and small, ere long
Experience shows him ever;
Himself to guard amid the throng
Is now his sole endeavor.
His heart, in calm and proud repose,
Soon e'en to love begins to close.

Alas! truth's clear and brilliant rays
Are not for ever glowing;
How blest is he whose heart ne'er pays
For gift from knowledge flowing!
So thou the worlding's gave shouldst bind
To the enthusiast's steadfast mind!

—Schiller.

There is a page of history devoted to the publishing of the names of those who were in the active service during the initial work of the Reorganization, and he of whom we write is mentioned with the rest as follows: "We make honorable mention of the following persons, who with but few exceptions were connected with the church in the days of Joseph Smith."—Church History, vol. 3, p. 199.

Elder Deam was not one of the exceptions, as we learn from what his son, William H., has to say relative to his acceptance and missionary labors in the rise of the church, namely; "sometime previous to their marriage, a Latter Day Saint elder came and began holding meetings where they lived. Henry and his future wife attended regularly. At first he opposed the Latter Day Saint quite vigorously, while his wife-to-be defended him, partially because she believed the teachings and partially in a girlish way to taunt her lover. One night while defending the 'Mormon,' she said: 'You will yet be a Mormon preacher yourself.' Whether she was inspired to make this statement or not, it came to pass in a short while. Just prior to or shortly after their marriage they both entered the waters of baptism and he was ordained an elder. They soon left Pennsylvania and came west to Illinois, where he was made a missionary and sent

back to Pennsylvania, leaving his young wife and two small babes. Of the trials and sufferings which fell to the lot of those who forsook all for the gospel's sake, he and his family were partakers. Going without purse or scrip and leaving wife and young children in the care of God, he left them without any visible means of support, except their faith in the Lord that he would provide. He traveled hundreds of miles while his wife was at home praying for his success, with an abiding faith that God would not forsake her, though at times it would seem she was left without a ray of hope."—Church History, vol. 3, pp. 732, 733.

We can fix the date approximately by what is stated in the foregoing excerpt as to when he accepted the gospel and was ordained an elder, and by what herewith follows: "September 22, 1836, he married Elizabeth Eddleman, who was of German and Welsh descent, but her ancestors were known as Pennsylvania Dutch, their parents speaking German and English."—*Ibid.*, p. 732.

Thus we determine that he was a member and officer of the church something like eight years prior to the Carthage tragedy.

Notwithstanding the heart-saddening and cruel disappointments that he suffered from the would-be leaders of the church, nevertheless, he earnestly yearned for the sweet scintillation of the divine inspiration of his "first love" on the acceptance of the angel-restored gospel, and as early as the latter part of 1851, or quite early in 1852, he writes a letter to Elder Jason W. Briggs. This communication was the beginning of his investigation and the introduction of the work of the Reorganization at Yellowstone, Lafayette County, Wisconsin, for a letter was sent to the Saints of that place by the hand of Elder David Powell, which resulted in the branch of that place which had been organized by Elders Zenos H. Gurley, sr., and Hiram P. Brown transferring their allegiance and fellowship from James J. Strang to the cause of the Reorganization.

The service of Elder Henry H. Deam in the incipiency of the work of the Reorganization seemingly has been but little understood or appreciated. I therefore draw freely from the history of the rise of this work in its effort to reestablish the doctrine and organization accomplished under the policy and regime of the putative founder of the church and his associates. I first note that if we are to depend upon that which is written of those times, that upon all questions that

they did not clearly understand they sought for the guidance of the Holy Spirit that they might act in unison and in harmony with the law of God. The Zenos H. Gurley of that



HENRY H. DEAM

time wrote: Shortly after this communication was given, it was intimated by the Spirit that we must organize. This was strange teaching to me. I replied it is impossible for us to organize farther than we have. I knew that we could not create a priesthood. I conversed with several of the brethren on the subject and we set it down as a mistake. It

was now March. Our April conference was near at hand, and we were unable to decide on the validity of the ordinations of our brethren, who were present at the fall conference, and as we all felt satisfied with the answer to our inquiry concerning polygamy, we thought the most proper course for us was to make this also a subject of prayer. Accordingly we presented a question something like this: "Were those ordained apostles by William Smith, recognized of God?"

The manifestation of the Spirit was fully equal to any on former occasions, and perhaps it is well to say that this was the first time that the angels of God were seen present in our meetings. I did not see them, but before they were seen, the Spirit declared through me that they were near, and immediately after, several were transfixed as it were, by the power of God, as were many in the days of King Benjamin.

Some little time elapsed, nearly an hour I judge, before we received an answer to our inquiry. We were then told that those ordinations were not acceptable,—were not of God, and near the close of the communication we were told expressly to organize ourselves, "for ere long, saith the Lord, I will require the Prophet at your hand." Such was the manifestation of the power of God, that not a doubt was left on our minds concerning the source from which the commandment came. We all knew it was from God, but how to organize was the question. We knew we could not create priesthood, we had two high priests, and one senior president of the seventies, but how could these men organize the church? It was impossible, utterly impossible. We counseled upon it, and concluded that possibly under the present circumstances, it might be right for high priests to ordain high priests, and for the senior president of seventies to ordain seventies, but when done what would it accomplish? nothing—just nothing. We were in trouble—deep trouble—to refuse to organize was disobedience—to go forward in the attempt was darkness. There was but one alternative, and that was to seek wisdom from above.

We sought the Lord, and in answer were told to appoint a day and come together with fasting and prayer, and the Lord would show us how to organize. We therefore appointed the day, dismissed the meeting, and went home rejoicing. Immediately after our meeting we discovered that the "Prince of darkness," was fully bent on preventing us

from receiving the communication. We came together on the day appointed, and found that some had not fasted as commanded, and as several were present who did not belong to the church, it was thought best to omit our prayer meeting till evening, and spend the day in preaching. Before evening the way was made clear, and at night all came together in good faith, rejoicing that we had the opportunity of seeking for the information we needed, viz: how to organize the church.

We then presented the following question:

1st. Will the Lord please to tell us how to organize, that what we do may be acceptable unto him, and who among us will he acknowledge as the representative of the "legal heir" to the Presidency of the church?

There was not so much of the manifestation of the Spirit at this time as upon former occasions, nevertheless a good feeling and influence prevailed. After the meeting had continued about one hour, a man belonging to the Brighamites, about half drunk, came in, and took a seat among us. Shortly after this a brother (Henry H. Deam) came to me and asked if I had received any answer to our question. I said, "No." He said, "I have." At my request he sat down and wrote it. It reads as follows: (*Herald*, vol. 1, pp. 54, 55.) I quote the revelation from the History, for the reason therein stated in the footnote. It reads: "Verily, thus saith the Lord, as I said unto my servant Moses, 'See thou do all things according to the pattern,' so say I unto you. Behold, the pattern is before you. It is my will that you respect authority in my church; therefore let the greatest among you preside at your conference. Let three men be appointed by the conference to select seven men from among you, who shall compose a majority of the Twelve Apostles; for it is my will that that quorum should not be filled up at present. Let the president of the conference, assisted by two others, ordain them. (The senior of them shall preside.) Let them select twelve men from among you, and ordain them to compose my High Council. Behold, ye understand the order of the bishopric, the seventy, the elders, the priests, teachers, and deacons. These organize according to the pattern. Behold I will be with you unto the end. Amen."—Church History, vol. 3, pp. 217, 218.

The above is the version by Jason W. Briggs and copied into the History from the *Messenger*. I now take up the thread of the narrative by Elder Gurley: "We did not think

it advisable to bring this communication before the church at that time to get the testimony of the Spirit concerning it, for, as I have said, one was with us of the Salt Lake order. So we concluded to wait until the Saints were alone. This was on the 20th of March, 1855. I folded it up and put it in my pocket, resolving that we would have the testimony of the Spirit through the entire church before I would receive it, and I furthermore resolved that if the revelation was ever brought to the knowledge of the church, it should be done by the power of God, and not of man.

“The 6th of April finally came, and nearly all the church came together. On the 5th, as we had been commanded to organize, we thought it advisable to seek for instructions. We accordingly called a prayer meeting, and as we did not get the desired instruction, we continued it on the sixth. We were then told to organize by what was written. We supposed this referred to the books, of course. Our next step was to organize the conference. This was now a difficult matter. As I have said, it had become a law to us that the one holding the highest priesthood should preside. There were present two high priests, and one senior president of the seventies. The question now arose, whose priesthood is the highest? The subject was discussed at length, and what was strange to us all, a good deal of ill feeling was manifested.

“I have often thought of it. It seemed as though each one thought that the salvation of the church depended on the decision being made according to their respective views, so we argued—so we debated, till the close of the second day, when we began to think the work was lost, and would to God that all Latter Day Saints could know the situation of the church at this time—our feelings—our deep distress—our great anxiety. I considered all was lost—lost—lost. We could not organize. Oh, the bitterness of the moment! We could not see ‘eye to eye.’ God had commanded us to do what we absolutely could not do. To my mind, and to the mind of others, our effort was a failure. Kind reader, when your eye falls upon these lines, know that at that time the one that is penning this, asked God to remove him from the earth. Men who hitherto had been united—had seen ‘eye to eye’—had labored together as one man for the cause of truth, were now opposed to each other, and after a discussion of two days, learned to their mortification and sorrow, that they, to all human appearances, were for ever separate. The

Spirit the night before had told a few in a prayer meeting that to-morrow they shall see 'eye to eye.' But the day closed, and we were farther apart than on the former evening. Our attempts were a failure. I repeat, oh, the bitterness of that moment; never, never can I forget it. Although since that time, darkness, like Egyptian night, has at times seemed to shut out all light and exclude all hope, yet the recollection of that event has enabled me to rest satisfied that He who delivered us then still holds the reins in his own hands, and will bring his work to a glorious consummation, in his own way, and in his own time. The conference adjourned for prayer meeting in the evening. We accordingly came together at early candle light, and commenced the meeting as is usual on such occasions. For a short time it seemed as though the "Prince of darkness" triumphed. After a little, one of the brethren arose and rebuked the Devil. Shortly after some sprang to their feet saying, "Angels, angels, brethren, are near us," and in a moment our darkness was turned into light. The transition was instantaneous. The glory of God, such as I never witnessed before, was manifested. The Spirit seemed to rest upon all in the house. Three were in vision, the Spirit testifying through others at the same time that the recording angel was present. And as we afterwards learned, two of the three who were in vision saw the roll, while the third saw the angel and the roll. Just before this manifestation, the brother through whom the revelation had come on the 20th of March, directing us how to organize, arose to his feet and said, "Brethren, some kind of a Spirit tells me that I have the commandment written that we need." He then said, "I will read it, and I wish the church to pray, that we may know whether it is from God or not." He then took out and read the revelation which was given us on the 20th of March, remarking that he was not positive that the "Senior" should preside. It was then submitted to the church. I was not aware until then that any one but myself had this revelation. In reply to the inquiry as to whether the revelation was of God, the Spirit through a number answered that it was. We were then told that the Lord had withheld his Spirit from his elders to show them that they had not sufficient wisdom in and of themselves to organize. He said, 'If I had shown you at first, all would have apostatized; as it is many of you will apostatize, but some will remain, and they shall be a means in my hands of bringing back others.' We were then commanded to organize according to the reve-

lation given the 20th of March, with the assurance that the Lord would be with us to the end.”—*Herald*, vol. 1, pp. 56, 7.

The careful and thoughtful reader will experience little or no difficulty in reaching the conclusion by an examination of the divine instruction deigned from God to the eldership of the General Conference of 1853 in answer to their prayer for direction as to how they should proceed to accomplish the work they were commanded to do that with the revelation through Elder Henry H. Deam, together with that which went before and that which follows after from the pen of Elder Gurley, the revelation was the basic foundation of the Reorganization as an organized church.

The inferential deduction would lead us to the belief that Elder Deam advocated the theory that it was the prerogative for the senior to preside. There could hardly have been a selfish motive prompting this opinion, for we learn that there was but three men that would figure in the consideration of final results of this issue of seniority, namely: Zenos H. Gurley, born May 29, 1801; Henry H. Deam, born March 5, 1817; and Jason W. Briggs, born June 25, 1821; and their ordination to the eldership dates as follows respectively; Deam, 1836; Gurley, 1838; and Briggs, 1842; Deam was not so set in his mind that his conviction was like the law of the “Medes and Persians,” for he is credited with “remarking that he was not positive that the ‘Senior’ should preside.” And when it came to the selection of a president of the traveling high council, it was proposed that the rule of courtesy should be observed, that the oldest man should be preferred, Elder Gurley refused to accept the responsible position. Elder Deam next in age, was offered the place, but he likewise refused, and the lot fell upon Jason W. Briggs. Let us, like the wise, kind-hearted Japheth of old, walk backward with broad folds of charity and drop it upon the errors or asperities laid at the door of the pioneers of our organization.

It will be noticed that provision of the revelation was that the conference was to appoint a committee to make choice of seven men, who were to be ordained to constitute the majority of the quorum of apostles of the new-born organization, that committee reported favorably upon Zenos H. Gurley, Henry H. Deam, Jason W. Briggs, Daniel B. Razy, John Cunningham, George White, Reuben Newkirk. (*Herald*, vol. 1, p. 57.)

“The revelation provides that the president of the con-

ference, assisted by two others shall ordain them. The ordinations took place April 8, 1853, in following order: Henry H. Deam was first ordained by Jason W. Briggs, (the president of the conference) assisted by Zenos H. Gurley and Reuben Newkirk; then Henry H. Deam, assisted by Zenos H. Gurley and Reuben Newkirk, ordained Jason W. Briggs; then Jason W. Briggs, assisted by Henry H. Deam and Reuben Newkirk, ordained Zenos H. Gurley; and then Jason W. Briggs, assisted by Henry H. Deam and Zenos H. Gurley, ordained the other four of the seven men chosen."—Church History, vol. 3, p. 223.

We learn by a review of the work of this ordination meeting, that Henry H. Deam was the first apostle ordained in the Reorganization, and that he was the first apostle to ordain an apostle.

About a year later there arose a misunderstanding among the leading men of the church, and resulted in several being deprived of the fellowship, and Elder Deam was one among the number whose usefulness was lost to the infant church.

The subject of this paper passed to his preliminary examination from his earthly home near Blanchardville, Wisconsin, May 5, 1860, at the age of forty-two years, and two months; comparatively a young man. I close with the words of one of his friends: "Kind, gentle, obliging, full of sympathy, and well and intelligently posted in the gospel of the Son of God."

ELDEST AND YOUNGEST MEMBER

While many changes have been wrought in the affairs of this old world we take pleasure to advertise that Charles Derry of Woodbine, Iowa, born July 25, 1826, still holds his place in our ranks as the oldest man in the quorum, and that Mark H. Siegfried of Independence, Missouri, born August 16, 1881, is the youngest member.

ANOTHER APPEAL

Hear me, brethren, once more, and that upon a topic of far more benefit and importance that seems to have been given to the action of the quorum, namely; the members filing with the secretary a write-up of themselves for future use in the pages of the ANNUAL. Let me urge upon you do not put this off longer, for it must be apparent to any thinking person that there are many events in every life that would prove not only interesting but also instructive to others, known to

the individual himself and never could be produced by another after the hour and article of death. Already some of our members have passed into such a senile condition that it is utterly impracticable for them to give a succinct or normal account of their past experience and labor in the Lord's vineyard, and their doings not having gone into history or the pages of any of the church publications the task left to others to gather data for a biographical write-up will either prove a most irksome task or an absolute failure. Already hath the misfortune befallen unto some that the mind is unbalanced, and from such we can expect nothing. Arouse brethren! Take time to be holy! and give some attention to this matter for none should have a greater interest in your life sketch than you, so that it should truly and faithfully represent you in the ANNUAL.

SENIOR AND JUNIOR MEMBERS

Bishop James Anderson has safely passed another milestone as our senior member of the quorum, but Albert R. Crippen has to give place to Ephraim Squire, who was ordained July 19, 1914, at Brooklyn, New York, under the hands of Paul M. Hanson and Joseph Squire.

ALPHABETICAL LIST OF NAMES AND ADDRESSES

The following revised alphabetical list and addresses of the present membership of the quorum of High Priests of the Reorganized Church of Jesus Christ of Latter Day Saints, is issued in accordance and by authority of the quorum, April, 1914.

- 1 Anderson, James,
Lamoni, Iowa.
- 2 Anderson, David Allen,
5034 Twelfth Avenue, Seattle, Washington, N. E.
- 3 Angus, Archibald D.,
2817 North Second Street, Philadelphia, Pennsylvania.
- 4 Archibald, Russell,
R. F. D. 4, Box 27, Webster Groves, Missouri.
- 5 Armstrong, William R.,
47 East Grove, C upon M., Manchester, England.
- 6 Baker, James M.,
1307 Maple Street, Des Moines, Iowa.

- 7 Bailey, John J.,
Owendale, Michigan.
- 8 Barraclough, George F.,
3038 Forest Place, East Saint Louis, Illinois.
- 9 Baty, James,
105 Meadow Street, Moss Side, Manchester, Eng-
land.
- 10 Becker, John A.,
R. F. D. 2, Willoughby, Ohio.
- 1 Berve, Amos,
Lamoni, Iowa.
- 2 Blair, Frederick B.,
Lamoni, Iowa.
- 3 Blair, George W.,
Lamoni, Iowa.
- 4 Blakeslee, Edwin A.,
Galien, Michigan.
- 5 Bond, Myron H.,
720 North River Boulevard, Independence, Mis-
souri.
- 6 Bullard, Richard,
905 West Blue Avenue, Independence, Missouri.
- 7 Burgess, Samuel A.,
Lamoni, Iowa.
- 8 Burt, George W.,
Beaverton, Michigan.
- 9 Buschlen, George,
1052 Dundas Street, Toronto, Ontario.
- 20 Butterworth, Charles E.,
Box 6, Dow City, Iowa.
- 1 Campbell, Duncan,
Dalkeith, Ontario, Canada.
- 2 Carlile, John P.,
R. F. D. 1, Underwood, Iowa.
- 3 Carlile, Joshua,
R. F. D. 1, Underwood, Iowa.
- 4 Carmichael, Albert,
Lamoni, Iowa.
- 5 Carmichael, John B.,
1115 Belmont Avenue, Fresno, California.
- 6 Chatburn, Thomas W.,
816 Electric Street, Independence, Missouri.
- 7 Chrestensen, James C.,
Tigris, Douglas County, Missouri.

- 8 Chisnall, John,
Kewanee, Illinois.
- 9 Closson, Andrew V.,
903 West Blue Avenue, Independence, Missouri.
- 30 Cochran, Asa S.,
Lamoni, Iowa.
- 1 Cook, Marcus H.,
Box 298, Vancouver, Washington.
- 2 Corbett, Andrew J.,
"Zarahemla," 15 Pretoria Street, Sydney, New
South Wales, Australia.
- 3 Crabb, James C.,
Little Sioux, Iowa.
- 4 Crippen, Albert R.,
242 East Main Street, Cherokee, Iowa.
- 5 Davies, Evan A.,
115 West Jefferson Street, Pittsburg, Kansas.
- 6 Davis, James,
South Boardman, Michigan.
- 7 Deam, William H.,
1620 West Walnut Street, Independence, Missouri.
- 8 Derry, Charles,
Woodbine, Iowa.
- 9 Dice, Benjamin J.,
Stewartsville, Missouri.
- 40 Ebeling, Francis J.,
R. F. D. 2, Willoughby, Ohio.
- 1 Elliot, Thomas J.,
1004 Tillie Avenue, Saint Louis, Missouri.
- 2 Elvert, Jay C.,
253 South Osage Street, Cameron, Missouri.
- 3 Elvin, Robert M.,
Lamoni, Iowa.
- 4 Evans, John R.,
Lucas, Iowa.
- 5 Evans, Richard C.,
35 Huron Street, Toronto, Ontario.
- 6 Fisher, Myron C.,
7 Miner Street, Winter Hill, Boston, Massachusetts.
- 7 French, Harry E.,
558 South Ohio Avenue, Columbus, Ohio.
- 8 Fry, Charles,
317 North Nineteenth Street, Saint Joseph,
Missouri.

- 9 Fyrando, Alma M.,
Magnolia, Iowa.
- 50 Garrett, William H.,
312 South Fuller Avenue, Independence, Missouri.
- 1 Garver, John F.,
Lamoni, Iowa.
- 2 Goodrich, Vinton M.,
1617 Trinity Street, Los Angeles, California.
- 3 Goold, Hugh W.,
727 South Cottage Avenue, Independence, Missouri.
- 4 Gould, Clayton G.,
1027 West Waldo Street, Independence, Missouri.
- 5 Gould, Leon A.,
R. F. D. 1, Bemidji, Minnesota.
- 6 Grant, John A.,
157 Antoinette Street, Detroit, Michigan.
- 7 Greenwood, Henry,
158 Ridgway Street, Butler Street, Manchester,
England.
- 8 Greenwood, Joseph R.,
Victoria Road, Stafford, England.
- 9 Gunsolley, Jeremiah A.,
Lamoni, Iowa.
- 60 Hands, William O.,
1900 North Liberty Street, Independence, Missouri.
- 1 Harding, Samuel,
418 Stutsman Street, Council Bluffs, Iowa.
- 2 Harrington, George E.,
1208 West Electric Street, Independence, Missouri.
- 3 Hayer, Eli,
Lamoni, Iowa.
- 4 Hedrick, Frank G.
Fanning, Kansas.
- 5 Higgins, Harmon A.,
1207 Third Corso, Nebraska City, Nebraska.
- 6 Hinderks, Temme T.,
R. F. D. 4, Stewartsville, Missouri.
- 7 Hougas, Thomas A.,
Macedonia, Iowa.
- 8 Hunt, Charles J.,
1026 West Waldo Street, Independence, Missouri.
- 9 Ivie, Thomas A.,
Guilford, Missouri.
- 70 Jeffers, Samuel J.,
Radcliff, Ohio.

- 1 Johnson, William,
3632 Evanson Avenue, Seattle, Washington.
- 2 Jones, Alonzo E.,
1720 West Walnut Street, San Bernardino, California.
- 3 Jones, Thomas,
4 Energlyn Crescent Penyrheol, Caerphilly Glamorganshire, Wales.
- 4 Jones, John,
Knorritt Flat, Upper Manning, New South Wales, Australia.
- 5 Jordan, Thomas J.,
Box 90, Viceroy, Saskatchewan, Canada.
- 6 Keir, James F.,
4530 West Van Buren Street, Chicago, Illinois.
- 7 Kelley, Edmund L.,
916 West Electric Street, Independence, Missouri.
- 8 Kemp, Henry,
404 South Grand Avenue, Independence, Missouri.
- 9 Keown, David,
R. F. D. 3, Lamoni, Iowa.
- 80 Kibler, Sylvester B.,
Woodbine, Iowa.
- 1 Kirkendall, Aaron B.,
Creola, Ohio.
- 2 Krahl, David J.,
724 South Crysler Street, Independence, Missouri.
- 3 Lambert, George P.,
R. F. D. 1, Ferris, Illinois.
- 4 Lambert, Richard J.,
Lamoni, Iowa.
- 5 Lambert, Joseph R.,
Lamoni, Iowa.
- 6 Lambkin, Byrne S.,
Clitherall, Minnesota.
- 7 Lamont, Stewart,
66 Llydician Avenue, Chatham, Ontario.
- 8 Lane, Joseph W.,
Pisgah, Iowa.
- 9 Layton, John W.,
R. F. D. 30, Holden, Missouri.
- 90 Leggott, George W.,
135 Clayton Lane, Clayton, Manchester, England.
- 1 Leverton, Arthur,
Minden City, Michigan.

- 2 Lewis, William,
Seventh and Harris Streets, Cameron, Missouri.
- 3 Lewis, George,
Metcalf Street, Wallsend, Australia.
- 4 Lewis, Andrew Saint,
Stewartsville, Missouri.
- 5 Lincoln, George S.,
720 Second Avenue, San Francisco, California.
- 6 Longhurst, Robert C.,
Box 20, Vanessa, Ontario.
- 7 Manchester, Alonzo R.,
683 South Broadway, Akron, Ohio.
- 8 Matthews, Josiah E.,
116 Sherman Avenue, Columbus, Ohio.
- 9 May, Roderick,
"Valetta," 58 Ickburgh Road, Upper Clapton, N. E.
London.
- 100 Midgorden, John,
Lamoni, Iowa.
- 1 Mills, Henry R.,
Pittsfield, Illinois.
- 2 Miller, Charles Ed.,
202 Pendleton Avenue, Independence, Missouri.
- 3 Moler, James,
Box 205, Holden, Missouri.
- 4 Moore, Amos J.,
R. F. D. 2, Belgrade, Montana.
- 5 Mussell, Frederick T.,
Box 408, Bevier, Missouri.
- 6 McCallum, Alexander,
Oscuro, New Mexico.
- 7 McClain, James R.,
R. F. D. 3, Fulton, Kentucky.
- 8 McCoy, Hiram A.,
Clarinda, Iowa.
- 9 McDowell, Willis A.,
1621 Trinity Street, Los Angeles, California.
- 110 McGuire, Benjamin R.,
1312 Park Place, Brooklyn, New York.
- 1 McLean, Archibald F.,
48 Fern Avenue, Toronto, Ontario.
- 2 McIntosh, Cornelius G.,
Crescent, Iowa.
- 3 Newton, William,
19 Paris Street, Exeter, Devonshire, England.

- 4 Nunley, Emery W.,
R. F. D. 3, Caldwell, Texas.
- 5 Parker, Robert J.,
1076 Tenth Street, Oakland, California.
- 6 Parkin, Charles A.,
579 Fifth Avenue, San Francisco, California.
- 7 Parsons, Alonzo H.,
1241 West Electric Street, Independence, Missouri.
- 8 Pease, William H.,
Address unknown, but desired.
- 9 Pickering, William R.,
2827 Forest Avenue, Kansas City, Missouri.
- 120 Pitt, Frederick G.,
545 West Marion Street, Joliet, Illinois:
- 1 Pitt, Sidney,
R. F. D. 1, Persia, Iowa.
- 2 Powell, David E.,
R. F. D. 3, Stewartsville, Missouri.
- 3 Roberts, Isaac N.,
R. F. D. 1, Box 3, Stewartsville, Missouri.
- 4 Roberts, Joseph,
R. F. D. 4, Lamoni, Iowa.
- 5 Salisbury, Orman,
1209 Fremont Street, Des Moines, Iowa.
- 6 Salyards, Richard S.,
Lamoni, Iowa.
- 7 Saxe, John A.,
222 Danvers Street, San Francisco, California.
- 8 Scarcliff, Charles F.,
Holden, Missouri.
- 130 Scott, Beauford J.,
309 South Fuller Avenue, Independence, Missouri.
- 1 Siegfried, Mark H.,
1417 West Walnut Street, Independence, Missouri.
- 2 Shields, John,
618 Layard Street, London, Ontario.
- 3 Short, Ellis,
1407 West Electric Street, Independence, Missouri.
- 4 Shupe, Edward F.,
Littleton, Colorado.
- 5 Smith, John,
Box 112, Lamoni, Iowa.
- 6 Smith, George A.,
R. F. D. 1, Ray, Indiana.

- 7 Smith, Walter W.,
112 West Ontario Street, Philadelphia, Penn-
sylvania.
- 8 Smith, Hyrum O.,
711 South Fuller Avenue, Independence, Missouri.
- 9 Smith, Frederick A.,
Lamoni, Iowa.
- 140 Smith, Isaac M.,
McKenzie, Alabama.
- 1 Snively, Joseph S.,
Lamoni, Iowa.
- 2 Snobelen, David,
R. F. D. 3, Blenheim, Ontario.
- 3 Sparling, William,
R. F. D. 2, Minot, North Dakota.
- 4 Squire, Joseph,
R. F. D. 2, Willoughby, Ohio.
- 5 Squire, Ephraim,
210 Schenectady Avenue, Brooklyn, New York.
- 6 Stebbins, Henry A.,
Lamoni, Iowa.
- 7 Stewart, George W.,
"Clefton," 245 Norton Street, Leichhardt, Sydney,
New South Wales, Australia.
- 8 Storey, Otto H.,
R. F. D. 1, Ray, Indiana.
- 9 Suttill, John D.,
30 Rye Street, Providence, Rhode Island.
- 150 Tanner, Joseph A.,
811 Lydia Avenue, Kansas City, Missouri.
- 1 Tary, Okey J.,
3413 Chapline Street, Wheeling, West Virginia.
- 2 Taylor, Thomas,
Rothbury Home Hill End, Upper Armley, Leeds,
England.
- 3 Taylor, John W.,
Hollydene, 3 College Road, Mosley, Birmingham,
England.
- 4 Terry, John M.,
102 North Thirty-ninth Street, Seattle, Wash-
ington.
- 5 Thomas, Thomas U.,
306 Thirteenth Avenue, Scranton, Pennsylvania.

- 6 Turpen, Martin M.,
421 East Bank Street, Centerville, Iowa.
- 7 Twombly, Samuel,
Fanning, Kansas.
- 8 Vickery, Wentworth,
R. F. D. 3, Winfield, Kansas.
- 9 Waldsmith, Jacob W.,
406 Fourth Corso, Nebraska City, Nebraska.
- 160 Waller, Gilbert J.,
Box 504, Honolulu, Hawaii Territory.
- 1 Weld, Francis M.,
Lamoni, Iowa.
- 2 Wells, Gomer R.,
710 Louisa Street, Burlington, Iowa.
- 3 White, John D.,
5842 Navy Avenue, Oakland, California.
- 4 White, Alfred,
1038 West Maple Avenue, Independence, Missouri.
- 5 White, David C.,
Lamoni, Iowa.
- 6 White, Ammon,
309 South Fuller Avenue, Independence, Missouri.
- 7 White, Isaac N.,
1006 West Maple Avenue, Independence, Missouri.
- 8 Wight, John W.,
Lamoni, Iowa.
- 9 Williams, Thomas W.,
1307 West Forty-fifth Street, Los Angeles, California.
- 170 Williamson, William H.,
R. F. D. 5, Independence, Missouri.
- 1 Winning, Robert,
701 Corby Forsee Building, Saint Joseph, Missouri.
- 2 Zimmermann, John,
1512 Allegheny Avenue, Philadelphia, Pennsylvania.

NECROLOGY

Since the issuing of our 1913 H. P. ANNUAL, the pale reaper has removed from our ranks and the church militant to the church triumphant, brethren:

Charles H. Lake, June 15, 1913.

William E. Winkworth, July 14, 1913.

Nelson Van Fleet, October 21, 1913.

John H. Lake, March 6, 1914.

EXPULSION

Our ranks have been depleted one by the expulsion of William E. LaRue by the Independence (Missouri) Branch, concurred in by the quorum.

ROSTER, 1914

Independence, Missouri, April	6	7	8	9	10	11	13	14	15	16	
1 Angus, Archibald D.	*	*								*	3
2 Archibald, Russell		*		*		*					3
3 Baker, James M.	*	*	*	*	*	*	*	*	*	*	10
4 Becker, John A.	*	*									2
5 Berve, Amos						*			*	*	3
6 Blair, Frederick B.	*		*	*	*	*	*				6
7 Blair, George W.			*	*	*	*			*	*	6
8 Bond, Myron H.		*	*	*	*	*	*	*	*	*	9
9 Bullard, Richard		*									1
10 Burgess, Samuel A.								*			1
1 Burt, George W.	*	*	*	*	*	*	*	*	*	*	10
2 Carmichael, Albert	*	*						*	*		4
3 Chatburn, Thomas W.		*			*	*	*	*	*	*	7
4 Chrestensen, James C.	*	*		*		*	*	*	*	*	8
5 Closson, Andrew V	*	*	*	*	*		*	*	*	*	9
6 Cochran, Asa S.							*	*	*	*	4
7 Crabb, James C.		*	*	*	*	*	*	*	*	*	9
8 Dice, Benjamin J.							*	*	*	*	3
9 Ebeling, Francis J.	*	*	*	*	*	*		*	*	*	9
20 Elliott, Thomas J.	*	*		*	*	*	*	*	*	*	8
1 Elvin, Robert M.	*	*	*	*	*	*	*	*	*	*	10
2 Fisher, Myron C.		*	*							*	3
3 Fry, Charles	*	*	*	*	*	*		*	*	*	9
4 Garrett, William H.		*	*	*	*	*	*	*	*	*	9
5 Garver, John F.	*	*	*	*	*	*			*	*	8
6 Gould, Clayton G.				*							1
7 Gunsolley, Jeremiah A.	*	*									2
8 Harding, Samuel							*	*	*	*	4
9 Harrington, George E.	*	*	*		*	*		*	*	*	8
30 Hayer, Eli	*	*	*	*	*	*	*	*	*	*	9
1 Hedrick, Frank G.	*	*	*	*	*	*	*	*	*	*	10
2 Higgins, Harmon A.	*	*	*	*	*	*	*	*	*	*	8
3 Hinderks, Temme T.			*	*	*	*	*	*	*	*	8
4 Hougas, Thomas A.					*	*	*	*	*	*	6
5 Hunt, Charles J.	*	*								*	3
6 Ivie, Thomas A.				*	*	*	*	*			5

7	Jeffers, Samuel J.	*	*	*	*	*	*	*	*	8
8	Johnson, William	*	*	*			*	*	*	6
9	Jordan, Thomas J.					*	*	*	*	5
40	Krahl, David J.								*	1
1	Lambert, Richard J.	*	*							2
2	Lambkin, Byrne S.	*	*	*	*	*	*	*	*	10
3	Lewis, William	*	*		*	*	*	*	*	7
4	Longhurst, Robert C.	*	*	*	*	*	*	*	*	9
5	Midgorden, John			*	*	*	*	*	*	8
6	Mills, Henry R.	*								1
7	Moler, James							*		1
8	McClain, James R.	*	*	*	*	*	*	*	*	9
9	McDowell, Willis A.			*	*					2
50	Parker, Robert J.	*								1
1	Pickering, William R.							*		1
2	Pitt, Frederick G.	*	*	*	*	*		*	*	7
3	Pitt, Sidney						*			1
4	Powell, David E.				*	*	*	*	*	6
5	Roberts, Isaac N.	*	*	*		*		*		5
6	Roberts, Joseph	*	*					*	*	4
7	Salisbury, Orman	*	*	*	*	*		*	*	7
8	Salyards, Richard S.	*	*	*	*	*	*	*	*	7
9	Scott, Beauford J.	*	*	*	*	*	*	*	*	9
60	Shields, John	*	*	*	*	*	*	*	*	9
1	Short, Ellis	*	*	*						3
2	Smith, John	*			*	*	*	*	*	7
3	Smith, George A.	*	*	*	*	*	*	*	*	10
4	Smith, Walter W.	*			*	*	*	*	*	7
5	Smith, Hyrum O.	*			*		*	*		4
6	Smith, Frederick A.	*	*	*	*	*	*	*	*	9
7	Snively, Joseph S.				*	*		*		3
8	Stebbins, Henry A.	*	*	*	*					4
9	Tanner, Joseph A.	*	*	*	*	*	*	*	*	10
70	Terry, John M.	*	*	*		*	*	*	*	7
1	Thomas, Thomas U.	*	*	*	*	*	*	*	*	10
2	Turpen, Martin M.				*	*	*	*	*	7
3	Twombly, Samuel	*	*	*	*	*	*	*	*	9
4	Vickery, Wentworth			*	*	*	*			4
5	Wells, Gomer R.							*		1
6	White, Alfred	*	*	*	*	*	*	*	*	9
7	White, David C.	*	*	*	*	*	*	*	*	8
8	White, Ammon	*			*	*	*	*	*	6
9	White, Isaac N.	*	*		*	*	*	*	*	8
80	Wight, John W.	*	*		*	*	*			5

